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THE

1957

Christian Family Companion

—AND—

GOSPEL VISITOR:

An Advocate of Primitive Christianity and Pure and Undeified Religion.

1875.

{ JAMES QUINTER, EDITOR. }

1875.

"IF YE LOVE ME KEEP MY COMMANDMENTS."--Jesus

NEW SERIES,—VOL. II.

21355

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BY PERMISSION OF THE CHURCH OF THE BRETHREN.

MEYERSDALE, PENN'A.

1875.

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Christian Family Companion

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GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum

NEW SERIES.

MEYERSDALE, PA., TUESDAY, JAN. 5, 1875

Vol. II. No. 1.

The Voice of Christ.

Amid the darkness, when the storm
Swept fierce and wild o'er Galilee,
Was seen of old, dear Lord, thy form,
All calmly walking on the sea;
And raging elements were still,
Obedient to thy sovereign will.

So on life's restless, heaving wave,
When night and storm my sky o'ercast,
Oft hast Thou come cheer and save,
Hast changed my fear at last;
Thy voice hath bid the tumult cease,
And soothed my throbbing heart to peace.

But, ah! too soon my fears return,
And dark mistrust disturbs anew;
What smothered fires within yet burn!
My days of peace, alas how few!
These heart throes, shall they ne'er be past?
These stifles—shall they forever last?

I heed not danger, toil, nor pain,
Care not how hard the storm may beat,
If in my heart thy peace may reign,
And faith and patience keep their seat;
If strength divine may nerve my soul,
And love my every thought control.

O may that voice that quelled the sea,
And laid the surging waves to rest,
Speak in my spirit, set me free
From passions that disturb my breast;
Jesus, I yield me to thy will,
And wait to hear thy "Peace, be still."

—Selected.

For the COMPANION and VISITOR.

"Weep With Them That Weep."

BY NOAH B. BLOUGH.

Dear Brethren and Sisters:

Did you ever meditate on the above heading, and have you considered that the above is a command, given by the enlightened apostle Paul, to the Roman brethren; and we

must believe that Paul spake as the Spirit gave him utterance, and if so, we must believe that it was a command to the Roman brethren at that time. And further, we learn, that all Scripture is given by inspiration of God, and is profitable for us, at the present day. So we must come to the conclusion that if the Roman brethren were commanded to "weep with them that weep," why, we at the present day are under the same obligation; for we have the same law now that the Romans had at that time. And we also learn that Paul told the Corinthians, "whether one member suffers, that all the members should suffer with it."

Now, I would like to impress the important duty upon our minds of loving all our members as ourselves, and try and take the good admonition of Paul, and try and work together. And when we see that some members are in need of temporal things, that we all try and supply their wants; and further, if one member is so unfortunate as to fall, through the devices of the wicked one, and is brought before council, and when that member there weeps, we should also weep with it, and not make light of it, for we know not how soon we may meet with the same fate, for we learn that the "Devil is going around like a roaring lion, seeking whom he may devour." So we should be very careful and not make light of a fallen member, or talk disrespectful of them; for I believe if we do, that that is the very time that the devil takes hold of us, and then if we are not very careful and resist him in all that he may try to entice us, we may soon be in the same state that our fallen brother or sister is. So I say again, let us not only seek our own good but the good of others also, and "weep with those that weep."

I think we had the experience of weeping at our late council meeting. One dear young sister had been expelled for some time for a high crime, and now at our council she came to be again reclaimed, and I hope and trust that she

came with a broken and contrite heart, for she did weep that she could hardly talk to confess that she done wrong; and that the church done her duty in expelling her; and to ask the church to forgive her; and that she will from henceforth do better. But was she the only one that did weep? Ah! no; I think the greater part of the members wept with her. Of course not as loud as she did, but I saw myself a great many wet eyes. She was again reclaimed, and I hope that she will never forget the trial she had to undergo, and I hope she will now resist the tempter in any way and form that he may present himself to her. And I hope that she will never as long as she lives, bring reproach upon the church again, but I hope that she will be a faithful member of Christ's body and become a great and glorious ornament in the church militant, and then after death one of the redeemed in the church triumphant, is my sincere prayer.

Now, dear young members, and old ones, too, let us all take a warning from the above narrative, and let us all live close to Christ that the enemy will not get between us and Christ, for as sure as he does, we will fall. This young sister was the first fallen member that I have seen reclaimed, and I just thought if it is such a severe trial for a member to be reclaimed again, why, I think, it should be a solemn warning for every one of us, that we keep ourselves pure; that we fall not into the hands of the wicked one. But you may go where you please, and you will find a great number of expelled members, and more particularly in our county, and some of them make very light of it, and you can often hear the expression, that it is just as good outside as in the church. But let me tell you, that if it is so, I have thus far failed to find anything to substantiate such doctrine, for Christ came and established his church here on earth, and we learn that He is the head of the church, and I ask you the question, How can we live without a head? I answer, it is impossible; for if we are not for Christ, we are surely

2-19-55
Griff
Brethren Home

against him. And how can we be for Christ if we do not His commandments? And how can we do His commandments, if we do not belong to the church? I would wish that all might ponder well over the above questions.

And now, in conclusion, I will say to one and all, let us all "weep with them that weep, and rejoice with them that rejoice." And let us, brethren and sisters, all try and get all the fallen members restored again, and gain as many of the outsiders as possible, and thus swell our number here in the church militant, and then we can all meet in the church triumphant, is the sincere prayer of your unworthy brother.

New Enterprise, Pa.

For the COMPANION AND VISITOR.

Hinder Me Not.

BY S. H. SPROGLE.

Dear Brethren and Sisters: I have lately been made to realize, very sensibly, that we may be a hindrance to some precious soul, in keeping him from coming to Christ. The light that we think is in us, may, be darkness: "If therefore the light that is in thee be darkness, how great is that darkness." The possibility that we may be a hindrance, should be an incentive to make us more careful, more watchful in everything we say or do. How awful is the responsibility we owe to God and our fellow-man! God will require of us an account of our stewardship here, and if in place of taking the anxious and trembling sinner by the hand, and pointing to Christ—"The Author and Finisher of our faith"—we should by some act of ours, as it were, drive him away, we should recollect that the good seed has just begun to germinate, and that it is surrounded by weeds, and that before we commence to pull up and cast away the weeds, we must first supply something to nourish and strengthen it, and that it must be protected from the scorching rays of the sun, as well as from the frosts of winter. Oh, how forcibly this came to my mind, not long since, when a dear sister said to me: I thought I could never overcome that —, but I have given it all up, and I did come; but then added B— (referring to her husband,) would have been a church member long ago, had it not been for —, but now I fear he may never come!

While this will not justify the sin-

ner in staying away, is it not sad, very sad, to think that we have been, by some means the cause of his staying away from Christ? There is such a thing as the cause being a good one, and that we may be sincere in the course we take, yet by improper management we may be an injury in place of a benefit to that cause. So I say again, let us be careful and prayerful: and pray God to help us all to overcome that great hindrance—*self*.

In this connection let me relate a case—that of a niece of mine: She came home from the west to visit her parents and friends, but had come with a desire to join the church; had been detained at home some time by the sickness of her child; or would have had the satisfaction of being with us at some of our lovefeasts, in this part of the country. There are no members near her home, and no organized church of the Brethren where she lives. While stopping at my place, she said: "There seems to be a dark cloud hanging over me; I can not tell what or why it is, it is as if I should do something more, but I can not tell what. I have tried to give up all." There, my dear brethren and sisters, is a chance for us to do a little for the Master's cause, by directing the anxious, honest seeker, to the all-sufficiency of Christ Jesus, "who is all and in all," and point them to his amazing grace, his wonderful compassion, his great love for us. We love him "because he first loved us." How many are ignorant of the artifices of Satan, who is ever whispering that you must go through a preparatory process, or you must do this thing or that thing, or you can not become a Christian? Thus does the enemy of our souls ever try to hinder us from approaching the fountain of life.

Oh, how well do I recollect the time when I made up my mind to serve God! It looked to me as if Satan had marshalled all his hosts of hell to oppose me; he presented every obstacle he could to my view; but thank God, by coming right down to the foot of the cross, and putting my trust in Jesus, I have been able to come out on the Lord's side. Oh, how I longed for the advice of some good Christian friends, and how much does it encourage us when we know that we have the prayers of God's people! But to the subject, I

gave through the grace of God, what little instruction I could. A few days after, a very cold day, the ice was removed from the water; the hymn was sung:

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, you much loved saints,
For I must go with you.

"Through floods and flames, if Jesus lead,
I'll follow where he goes:
Hinder me not, shall be my cry,
Though earth and hell oppose.

"Through trials and through sufferings too,
I'll go at his command:
Hinder me not, for I am bound
To my Emmanuel's land.

"And when my Saviour calls me home,
Still my cry shall be—
Hinder me not, come, welcome death—
I'll gladly go with thee."

I could not sing, but what was better, I could weep.

Prayer over, and as I took her to the water, she said, "Uncle I am so sorry you feel so —," I replied, "I am so glad to see you come; is all clear now?" "Yes, oh! I am so glad I can even do this much, little as it is;" was her reply. As we handed her to the administrator, it was a great satisfaction to see how willingly she stepped into the ice-cold watery grave, there to be buried with Christ in baptism.

In a short time she expects to go to her home in the west, where she will be away from the church and its influence, but we do know that God will never leave nor forsake those that put their trust in him. So I ask your prayers for her, as well as for myself, that God may ever grant us grace to ever hold out faithful. May God help us all to pray aright for one another.

Shannon, Ills.

For the COMPANION AND VISITOR.

We are passing Away.

BY CLARA B. ANNON.

And the question is, are we prepared to go home to that beautiful land, prepared for God's people from the foundation of the world? If we are, what a beautiful time it will be to us to lay down the cross and pick up the starry crown, and enter on our great reward, that we may walk the gold-paved streets with palms of victory in our hands! Will it not be joy to us to meet our loved ones that are gone before? Perhaps it may be a dear father, or a dear moth-

er, or some one that was near and dear unto us, by the strong ties of nature, would not it be joy to us to meet them on the sunny banks of deliverance—to meet to part no more? Those that have come to live with Christ I trust will never turn back to the world, but that they may press forward and upward, till at last they may make their peace calling, and their election sure. My prayer is, that we may all outride the storm of sin and sorrow, and at last reach a home beyond this vale of tears. All those that are yet out of the ark of safety, I would to my blessed Master, that they would turn in with the offers of mercy, and seek salvation while it is yet called to-day, “for night cometh when no man can work.” Oh! friendly sinner, you may think that you will live a long time. You may be in the prime of life; but you do not know how soon you may die; perhaps before the rising, or setting of another sun, your eyes may be closed in death; for you have no assurance of your life. Death will lay his cold and icy arms around you, and then you will have to go prepared or unprepared. Oh! I hope you will not put it off till it be too late. My prayer is, that we may live the life of the righteous and die the death of the saints, and at last reach the portals of eternal glory.

For the COMPANION and VISITOR.

Arrival of Russian Mennonites.

BY E. L. YODER.

“They have arrived!” “Yes, they have come!” Were the exclamations used to convey the intelligence that twenty families (numbering about one hundred souls) of Russian Mennonites had been landed safe in our country. They arrived at Orrville, on Monday, November 30th, 1874, and were taken in charge by a committee appointed by the Amish Mennonite church, of Wayne county, and distributed in families among the members of that denomination.

The natural curiosity inherent in man to see his brother from other climes and nationalities, was demonstrated by the eager crowd, that pressed around the immigrants upon their arrival at the station. Thinking that the curiosity regarding the Mennonites, might not be *only* of a local nature, I have concluded to give a

brief outline of their appearance, and peculiarities, as I was able to gather it from a short interview with a few of their number.

In appearance they much resemble the better class of German immigrants. They seem to be cleanly in their habits, and had many apologies to offer for their appearance upon landing, which was certainly as good as could be expected, when their long journey, by sea and land, was taken into consideration.

Their garments are coarse and plain, but not in all respects uniform. The *broad-brimmed hat* and *rounded coat*, asceticism of America, has evidently not been seized upon to bear witness to the principles of humiliation, by the Russian Mennonites. Perhaps the cold climate, from which he hails, has suggested the propriety for his *fur cap* and *long comfortable coat, all buttoned up before*. Moreover, true to the *principles of asceticism* everywhere, he seems to have seized upon the *head* to make bear witness to the principles of humiliation. The man has a uniform manner of wearing the hair, and the females of covering the head. The latter not only a covering in *name* but a covering in *reality*, consisting of a large handkerchief or shawl.

In *doctrine*, they perhaps resemble the *Amish Mennonites* more closely than any other branch of the Mennonite church in this country. Unlike the main body of Mennonites in this country, the *Russian Mennonites* with the *Amish Mennonites*, adhere to the doctrine of avoiding excommunicated members. There being a difference, however, in this, that the former are much more rigid in the enforcement of the above doctrine of doubtful scriptural authority than the latter. Why is it, that under the liberal government of the United States, this spirit of intolerance has become almost extinct among the Mennonites, whilst under the *illiberal and persecuting* government of Russia, it is still retained with the utmost vehemence? Is it because toleration begets toleration, and intolerance begets intolerance?

They are, as a body, united, differing in this respect to the Mennonites in this country; and what is significant in this connection is, that in Russia, they maintained their own denominational schools. In these they taught the German language, being obliged,

however, by the Russian government to teach in the Russian language two days, during each week. In addition to these two languages, they have a dialect that they speak with great fluency, that neither resembles the German, or Pennsylvania dialect. The German is therefore the language that must be used between them and their brethren in Ohio.

Although most of them had been in well-to-do circumstances in Russia, the loss of property incident to the hindrances placed in their way by an unfriendly government, together with expenses of so long a journey, has reduced them to such an extent, as to make them dependent upon the charities of their brethren, for a season. The lines have indeed fallen unto them in pleasant places. Through the hospitalities of their brethren here, they are feasting on luxuries that were denied them in their native country. They greatly rejoice in their happy deliverance from Russian oppression, and their safe arrival among kind friends upon American soil; and well may they, for the sting of their suffering, and Russian tyranny, is enough to melt the stoutest heart. They attribute the restrictions recently placed upon them to the influence of the Crown Prince Alexis, rather than to his father the Czar. America has always been an asylum for the oppressed of every nation, and this is not the first time in her history, that foreigners have there found, what was elsewhere denied them, *freedom to worship God*.

Let us continually pray God that, she may ever continue to maintain this proud position, among the nations of the earth.

The superior inventive genius of the American Yankee, has introduced so many novelties in the performance of American labor, that it will take a foreigner some time to adapt himself to them.

For example, a Mennonite of intelligence, who had been a farmer in Russia, was unable to harness a horse in America, after instructions. His axe of Russian iron he swings with stiffened arms, and is useless in hard American timber. He will not have much use for his sickles, that he was so careful to pack along in his long journey. He might as well have them beaten into *plow shares*, or *pruning hooks*, and speedily become reconciled to a Wooster self-rake

reaping machine, even if such a "conformity to the spirit of the times" is not a literal fulfillment of the prophecy.

We can hardly believe that the character of daughters differs so widely from their American sisters, as not to be able to discover shortly, that calf-skin or morocco shoes are more comely and consequently more comfortable than the untidy, though comfortable wooden shoes in which they emigrated from Russia.

It will take sometime, before they will become thoroughly Americanized, and while their American brethren can teach them many things, that will be beneficial, they have brought with themselves from Russia, habits of domestic economy, and a consistency in simplicity and frugality, which we as Americans could imitate with profit. The Amish church, in Wayne county, will lose nothing in the long run, by helping those exiles from a foreign shore to comfortable homes in their midst. Besides the "blessedness" promised to the cheerful giver, they may expect to be benefitted. First: Proximately, by having introduced among them an industrious, economical people. Secondly: Remotely, by the introduction of an influx of foreign blood, which is indispensable, to the physiological welfare of the members of a fraternity, that insists in confining them to its own narrow limits, in forming marital alliances.

For the COMPANION AND VISITOR.

The Nativity of Christ.

BY GEORGE W. WILHELM.

And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed.—LUKE 2:1.

When Augustus Cæsar, the Roman Emperor, issued an edict for a general taxation on all the nations, cities and towns subject to the empire, King Herod, in consequence of that decree, commanded all under his government to muster in the city of his people or place of his descent, that an estimate might be taken of their persons and effects.

Pursuant to this order, Joseph and Mary, as descendants from the line of David, departed from Nazareth, where they then resided, and came to Bethlehem, a city of Judea, the place

of the nativity of David and his ancestors. So numerous were the people that repaired to this place on account of the general decree, that every dwelling was occupied, and Joseph and Mary, though they could not depart thence till after the taxation, were forced to take up their residence in an humble stable, the spot in which it pleased the Divine Wisdom, should be born the Lord of life and glory, who as a perfect example of humility to all his followers was to make his entrance into and his exit out of this lower world, in the same humble manner.

In this lowly tenement the blessed virgin brought forth her first-born, god-like son, wrapped him in swaddling clothes, and laid him in a manger. The manner and place of our Lord's birth certainly demand our highest admiration and wonder, as a striking display of wisdom, both in the direction and accomplishment of the will of the heavenly Father. Considered in his divine nature, heaven is the habitation of his seat.

For the COMPANION AND VISITOR.

New Year's Musings.

BY J. S. FLORY.

In the imagination of my thoughts I am carried forward by the waves of time to the closing hour of the year. I stand around the dying couch of 1874. The last moment has come and an angel's hand seems to clasp a volume and seal it for eternity. The pall of darkness seems to roll back, yon rising star giveth light, I see in the calendar of time a new year appear in youthful vigor, ready to run a race. An angel in the light of morning opens a book, every leaf is blank and white as the driven snow. On the breast-plate of the angel, in golden letters, I read: "*The recording angel.*" The book bears the title, "*A record of deeds done in the body.*" As the day passes, the pen in the hand of the angel moves as by magic. Every deed is written upon the page of that book, the good deeds as soon as written assume a scarlet hue, evincing the fact, of ourselves we can do no good thing, but all good cometh thro' the merits of Christ. Our evil deeds are written seemingly with the same pen, yet they appear in blackness and gloom. Every idle word, every mispent moment, is written down. Our

evil thoughts, neglected duty, unguarded actions, are all taken down day after day, week after week, and month after month, and at the end of the year sealed for eternity—for the day of judgment, when the "books shall be opened."

Oh, reader, you with me, who are just entering on a new year, is it not true, God keeps in His remembrance our deeds and they are treasured up against the great day of judgment? How important then we labor to be perfect. The year just closed, closed many opportunities of doing good; has left us less time to make our election sure. The new book is open, and now as we live so we make the book. Many thoughts, words and actions, we should be ashamed for our friends to see written, yet we must meet them in eternity before God and his holy angels. Oh, what a thought! Truly this thought should prompt us now to make a new resolve that we will try by the grace of God to do better in the future, and labor more for the good of the world and building up the walls of Zion. We will try to cultivate the heart to deeds of charity, so the effects of covetousness may not be so absorbing and rigid as in times past. As this may be the last year on earth for us, let us make it the best on record in eternity.

And you who are yet in the bonds of iniquity, make this year, and now in the beginning, your year of jubilee—the year you was released from bondage, and made free through Christ. Oh! think of it, while living in sin you are filling volume after volume full of sinful thoughts and deeds, that must in eternity weigh you down to everlasting ruin. Now is the time to make peace with God that all your sins may be blotted out, cancelled by the blood of Christ.

For the COMPANION AND VISITOR.

Sad Accident—Another Warning.

Perhaps the saddest occurrence that has ever taken place in this neighborhood, was the accidental shooting of Charles Oliver Ulrich, son of Daniel T. and Margaret Ulrich. He was out hunting in company with his brother, a few years older, when they met a couple of boys about their own age, and while the elder Ulrich was assisting one of the other boys to put a cap on his gun, which was loaded with a heavy charge of shot,

it was accidentally discharged, the contents entering the right leg of Chas. Oliver Ulrich, just above the knee, passing obliquely downward through the center of the limb, shattering the end of the thigh bone, the knee joint, and opening the large artery in that locality.

The boys being nearly a mile from home when the accident occurred, they, with great difficulty, carried him to a barn, where more assistance was procured, and he was taken to his father's residence. The physician was immediately called, and succeeded in stopping the hemorrhage, but he had bled so much that the case was deemed hopeless; however, in the night he rallied, and by noon, Sunday, reaction had set in sufficient to warrant further steps toward saving the little sufferer's life. As amputation was the only course that offered any chance of success, the leg was taken off above the knee, by the doctors then present. The little patient bore the operation well, and rallied after it, until great hopes were entertained by the physicians; but about eight o'clock, Sunday night he began sinking rapidly, and died in an hour.

Thus we see that in the midst of life and health we are in danger of death. Little did the parents think of seeing their little son brought home in that condition, when they consented to his going to hunt. This should be a serious warning to all little boys not to meddle with, or handle, a gun.

This being a sore affliction to the parents and children, but they need not sorrow as those who have no hope, for if we believe that Jesus died and rose again, then also that sleep in Jesus will God bring with him.

Then the consolation the bereaved can have is, that our troubles and our trials here will only make us richer there, when we arrive at home.

Ollie is now gone to that spirit land, as a representative of those who are left behind.

The Saviour says: "Except ye be converted and become as little children, ye can in no wise enter the kingdom of heaven." Then in order that we live as near the representative as possible, we must be converted and become as such, "for of such is the kingdom of heaven." May the good Lord assist the bereaved family to bear their trouble with Christian fortitude.

The above occasion was improved by elder Jacob and Daniel Bowman, to a large concourse of sympathizing friends and relatives. The age of the above notice was 9 years, 10 months and 1 day.

This is Christmas morning and not a gun is heard or a fire-cracker or anything of the kind, as usually is heard in this neighborhood, and no doubt the above accident has been speaking loud to the boys of this neighborhood. May it speak loud to all boys in all neighborhoods for time to come.

JOSEPH HOLDER.

Hagerstown, Ind.

FOR THE COMPANION AND VISITOR.

Information Wanted.

In No. 47, Vol. 10, of the *Companion and Visitor*, appears the following query: "What was the custom of our ancient brethren at our communion," etc., with the request that some one among the old brethren respond.

Although I am not one of those to whom the appellation of "old brethren," is applicable, yet I will take the liberty to respond. In searching for information upon questions like the one at issue, we should not rest contentedly this side of Christ; by no means at a more recent date than the apostolic age—when we have it set forth by the head of the church in as explicit language as it is on the above subject. I will therefore call the attention of the querist to what is recorded by the evangelists, and the "Great apostle of the Gentiles." Matthew, Mark and Luke all testify that Jesus took bread and gave thanks; in like manner also the cup.

Read Matthew 26:26,27; Mark 14:22, 23; Luke 22:19,20, and after having read the above named Scriptures, read the following declaration—words, written by the inspired apostle Paul. "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he break it, and said: Take, eat, this is my body, which is broken for you, this do in remembrance of me. After the same manner also the cup."—1 Cor. 11:23-25. From the foregoing testimony, we may determine with certainty, that Jesus, when he instituted the communion, took up the bread into his hands, and gave thanks, and that, too, before it was broken or divided.

I would state then: If we believe that there is any virtue in adhering to the "ancient landmarks," (which, no doubt, we all admit,) and if we desire to be perfect, the administrator, in dealing out the communion, should, before breaking the bread, and before separating the wine, take them into his hands, and offer thanks for the same; each taken separately, according to the example of Christ.

After thanksgiving for the bread, he should break it, and then proceed, as is the custom of the Brethren throughout. In like manner, the "cup of blessing."

The attentive reader will take notice how very explicit the apostle was in stating that it was after the Saviour had taken the bread and had given thanks, that he broke it.

"Prove all things. Hold fast to that which is good."

JACOB BAHR.

Moulton, Iowa.

The Habit of Reading.

"I have no time to read," is a common complaint, and especially of women whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. It isn't the books we finish at a sitting which always do us the most good. Those we devour in the odd moments, half a dozen pages at a time often give us more satisfaction, and are more thoroughly digested, than those we make a particular effort to read. The men who have made their mark in the world have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or five hours.

It is the habit of reading rather than the times at our command that helps us on the road of learning. Many of the most cultivated persons whose names have been famous as students, have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just as much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered when our hands are busy. A new idea from a new volume is like oil which reduces the friction of the machinery of life. What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of the most precious deposits in the treasury of our recollection. All knowledge is made up of small parts, which would seem insignificant in themselves, but which taken together are valuable weapons for the mind, and substantial armor for the soul. Read anything continuously," says Dr. Johnson, "and you will be learned." The odd minutes which we are inclined to waste, if carefully availed of for instruction, will in the long run, make golden hours and golden days, for which we shall be ever thankful.—*Selected.*

If God were not more mindful of his promises than we are of his precepts, we were undone.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., January 5, 1875.

Prefatory Remarks.

In introducing a new volume of our Christian journal to the public, a few words in regard to our purposes may not be amiss. The long established usages of publishers of periodicals sanctions such a course, and the propriety of it is apparent.

The influence of periodical literature upon society is great, as the amount of such reading matter thrown upon the public is great. As the kind of society we associate with, or the kind of company we keep, has much to do in forming our principles and characters, so it is with the books and periodicals we read. These have an influence upon us as well as the society by which we are surrounded. And as we are social beings and love society, so where the advantages of education have been enjoyed, and the powers of the mind in some degree awakened, there is a desire for reading and for information. To meet this want, books and periodicals are published. And to render the gratification of this want subservient to the promotion of Christian character and edification, the CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR is published.

Such being the object of our work, we shall try to keep it before our own mind, and hope that all who contribute reading matter for our pages will do the same. Entertaining the view we do, that books and periodicals exert no little influence upon the moral characters and principles of their readers, it follows that there is a responsibility attending the publishing of such works. This responsibility we acknowledge. And we shall try to do hereafter as we have heretofore done, publish a Christian journal whose influence shall sanction, and whose teachings shall inculcate, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." And while we would have it to teach whatsoever the gospel teaches, we would have it also to disapprove of, and reprove whatsoever is contrary to the

gospel. For while the apostle Paul would have Timothy as a minister, "be gentle unto all men, apt to teach, patient in meekness instructing those that oppose themselves," he would also have him to "reprove, rebuke, exhort with all long suffering and doctrine." Such we presume is the duty too of a Christian journalist as well as of a minister of the gospel.

To say the CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR will compare favorably in the spirit that characterizes it, and in the gospel character of the doctrines and precepts which it inculcates, with other Christian periodicals, would not be saying very much in its favor in the estimation of some, since it may be doubted whether the Christian character of our Christian periodicals in general, is a safe standard to judge it by; and to say that we have made our paper as good and as useful as any one else could have made it, would not be commendable to our Christian modesty and humility; but perhaps we may venture to say that there are not many brethren placed in our situation, and having the various tastes and opinions prevalent in our brotherhood to meet, and having the same supply of reading matter to select from, that would have made the paper less objectionable to the general brotherhood, than we have made it the past year.

While an editor may expect to have his work criticized, he may ask for fair and honorable criticism. And the character of a Christian periodical, like that of a Christian believer, should be judged of by its general course, or by the general character of its contents, and not by an occasional article that may appear in it. Among as many readers as we have, we are glad to believe we have a considerable number who can sympathize with the editor in his trials, and appreciate the delicacy of the work he often has to do. But there are many who do not, and therefore may expect a faultlessness and perfection which they will not find; and, therefore, experience a disappointment, which may so operate upon their judgments as to prevent them from perceiving what is really good.

We assure our friends and patrons, that whatever may be our lack of the qualifications necessary to render our work perfect, we have an appreciative

sense of the responsibility resting upon us, and with that, we shall pursue our calling, availing ourselves of all the helps within our reach that may help us to discern what is right, and to do what is right. The rule of moral right, is what we want to be governed by.

We enter upon the new year of our labor, and our new volume, hopefully. A pleasing remembrance of the kindness of friends and patrons, and the faithfulness of heaven, prompts us to thank God and take encouragement. With our own best efforts given to our work, and with the continued contributions of our devoted correspondents and contributors, and with the blessings of heaven to crown all, (for which we solicit the prayers of the faithful,) we trust we shall succeed in making our paper a *Christian companion* and *Gospel visitor* indeed and in influence, as well as in name, exerting a spiritual power that will promote holiness in all its readers whether saints or sinners. And let the thought that our journal may accomplish such a noble and desirable work, stimulate all that are laboring for its success, to labor with increased interest, to make it a messenger of glad tidings to the erring and sorrowing sons and daughters of men.

A New Year's Greeting.—Christian Blessedness.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—II. Cor. 13:14.

We think of nothing more suitable as a practical Christian subject, for the first number of our paper in the new year, than the one contained in the passage of Scripture heading our article. "A happy New Year," is a greeting that will fall from many lips, at the opening of the year of our Lord one thousand, eight hundred and seventy-five. And it is in perfect harmony with Christian kindness, benevolence and charity, to begin the year with a New Year's greeting. And what greeting can be more becoming or more expressive than the apostolic or Christian greeting? We know of none—there can be none. Surely we can wish our readers nothing better, neither can they us, than what is contained in this Christian greeting. Indeed there can be nothing better. God himself with all his boundless riches can give us nothing better. The blessing im-

plied in the apostolic salutation is the *summum bonum*, the chief good of man, or the highest happiness of which his moral or spiritual nature is susceptible. And the proper enjoyments of his moral nature are his highest enjoyments.

Greetings are wishes expressed in a few words. Where there is a friendly feeling existing between people, they wish one another that which they think will be most conducive to their happiness. And while there are different words, as well as signs, for expressing salutations, they are all expressive of good wishes for those saluted. And the expressions made use of in saluting when meeting, as well as those made use of at parting, imply that the person who used them invoked a blessing on the other. Hence the word in the Hebrew language, which means to *salute*, means also to *bless*. The forms of greeting among the Jews were various. Among them were the following: "*Be thou blessed of Jehovah; The blessing of Jehovah be upon thee; May God be with thee; May peace be yours.*" This means, blessing and prosperity, for the word peace was expressive of these. This last form seems to have been very common. See Judges 19:20. It was the salutation common in the days of our Lord and his disciples, as is seen in the following words of our Lord spoken to his disciples: "And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you."—Matt. 10:12,13. And this form seems to have been used by the apostles. Peter uses it in closing his first epistle: "Peace be with you all that are in Christ Jesus." And in opening his first epistle, he says: "Grace unto you, and peace be multiplied." The word peace as used in these salutations is very expressive, and implies much, as will be seen in the use of the word *peace*, in the following passage in the writings of St. Paul: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7. "Peace" is a word which implies whatever is necessary to happiness, and when used in greeting, is equivalent to saying: "May you be very happy." And when the Christian uses it, and uses it in a Christian sense, it means peace with God, peace with men, and sweet peace in our

own hearts, having an answer of a good conscience.

"When mercy points where Jesus pleads,
And faith beholds God's anger cease,
And hops to black despair succeeds:
This, Father, this alone is peace!"

With a greeting, the most of the epistles written by the apostles begin and end. And in these greetings we see manifested a very prominent feature of our holy Christianity. They are the expressions of Christian men to their fellow Christians, wishing them an abundance of Christian happiness. Christians are neither malicious nor selfish. They do not wish men evil, neither do they want to enjoy their happiness alone. They want all men to be happy. The spirit of Christianity is a generous and diffusive spirit, seeking the welfare of all men. The hymn of the heavenly host, sung at the advent of our Lord, breathes the same sweet, generous spirit that the apostolic greeting does. "Glory to God in the highest, and on earth peace, good will toward men." And this hymn was becoming the occasion of the advent of a heavenly Messenger to our earth, who came "not to destroy men's lives, but to save them." The expression "good will toward men," had reference to the feeling of God toward men, and that was a feeling of good will. But surely all who are born of God, and are "partakers of the divine nature," will have the same feeling of good will toward men. We have a manifestation of this feeling of good will to men in the case of the apostle Paul when he was before Agrippa, and when he expressed his feelings in the following noble sentiments: "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." The apostle wished Agrippa all the good that he himself possessed, but none of his suffering. What a beautiful illustration of the Christian spirit! Oh, that we all had more of that spirit!

But let us look at the Christian blessedness implied in the form Christian greeting which we have more particularly under consideration. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." The mind is led at once to the form of Christian baptism, when there is not only an allusion to the

same divine powers or characters that we have in the apostolic greeting, but where believers are represented as being brought into a very close and peculiar relationship to the same holy beings. For we are baptized into the Father, and into the Son, and into the Holy Ghost. Then when the apostle in his greeting wishes his brethren the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, he only wishes them to enjoy what is implied in the form of Christian baptism, but expressed more fully in the Christian greeting. And what blessings are implied in this greeting! "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost." Oh, what a blessed privilege is it to enjoy all this,—to be in possession of the saving grace of our Saviour Christ, through whom all spiritual and eternal blessings are procured and conveyed to us! And to have the love of God the Father, which is the original spring and source of all blessings! And to enjoy all the fruits and graces of the Holy Spirit by whom the blessing of salvation is applied to us, is a privilege indeed, and one for which we should be unfeignedly thankful. And the thought that we have not in the past year, and in our past lives, enjoyed more of such rich and heavenly blessings, that have been made accessible to us, should greatly humble us. And the thought that our heavenly Father has made it the privilege of his children to enjoy such rich blessing, and that he wants us to enjoy them, should stimulate us to greater diligence in the year and time that are before us, to secure and enjoy more of them, that we may be happier and holier, more faithful and more useful. "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all."

Our Visit to Ohio.

We left our home in Meyersdale on the 8th of December for Miami county, Ohio. Our visit was partly of a business character and partly to see friends, especially an aged mother. We stopped in Columbiana to see sister Kurtz, widow of brother Henry Kurtz. We also hoped to see brother H. J. Kurtz, expecting to find him at his mother's. But when we arrived at Columbiana, we found to our disappointment and regret that sister

Kurtz had moved to Mahoning county, on the farm owned and occupied by her son Jacob, he having put up a house for her use. Her residence is near the farm on which she and her husband lived many years, and where the *Gospel Visitor* was started. And as our arrangements had not been made to stop long in Columbiana, we could not well go into Mahoning county.

From Columbiana, we went into the vicinity of North Georgetown, in the same county, where our mother and sister reside. We were glad to find them well, though the infirmities of age are increasing upon our mother, showing themselves in the decay of the senses, especially in that of sight. She is in her eighty-fifth year.

From Georgetown we passed on to Troy, where we spent a couple of days with father-in-law's family, and other friends, calling with brother H. D. Davy.

On Saturday afternoon, the 12th of December, we reached Covington. We had meeting at night in the Brethren's meeting-house in town, and also on Sunday night. On Sunday morning we preached in the Sugar Grove meeting-house, which occupies the site of what was formerly called the Stone meeting-house. We felt much at home among the Covington brethren and friends, and had a very pleasant little visit among them, and pleasant meetings with them. We had expected to spend a longer time with them, but as our business at home demanded our attention, we could not remain long absent. We returned home feeling glad and thankful that we had enjoyed the privilege we had of seeing and greeting many dear friends.

Our Prospect.

We have but little space to occupy with any remarks relative to our prospect for our new volume. We would however say for the satisfaction of our friends and agents, that our prospect is encouraging. Our subscriptions are coming in a little earlier than formerly, and as far as we have heard from our agents and patrons, the reports are favorable. Some of our agents say they hope to double their lists. But in the west where there is so much destitution, there will be a decrease in our subscribers, as there may perhaps in a few other lo-

calities. But in many there is a nice increase. We hope our agents and friends living in localities free from the obstacles to success that are met with in the west, will labor, and that perseveringly, to obtain subscribers, that we may sustain no loss of patronage. We are satisfied that with a little extra labor on the part of our agents and friends this can be readily done, and more than this. We would say to our friends, please to continue to gather subscribers, we shall be pleased to receive them at any time.

Relief for the Brethren in the West.

As there has been considerable inquiry concerning the points to send the contributions to that are collected for the needy in the west, a letter is published in this number of our paper from Falls City, Nebraska, which gives full directions in regard to the matter. We hope from the information contained in the letter alluded to, and from several other letters we have published, there will be no difficulty in knowing to what places supplies are to be sent. And as the calls for help are urgent, we hope they will meet with a hearty Christian response.

THERE will be a series of meetings held in the Brethren's meeting-house in West Salisbury, commencing on the evening of the 8th of January. A general invitation is given, especially to ministering brethren.

Answers to Correspondents.

G. W. SALA:—According to our books you would owe us \$2.50 on last year's account.

A. B. BARNHART:—The subscription for 1874 is paid.

MILES HALLACHER:—Please send us your address. We received the \$1.60, but with it no address. We cannot renew your subscription until we get it.

JAS. Y. HECKLER:—We will send you No. 37, which is the only one we can supply you with of those which were lost.

PETER MOOMAW:—All is correct.

K. UTZ:—We shall send the paper to the sister you named for \$1.00.

MARIA BAER:—We are not able to supply you with the missing numbers.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Thanksgiving.

DECEMBER 7, 1874.

Brother Quinter:—

* * * On the day set apart by our rulers for thanksgiving, we had a meeting at the Green Tree Church, and feeling that the best way to express our gratitude for the favors we were receiving, was to show our willingness to contribute to the wants of those not so highly favored. A contribution was therefore taken up, or rather a subscription started by which some of us agreed to pay a certain sum monthly for the next six months. Said money to be applied to the relief of the suffering Brethren in the West.

Can you tell me who would be the proper person to send our donations to? And how it should be sent, whether by certified check, or by post-office money order?

Yours, &c.,

J. P. FITZWATER.

Phoenixville, Pa.

Relief for the Sufferers.

RESIDENCE OF BRO. JACOB SNYDER, }
TUESDAY, EVE, Dec. 8, 1874. }

Dear Brother James:—

Reaching Council Bluffs from St. Joseph, I immediately applied to Superintendent Eddy of the Chicago and North Western Railroad, for transportation of supplies. He telegraphed to Chicago and in one hour received the following reply: "We are already carrying supplies for Minnesota, Dacotah, Iowa and Nebraska free, and it does not seem proper that we should be asked to carry for Kansas also. However in this case I suppose we shall have to do so. If advised of the time and place of shipment, I will give the necessary instruction to agents." (Signed) "C. C. Wheeler, General Freight Agent Chicago and North Western Railroad."

Applying to Mr. Stephens, of the Chicago and Rock Island Railroad, I was confronted by a circular stating that "all goods to Kansas sufferers must be consigned to Lieutenant Governor B. S. Stover, President Kansas Central Relief Organization." Upon this I immediately wrote to Lieutenant Governor B. S. Stover, asking him for the privilege of shipping to his address at Edgar Station, St. Joe and Denver Railroad, and also asking him to authorize brother Ives as his agent to receive and distribute the goods. By telegram the Gover-

nor replied as follows: "Ship goods to me at Edgar—I will write your agent. E. S. Stover."

Applying for shipment on the Des-moines Valley Railroad, the agent said: "Let us know when your goods are ready, that is all you have to do."

Brother Bailey and I will part here. He will visit the churches through Northern Iowa, Illinois and Indiana, and I will take a more southern route, arranging with other Railroads for shipment as I pass along.

We do this by the advice of brother Jacob S. Snyder, and also by agreement between ourselves, that we can in this way accomplish more in the same time.

And now brethren will you not liberally respond to the great necessity that has driven us to these measures for the relief of many thousands that have almost nothing to eat or wear?

We are receiving great encouragement and have written to brother Ives that the Brotherhood will send at least a hundred car loads of supplies.

Will not every church send a car load or more?

Affectionately,

JAMES L. SWITZER,

JAMES M. BAILEY.

Brooklyn, Poweshiek Co., Iowa.

Encouragement.

NOVEMBER 7th, 1874.

Dear Editor:—

Seeing a piece in your paper, headed "A word of caution," in which the author seems to think that Mr. Flory has bestowed more praise on the country than it deserves, I am compelled to side with Mr. Flory, and here are my reasons for doing so:

The country is new; emigrants can get a place without money, and by industry and economy, they can soon get land improved, so that they can make a living without working themselves to death. The author of the article alluded to, says that the most of the families are not satisfied. Now, sir, my experience tells me that the portion of dissatisfied families compose a very small portion indeed. I have been here for ten years, and I don't think I ever heard a half dozen families complain; and those that came here this summer are highly pleased, and only wish they had come sooner.

Again, we find the author going for the bold pioneer, who has left the states, civilization, society, home and all that is near and dear to man. We see him leave them all and face a thousand dangers, and what is it for? That those more timid, might find peaceful homes, that he has prepared for them, where toil and care will trouble them not. And this is what he calls the lowest ebb of the moral tide. He surely forgot the words of the dying Jesus to his disciples: "I go to prepare a place for you and me." The author

seems to think that they would lose their religion. It seems to me that true religion ought to stand a border life as well as any other.

Not wishing to have strife with the author, I will say that this is the place for a good many to come to, and I think they will all be satisfied.

Yours respectfully,

H. H. BRADSHAW.

Tie Siding, Wyoming Territory.

Relief Fund.

STATEMENT TO THE BRETHREN.

DECEMBER 7th, 1874.

Brother Quinter:—

As many of the brethren seem not fully to understand how and where to send their donations, we, the brethren of the Falls City Church, after reading several letters of inquiry from different parts of the country and in consideration of the extent of territory devastated by the drouth and grasshoppers, and the many appeals made from the different localities, by the sufferers, feel that an amendment in connection with former arrangements is now becoming necessary.

Our former arrangements were as follows: 1st.—That all donations of grain, clothing, etc., were to be shipped to Edgar Station, on the St. Joe and Denver Railroad, consigned to Allen Ives, Burr Oak, Jewell county, Kansas; and, 2nd.—That all donations of money should be addressed to Allen Ives, Burr Oak, Jewell county, Kansas. We now, however, make this amendment, viz: That brother C. L. Keim, instead of being Treasurer for our District only, as formerly appointed, is now appointed General Treasurer of the Relief Society of the Brethren, for the whole grasshopper district in Western Kansas and Nebraska, and all moneys passing through the Aid Society of the Brethren, as relief fund, should hereafter be directed to C. L. Keim, Falls City, Richardson county, Nebraska.

Brother Allen Ives is General Treasurer for Jewell, Mitchell, Osborn and Smith counties, Kansas, and also for Webster, Knuckles and Thayer counties, Nebraska, as far as his care of the church extends, and will properly distribute all that may directly fall into his hands for relief, and call on the General Treasurer,

C. L. Keim, for funds when ever necessary.

All the elders in the different districts of the church over which their care extends, in the various localities of the devastated territory, should ascertain the true condition of our brethren, friends and neighbors, and call on brother C. L. Keim, Treasurer of the Brethren's Relief Fund, for the necessary means to supply their wants.

N. B.—All donations east of the Mississippi River, (Illinois excepted,) should be money instead of grain, as the grain sold there will bring more money than the same number of bushels will cost here.

Owing to the poor condition of the teams generally in the west, for want of feed, it would be wise for brethren and friends wishing to donate grain for relief to first inform C. L. Keim and await an answer from him, to inform when to ship, so as to avoid too much shipping at the same time. A distance of from forty to sixty miles to haul grain, especially in the winter season, with poor horses, is not a small matter.

We wish to have our brethren understand that this article is not calculated to interfere or change the hearty co-operation of our beloved brother J. L. Switzer, who is our fully authorized traveling agent in the brotherhood, but supply a want of some means by which our beloved brother Allen Ives can be relieved of some of the burden that now rests upon him, and the needy more generally be furnished conveniently with the donations forwarded for that purpose. In order to do this, we felt impressed with the necessity of having a concentrating point farther east than Burr Oak, as Burr Oak is nearly fifty miles from the railroad, and many of the wants are much farther east and south than Burr Oak.

This is also intended to answer the many letters of inquiry which we receive, asking where to send donations to, and some have already sent donations to C. L. Keim, which together with all others, that may be sent will be receipted for and properly applied.

Affectionately yours,

C. FORNEY,

JOHN FORNER, Sr.

C. L. KEIM.

Falls City, Nebraska.

In Memoriam.

NOVEMBER 28th, 1874.

I received a telegraph message from brother Burger, on the 25th of November, requesting me to preach a funeral discourse for his son, and within three hours I was at Millersburgh, Holmes county, and was met by friend Eli Fair, Jr. He conveyed me to his father's house, near brother Burger's. I remained all night with friend Fair and family. They are warm hearted Christian friends.

On the following morning I went to brother Burger's and found them deeply afflicted with sorrow, saying: "Our little son, Edwin Orlandice, is dead; he will never come to us again in this world." I visited the chamber wherein the little bark lay; I sorrowed with the afflicted family, as Jesus wept with Mary and Martha. I then gave them some words of comfort. Soon the friends and neighbors came together, and brother M. Shutt bringing the coffin, the little form was laid in it.

The funeral services then began by the singing of the 591st hymn, after which we read the 90th Psalm, and then prayed. The friends of the bereaved family taking their final farewell of the deceased, the funeral procession was formed and moved slowly and sadly to the family burying-ground, on the farm, where brother Samuel has a little brother and sister sleeping in Jesus. The 598th hymn was sung while filling the grave.

After the service at the grave we repaired to the Sugar Creek meeting house and I preached a funeral discourse from the 18th chapter of Matthew, first verse. I was assisted by elder M. Shutt. After the sermon we read the age of the deceased as follows: "EDWIN ORLANDICE, son of Samuel J. and Mary Burger, was born July 30th, A. D. 1872, and departed this life November 25th, A. D. 1874, aged 2 years, 3 months and 25 days. His disease was brain fever." In the opening of our meeting, the 578th hymn was used, and in closing the 570th hymn. The little sufferer lay some sixteen days, and suffered intensely.

The above reminds me of the touching incident related in the book of Kings. We have the portrait of an afflicted mother sitting down with a dead child, in the sorrow of her heart, to feel her loss, and bewail it. One day this little boy went out into the fields, where his father was employed with his servants gathering in the crop. While there, the hand of disease was laid upon him. Leaving his sports, he went to his father, and pressing his little hands upon his throbbing temples, cried out: "Oh, my head! my head!" The father sent him home to his mother, and on her knee he sat till noon, burying his fevered face in her bosom, and died. As this little boy went to his father in the field, so brother John Burger, grand-father to the child, said

Edwin Orlandice would go with him to the corn field to gather in the crop.

It is true brother John and sister Sophia, you call to remembrance the walks and prattling of your little grand-son, but this is not all, for while you are moving along through your farm, you will often cast your eyes upon the spot where the body of your little grand-son lies. Then as a bruised and afflicted grand-father and mother, you will bear on your countenance, and in your heart, deep traces of grief and sorrow. Then you will call to mind the dark night when you stood over Edward's little bark, whose young and unstained spirit was passing away.

In every community is found many a broken heart, exclaiming: "I have lost a child!" As I go out day after day, I hear the voice of Rachel mourning for her children. It is true, we are born unto trouble, as the sparks fly upward. All life-long we groan and weep, from the cradle to the grave; bewail our lot.

Dear bereaved parents, it is not likely that Edwin would escape sorrow, or that he would be the first to pass through life untouched by its trials, and unaffected by its bitterness. Now I ask if God foresees that the form which you embraced with such tenderness, will be racked with anguish, distracted with sorrow, is it not wise in Him to take it away to a world where there is no tears? And is it not a blessing to you to know that Edwin Orlandice has escaped the sorrows incident to life, and exchanged the troubled pillow of sickness for perpetual life, the groans of earth for the bliss of heaven? You would thank God, and sing: "O beloved child, I am more than reconciled to thy departure then! The little hands that clasped me, the innocent lips that kissed me, would they were present now. I would press them to my heart." Listen, bereaved parents, and you will hear Edwin Orlandice singing the song of Paradise! Look, and you will see him numbered with your son and daughter, brother and sister, and crowned with glory. Instead of desponding, make every preparation to follow your loved ones to the home appointed for all the living. Then you will sing:

"Father, the pearly gates unfold,
The sapphire walls, the sheets of gold,
Are bursting on my sight.
The angel band come singing down,
And one has got my starry crown,
And one my robe of white."

Blessed be God for the religion of Jesus Christ, for it has power to enlighten the darkest hour of life, and to assuage the severest woes, and to afford the hope of a blessed immortality. As the silent dews of night fall on the flowers, and revive their drooping leaves, so does religion in hours of affliction revive the spirits, and solace the wounded heart. That blessed assurance that gives us strength

for all our trials, and takes from misery its bitterness, and from affliction its sting. "It is religion that doth give sweetest pleasure while we live."

Dear and dying friends, let us follow the star of Bethlehem, the bright and morning star; the guide to him who in his love gave Himself for us. It will light us through every labyrinth in the gloom of life, and remove the gloom that gathers around us in a dying hour.

In conclusion I will say, the above named death occurred in the Sugar Creek arm of the church, located in Holmes and Tuscarawas counties. This church I have lived in four years. The ministers at present, are Michael Shutt and Samuel Burger. (the father of the deceased) I am glad to hear that this church is in a prosperous condition. May God bless the above afflicted family, is my prayer.

By request of Samuel J. Burger.

JOHN NICHOLSON.

Rossville, Ohio.

(Pilgrim please copy.)

Visit of Committee to Owens Co., Indiana.

DECEMBER 14th, 1874.

Editor Companion and Visitor:

The District Meeting for the Southern District of Indiana, held with the Brethren in the Nettle Creek arm of the church, on the 28th and 29th of October, appointed elders Jacob Rife and George W. Studebaker, to visit the churches in Owen, Harrison, Ripley and Martin counties, in Southern Indiana.

As brother Rife could not leave home for some time, and the visit to Owen county being somewhat urgent, elder Daniel Bowman was appointed in his stead to go there, and by request I went along with the brethren.

We started on November 15th, and reached Spencer, the county-seat of Owen county, about seven o'clock in the evening, having traveled about one hundred and twenty-five miles. We were met here by brother Samuel Burger and brother Dickey. We were taken to the hotel and furnished with a good warm supper, after which we started for the locality of the Brethren, some seventeen miles distant.

We reached brother Dickey's house about midnight, where we remained until morning. The day we spent in visiting among the members, there being no appointment until night. We called upon old sister Summers, the widow of elder Daniel Summers. She has been sorely afflicted for over two years. After a season of worship with the old sister, which secured to cheer her up very much, we were next taken to the house of elder David Culler, where we remained until the time to go to evening meeting.

In the evening we found a good sized congregation of brethren and sisters and

neighbors assembled. Brother Studebaker led in speaking. Had a good meeting, good order and good attention. We spent the night with brother Robert R. Goshorn. Next day had preaching at ten o'clock, elder Daniel Bowman leading in speaking. In the afternoon there was a choice held for a speaker and a deacon, and the lot fell upon Henry Shider for speaker, and Jacob Mitchell for deacon; Robert R. Goshorn was promoted to the second degree in the ministry.

There was some disorder among some of the members, which was set aright as far as practicable under the circumstances, and the brethren and sisters came together that evening to hold their communion. Brother Daniel Bowman officiated, and brother Studebaker spoke on the different ordinances in their order. There was a deep interest manifested by those looking on, and it was evident that good impressions were being made.

The members came together early the next morning, (Sunday,) and had breakfast and morning or social meeting, and at ten o'clock, public preaching commenced. Brother Studebaker spoke first; his subject was: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This Scripture is a part of the commission, as recorded by Matthew. He divided the subject into three parts: first, "Who are the proper subjects for baptism?" Secondly, "What is baptism?" And thirdly, "What is the mode the Saviour commands?"

The discourses of the brethren upon this subject were master-pieces of work. Their arguments were unanswerable, and the marked attention of the large audience showed that it was making indelible impressions upon their minds. (I may notice this sermon more in detail at a more convenient time.)

After this meeting, we took our leave of the brethren and sisters, and was conveyed by brother John Long back to Spencer, where we were kindly cared for at the hotel, the brethren paying our expenses. On the following morning we took the cars for home, and on our way we were detained about six hours at Indianapolis. We spent the time in visiting the asylums for the blind, and the deaf and dumb. They were eating dinner at the deaf and dumb asylum when we came in. It was a sight worth beholding, to see two hundred and eighty persons, all in one room eating their dinner, and not one of them could utter a single word.

They were as merry a collection of persons as I ever saw. They were conversing with each other all over the large and spacious dining-hall, and still the room was as silent as death, save the clatter of dishes, and the soft, quiet tread of the waiters.

Before concluding this report, I will give the names of the official brethren in the church referred to, namely: The Lick Creek Church, David Culler,

elder; Ananias Hensel, R. R. Goshorn and Daniel Summers, in the second degree of the ministry, and Henry Shidler, in the first degree. The deacons are Samuel J. Burger, John Long, (brother to elder George Long, of Michigan,) Patrick Keagy, Martin Row, Samuel A. Summers, Jacob J. Baker and Jacob Mitchell.

I am authorized by brethren Rife and Studebaker to state that they will start on their northern mission on the fifth of January. They will be with the brethren on the night of the fifth, at Connersville, and have preaching, and start for Ripley county, Indiana, on the sixth, and when through there, they will go to Harrison county, and on their return, they will visit the Brethren in Martin county.

Yours fraternally,

B. F. KOONS.

Nettle Creek, Indiana.

From the Pacific Coast.

DECEMBER 14th, 1874.

Dear Brethren and Sisters:

It has been a long time since I have written to you. I have often thought of writing to you, thinking perhaps it might be interesting to some, especially to those who are personally acquainted with me.

First, I will say, my family with myself are in moderate good health. Many of you are aware that my health had been poor for many years, before I left the East, but since I am in this state, my health has much improved.

The brethren and sisters in this valley are well so far as I know. The health has been good in this valley since we have been here. Truly, we have no reason to murmur. The Lord has blest us with all things necessary to make us comfortable. We have been blest with a bountiful harvest, suffering us to gather it into our granaries, in a good, saving condition. We feel at home here as far as the world is concerned, being favored with quite a brotherhood on this coast, numbering about forty members. Out of this number six are speakers and two are deacons. We feel happy to think there will be a flourishing brotherhood on the coast before a very distant day, the Lord being our helper.

We had a feast last summer, a very happy time indeed, though we were not favored with members from any other parts. It seemed like a small family in the wilderness—no Brethren nearer than one hundred and sixty miles. There is quite a number of Brethren in the Willamette valley, under the care of brother David Brower, which is no less than one hundred and sixty miles from here. There are also several members in Rogue River valley, but that is probably one hundred and seventy miles from here. We had a few meetings in that valley, the year I came to this place. I felt sorry to leave that valley. It is a beautiful valley

thickly settled, and the people have great respect for preaching. I thought there was a great opening for a church to be established. All it seems that is wanted to do the work, is for some laboring brother to move there and settle down, carry out the principles he preaches, and it will not be long till the church would be established, and souls be converted to God.

Now, brethren, some of you who feel that the old brethren are too slow in the missionary cause, just go on and fill those places as fast as you can, and you will have done your duty. Do not let us be urging the old brethren, or Yearly Meeting, to form some system before we can start. I have often thought that it is no wonder the Yearly Meeting was, or is, slow in forming some system, knowing what they do that the great Head of the church had gave the system, over eighteen hundred years ago; and if we form any other system, different from the general practice of the Brethren, I am afraid we will stand in disrespect to our Lord and Master.

Brethren, I conjure you, do not hurry the Yearly Meeting to give us another plan or system, so the gospel may be more fully preached in different parts of the world. We remember the Lord took six days to make the world in, and the Brethren in the last fifty years have spread from the Atlantic to the Pacific Oceans, spreading north, south, east and west. Brethren and sisters, you that feel interested in having the gospel spread everywhere, I praise you for your zeal in the good cause, only do not hurry the old brethren. We have been a prosperous people. God has blest the labors of the Brethren everywhere. Some persons living in this valley have expressed themselves as follows: "The Dunkards will take this valley; we will all have to give up to them at last." It seems to me, in order that the great work may still prosper, we should cheer up the family on earth—the great school of Christ, where we all have a lesson yet to learn. Let us all be faithful to that school. Let the world have its high schools, and if there are any Saul's or Apollases among them, we shall be mighty through God to enroll them in our ranks, so we shall ever be able to meet the world with all its strong reasoning. But whenever we learn this way, we are in danger of no longer being that peculiar people—that speckled bird.

Brethren and sisters, we exhort you to be charitable to your poor ministers. They feel the value of poor souls and would break unto them the bread of life, but they cannot, they have not the means; their families at home need their daily labor. The above being too true, it is undoubtedly the reason many of the Brethren are agitating the question of a better system of missionary order, or a paid ministry, so they can spread the glad tidings of saving grace more exten-

sively to a lost and ruined world. Now, to avoid giving the Yearly Meeting the labor of forming a missionary system, or allowing a paid ministry, we all ought to lay hold of the work. Let the lay member count his dollars, and see how the Lord has prospered him, and give cheers fully to help the gospel to be spread, and then, we think, we are on a gospel plan—the good old way that works with love. But, brethren, if man forms a system to raise money, it will be no more a free gift. It will no longer be left to you to say: "How much to give;" but it will be told you, how many dollars and how many cents you owe, and we want it, and if it does not come, will say, we must have it. It seems to me, we can see a bud beginning to swell. We exhort our dear brethren and sisters, who are using their influence so strong to persuade the old brethren into measures that are strange to them, to desist. You may mean it as good as King Saul did, when he had David to put his armor on to fight Goliath; but it was a bright armor, and David had not proved it, no one having drank old wine straightway demandeth the new.

Now, a few words about our Yearly Meeting. We have had great satisfaction in the far West, to read the proceedings of the Yearly Meeting; but we would have been better pleased had we gotten a full report, if there is no harm in throwing open doors to the world, to see and hear all we do. I cannot see but what it would be justly right to give a full report. I will now leave the matter, expecting, if I have been in error in any of my views, that some one will, in a gospel manner, teach me better. But what I have written, I trust has been in love of the truth.

Yours fraternally,
DAVID BARKLOW.
Ott, Coos county, Oregon.

Kansas Sufferers.

DECEMBER 15th, 1874.

Brother Quinter:

Brethren James Switzer and James Bailey, appointed by the Brethren in Kansas to travel among the Brethren in Iowa and eastward, in order to inform the Brethren of the necessity of rendering assistance to the sufferers in Kansas and Nebraska, are now canvassing through this state, and will soon get to Illinois, Indiana and Ohio. They in the first place traveled together, but were of late instructed by the Brethren that they should travel separately, in order to save money and gain time.

These brethren do not ask any donations, their errand being to try and urge the brethren to render speedy assistance, etc. They are not impostors, but are worthy the confidence of all. They carry their proper credentials with them. In the first place they have their recommendations from the church; secondly,

from the county authorities, and, thirdly, from the Governor of Kansas, and also from Governor Carpenter of Iowa.

If the Brethren of the Eastern States wish to send money for the relief of the sufferers of Northwestern Kansas, they can send it in Eastern drafts, or registered letters, to elder Allen Ives, Burr Oak, Jewell county, Kansas. If clothing is sent, it must be consigned to E. S. Stover, Lieutenant Governor of Kansas. Anything in short that we ship to the Kansas sufferers, in order to go free of charge, must be sent in E. S. Stover's name. He has appointed brother A. Ives Receiver at Edgar Station, on the St. Joe and Denver Railroad. This is the nearest station to these sufferers in Kansas, that is in the Northwestern counties, as above stated.

All aid in grain, etc., shipped into Kansas for the Kansas sufferers, no matter to what part of the state it is to go, must be shipped in E. S. Stover's name, then the station named where it is to go. Mr. Stover is the agent appointed by the State Aid Society.

Brother James Bailey requested me to write to the editor of the *Companion and Visitor* the foregoing, and you can publish whatever in your discretion you may think necessary.

Yours,

E. K. BUECHLEY.
Waterloo, Iowa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Marsh Creek church, December 4th, brother ISAAC MILLER, aged 69 years. Funeral occasion improved by brethren D. Bosserman, M. Bushman and J. Sherfy, from Psalms 90:12.

W. C. STRICKHOUSER.

In the Fairview congregation, Appanoose county, Iowa, November 15th, MARTIN MILLER, aged 20 years, 9 months and 27 days. He was a young man of great natural talent, and fully conscious of his duty to his Maker, but put off the day of preparation until too late. Let others take warning.

DANIEL ZOOK.

In the bounds of the Mohican church, Wayne county, Ohio, October 23rd, of diphtheria, SARAH GARVER, daughter of Jonathan and Sarah Garver, aged 16 years, 9 months and 23 days. She was raised from early childhood in the family of brother Peter and sister Rosannah Gault. Funeral services by brethren P. J. Brown and elder C. Kaylor, from the words: "Dust thou art and to dust shalt thou return."

H. S. JACOBS.

In the Forks Settlement, Grantsville district, November 28th, LYDIA, wife of Solomon Sibert, aged 65 years, 5 months and 12 days. She was a member of the Lutheran church, and so is her husband. Funeral took place on the 30th of November, by the writer from Heb. 9:26, 27, 28. By request the services were in both the English and German.

JOSIAH BEECHLY.

In the bounds of Grand River district, Clark county, Iowa, on the 5th day of August, OLYVER, son of friend Jade Barber, aged 20 years. Funeral services by the writer, from 1 Cor. 15:55, 56.

Also, in the same district, Warren county, Iowa, November 30th, sister ELIZA KEEFER, aged 66 years, 4 months and 15 days. Funeral services by the writer, from Hos. 13:14, to a large congregation.

I. J. THOMAS.

In the Green Spring arm of the church, Seneca county, Ohio, November 27th, brother ADAM BREENEMAN, son of brother Jacob Breeneman, aged 26 years, 5 months and 21 days. On the 23rd of October, he was received into the church by baptism. He leaves a widow and one child and many friends to mourn their loss, which we hope is his eternal gain. His suffering was indeed intense, but he bore it with Christian fortitude. His funeral was preached by the writer, from Rev. 14:13, in the Brethren's meeting-house at Sugar Grove, to a large congregation.

SAMUEL M. LOOS.

In the Back Creek congregation, Franklin county, Penn'a, August 31, 1874, brother JOHN HENRY, aged 77 years, 7 months and 23 days. Funeral services by Joseph Geib and the writer, from Rev. 14:12.

Also, in the same district, in Mercersburg, November 6th, SARAH ELIZABETH, daughter of friend Samuel Hollinger, aged 1 year and 5 months. Funeral services by the writer, from Acts 17:30.

ADAM PHEIL.

In the Broken Sword church, Crawford county, Ohio, sister EYE BAKER, wife of brother Michael Baker, born April 7th, 1823, and died October 8th, 1874, aged 52 years and 6 months.

She leaves a sorrowing husband and ten children to mourn their loss of an affectionate companion and kind and loving mother. We hope, however, their loss is her eternal gain. The two eldest daughters are members of the church. The solemn occasion was improved from Rev. 14:13, to a large concourse of sympathizing friends, by the writer, assisted by brother Isaac Ankeny.

HENRY KELLER.

In Fulton county, Illinois, October 19th, HANNAH COUCH, daughter of elder Daniel (dec'd) and sister Martin, aged 30 years, 6 months and 18 days.

She was born in Franklin county, Penn'a, in the Welsh Run Settlement. As she was not a member of the church of Christ, may it be a warning to those of her once near and dear friends who have not yet applied the blood of Christ, to flee to the fold from the sins that beset them. Funeral occasion improved by the writer.

SAMUEL TENNIS.

In the Eagle Creek church, Hancock county, Ohio, November 30th, EDWARD W. BUSSEMAN, son of sister Sarah and Wm. Bradford, aged 23 years, 9 months and 25 days.

The subject of this notice was a worthy, good, moral youth, but like many others, put off the one thing needful until it was too late. While sick he promised if he recovered he would lead a different life, but God saw fit to remove him from hence. Funeral occasion improved by the writer and brother Jacob Wilmore, from Amos 4:12: "Prepare to meet thy God."

S. T. BOSSERMAN.

In the Stillwater congregation, Miami county, Ohio, June 11th, sister BARBARA

MINNICH, aged 78 years, 9 months and 19 days. Funeral discourse by Tobias Krider, Joseph Risser and the writer, from Revelations 14:13 13.

Death caused by a stroke of palsy, from which she suffered very much for about six weeks. The last twenty-four days, it was said by the friends, she did not eat anything. She bore all her sufferings with much patience.

The subject of this notice was born in Dauphin county, Penn'a, and emigrated with her father (— Bradt,) to Montgomery county, Ohio, about the year 1826 or '27-8, (as near as we know.) Some years afterwards she was married to David Minnich, in Miami county, and there remained until her death.

EMANUEL HOOVER.

In the Indian Creek church, Montgomery county, Penn'a, November 25th, sister ELIZABETH, wife of brother Price, aged 57 years, 9 months and 20 days.

The sister was doing her work as usual, on Friday, November 20th, when between nine and ten o'clock, the fatal stroke of palsy affected her, and brought her down at once speechless, and at six o'clock in the evening, she was lifeless. Funeral services by elders Samuel Harley and William P. Nice.

J. M. DETWEILER.

In the Indian creek church, Montgomery county, Penn'a, November 4th, suddenly of inflammation of the bowels, sister MARY, wife of brother Aaron H. Moyer, aged 30 years, 2 months and 24 days.

She leaves six little children and a bereaved husband to mourn their loss. The funeral occasion was improved by brethren Samuel Harley, Henry A. Price and Henry Bower, a Menonite. Brother and sister Moyer were baptized in Iowa, where they lived six years ago.

JAS. Y. HECKLER.

In the Beaver creek district, Rockingham county, Virginia, November 25th, sister ELIZABETH, consort of brother Jacob Wine, aged 68 years and 23 days.

The subject of the above died very suddenly. She had been complaining for several years of shortness of breath at times, but on the evening of her death she had eaten her supper, and retired to bed as usual. Whether she slept is not known, but brother Jacob had been sleeping when she rose up and it awakened him. She complained of being sick, and in the course of half an hour, she was dead. She was a daughter of Christian Garber, formerly of Beaver Dam, Maryland, and sister of elder Solomon Garber. Bro. Jacob has been blind for several years, and this bereavement falls heavy upon him, but his loss is her gain. Funeral preached on the 27th, to a large assembly of mourning friends, by the writer and brother M. Miller from Ps. 119:59.

JACOB THOMAS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Struble P	1 00	Lekron S	3 20
Pfautz I	8 00	Numer A C	1 50
Ridenour J A	7 00	Bnshong I	10 00
Mowen Geo	5 10	Miller E W	1 60
Knauss S I	3 70	Blanch & Stutsman	
Mathias Mary A	4 70		2 20
Baer Maria	2 00	Pearsall A	75
Rittenhouse D M	5 80	Balsbaugh G S	10
Fike A H	20	Smith J H	02
Oaks P R	8 50	Lesh Juo	20

Hensel A	75	Moomaw P	4 35
Warner Jno	1 60	Rodes Susan	10 00
Stayer Mary	1 80	Harshberger W	11 20
Wimer H H	1 50	Provance J W	30
Wenrick T B	7 00	Crouse Mary	26 00
Yoder D D	1 00	Bosserman J E	4 45
Troyer A E	1 50	Fitz Jos	6 40
Holsinger A	40	Smith J M	5 10
Hawn J W	1 70	Snyder T G	1 70
Black Maggie A	1 60	Longanecker S	1 60
Wertz J	7 00	Spangler E D	12 80
Wine S	3 10	Kurtz P H	8 20
Beeghly E	13 60	Helser L W	5 10
Shutt G H	1 70	Bucher Geo	1 80
Hollinger I	7 60	Maust S P	60
Kurney Cath	2 00	Devy D D	4 50
Eyer G	1 60	Teeter L W	14 40
Culp A S	2 00	Arnold N F	1 70
Binkley R K	100 00	Ehy J R	1 65
Culp F	4 35	Sheller D	10 20
Wagoner L L	3 00	Knoeff Hannah	1 50
Studebaker S	1 60	Denlinger J R	20 00
Bucher L	1 60	Wells D G	6 70
Schrack Malinda	70	Leffler J	1 80
Sipe P	4 00	Chestle T	1 00
Hough Lydia A	2 00	Ives A	1 60
Newcomer C	18 15	Emmert Louisa	3 20
Unger Eliz	1 60	Sawyer W H H	3 40
Kutzner S	1 60	Shultz J F	9 60
Druckamiller J D	1 60	Wolf W B	4 90
Miller T	8 00	Eyer H D	1 60
Flory L	1 70	Royer R M	1 55
Stickler H W	1 00	Miller Jno A	8 00
Hoover C	27 10	Garman S S	5 00
Pfautz J E	10 70	Lehman P C	11 45
Miller J B	8 00	Scott Sarah	2 80
Williams Ella	19 30	Mummaw S	3 20
Blosser Eliz	50	Cassel J M	40
Emmert D	1 60	Witmore J	6 10
Butterbaugh H	4 80	Holsopple G	5 45
Prickett L E	1 70	Brandt Eliza	1 25
Buck J	1 30	Walick A B	1 70
Sipe J	7 05	Thomas I J	11 16
Keim M	9 10	Stutsman S	1 69
Longanecker N	16 00	Roberts Wm	13 80
Brubaker H J	9 50	Miller W C	18 10
Butterbaugh G	3 20	Ullery J P	3 20
Barrick Jac	3 20	Miller M	29 10
Cocauower G	6 80	Roberts W E	1 70
Smith S	10 00	Shelly P	9 60
Gingerick C A	1 60	McIntyre C	1 60
Overly Jno	1 80	Beery A	4 70
Hendricks D	6 10	Beery J K	4 65
Laampton R C	1 60	Worley T A	3 00
Leatherman D R	4 40	Neher S	1 50

INDISPUTABLE EVIDENCE.

ST. ELMO, ILLS., }
July 8th, 1874. }

R. V. PIERCE, M. D., Buffalo, N. Y.:
—I wish to add my testimony to the wonderful curative properties of your Alt. Ext., or Golden Medical Discovery. I have taken great interest in this medicine since I first used it. I was badly afflicted with dyspepsia, liver deranged and an almost perfect prostration of the nervous system. So rapid and complete did the Discovery effect a perfect cure that it seemed more like magic and a perfect wonder to myself, and since that time we have never been without a bottle of the Discovery and Purgative Pellets in the house. They are a solid, and sound family physician in the house and ready at all times to fly to the relief of sickness—without charge. We have never had a doctor in the house since we first began the use of your Pellets and Discovery. I have recommended the use of

theses medicines in several severe and complicated cases arising from, as I thought, an impure state of the blood, and in case have they failed to more than accomplish all that they are claimed to do. I will only mention one as remarkable, (though I could give you dozens). Henry Koster, furniture dealer, of this place, who was one of the most pitiful objects ever seen, his face swollen out of shape, scales and eruptions without end, extending to his body, which was completely covered with blotches and scales. Nothing that he took seemed to effect it a particle. I finally induced him to try a few bottles of the Golden Medical Discovery, with daily use of the Pellets, assuring him it would surely cure him. He commenced its use some six weeks since, taking two Pellets each night for a week, then one each night, and the Discovery as directed. The result is, to-day his skin is perfectly smooth, and the scaly eruptions are gone. He has taken some seven or eight bottles in all, and considers himself cured. This case had baffled the skill of our best physicians. Messrs. Dunsford & Co., druggists, of this place, are selling largely of your medicines and the demand steadily increases, and they give perfect satisfaction in every case. Respectfully,

W. H. CHAMPLIN,
Agt. Am. Exp. Co.

Seeds and Bulbs.

ILLUSTRATED SPRING CATALOGUE FOR 1875, NOW READY, sent, with a specimen copy of THE AMERICAN GARDEN: a new Illustrated Journal of Garden Art, edited by James Hogg, on receipt of ten cents.

BEACH, SON & CO., Seedsmen,
76 Fulton St., Brooklyn, N. Y.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,
J. S. FLORY,
49-2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
35. Polo, Ills.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. METERS,
21-tf. Donegal, Pa.

NEWSPAPER COMMENT
UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring loom to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink, ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—New Orleans, La., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ills., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEORGE P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.

49-1f.

TAE WORM.

—:O:—

The symptoms resultant from this parasite on the Human Organism are numerous. Dyspepsia, a gnawing, gripping sensation of the bowels; a defective craving; voracious and depraved appetite; Indigestion; Sour Stomach; Stool's Fetid and mixed with slime and partially digested worms; Foul Breath; Bad Taste in the Mouth, &c. GENERAL SYMPTOMS: Trembling of the limbs; Nervous; Palpitation of the Heart; Preeness; Disturbed Sleep; Nightmare; Headache; Temporary Blindness; Insanity; Fits; Cold Feet; Weak Spells; Sallow Skin; Sunken Eyes; Emaciation; Dropsy; Worm Fever; and complicated with other Complaints may result in Death. My treatment seldom fails to cure.

Send a full history of your case, giving name, age, and any prominent peculiarities. If you wish a course of treatment, send five dollars; if only advice, one dollar. Address Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. Refer to Editors C. F. C. and G. V.

These are hard times, but a man of clear gift will not mind anything. He will make a little out of this, and the other thing, being none the worse for it by the end of the year. The farmer is idle the most of the winter; the miller and mechanic have their leisure hours. Let all such keep for sale something outside of their regular business. Not a patent right, nor things used as luxuries, but people desire to have something of real merit which people must have; something which time has sanctified, and is recommended by numerous testimonials. In short, something you need not stand to offer because it is a bare intruder. Such an article is Dr. FARMLEY'S BLOOD-CLEANSE, or BLOOD-PURIFIER. It is composed of thirty-three ingredients, including that ancient root, the mandrake, and is used in pure and unadulterated spirits, such as used in olden times. It has no equal. Persons who have spent fortunes in doctoring, and months at water cures, have been finally saved from death by the use of a few bottles of Dr. FARMLEY'S medicine. A few particulars are given below, and you will see the value of the article. Send postal card to Dr. P. FARMLEY, No. 10 Sherman Street, Chicago, or Dr. P. FARMLEY'S Bros. & Co., Waynesboro, Pa.

WATER WHEEL!

—:O:—

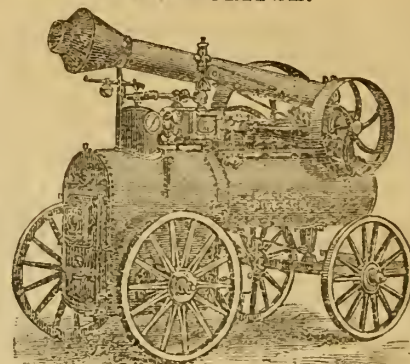
THE "BEERS" WHEEL

Is grinding with less water than the overshoot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.
Cocolumas, Juniata, Co., Pa.
BEERS, GANGLER & COOK.
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The Workman's Cry.

Rest, rest, from Sunday trading !
 God's way for man is best ;
 Six days for honest labor,
 The seventh—God's day—for rest.

Rest, rest, from Sunday labor !
 The laborer has a soul !
 God gives to him the Sabbath,
 Oh, let him have the whole.

Rest, rest, from Sunday trav'ling !
 Let railroads keep the day ;
 'Twould hinder many accidents
 That now oft "block the way."

All need the precious Sabbath,
 God knows man's nature best ;
 He says : "Six days for labor,
 The seventh the day for rest."

—British Workman.

For the COMPANION and VISITOR.

Unity.

BY H. SHIDLER.

The subject heading this article is as little regarded as any command within the lids of the Bible. There are thousands and millions of people who overlook this important duty. There are some six hundred different denominations extant in the world, and they are all trying to get to the same place, but traveling different directions, when there is but one road and that is the narrow way. But yet some will hold out the idea that it is right to have divisions. They say there were divisions in the time of Christ and the apostles, and if it was right then, it is right now. There were divisions then ; there were brethren living at different places ; there were Romans, Ephesians, Coriuthians, &c., but Paul was laboring to

bring them all to the same mind. His epistles were not *verbatim*. His mission to the Corinthians, was to bring them out of idolatry ; and some one thing, and some another. He says in Philippians ii. 2 : "Fullfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." He does not say there shall be six hundred minds, but *one* mind.

There was once two ministers of the gospel met at the same place on a Sabbath for dinner. While dinner was preparing, they entered into a religious conversation. Brother A. said it was right to have different denominations, so the people could have a choice and be better accommodated with religion. When they had eaten dinner, they parted. Brother B. took brother A. by the hand and told him that whatever he thought was right it was his duty to preach ; if it was right to have divisions, he should preach it ; he should split his own church and make two out of it. Brother A. hung his head, and said no more.

Paul says : "One Lord, one faith, one baptism."—Eph. iv. 5. This is used by some people as an argument against the Brethren. They say we are not united with Christ in baptism, as we baptize three times, when Paul says one baptism. We ask them to prove it. They will say : You baptize in the name of the the Father, and dip, that is one ; and in the name of the Son, and dip, that is two ; and in the name of the Holy Ghost, and dip, that is three baptisms. But we can use the same argument against them, and prove they have three faiths, when Paul says one faith.

They ask us to prove it ; we ask them if they believe that God is the Father of the heaven and the earth ? They answer, Yes ; that is one faith. Do you believe that Christ is the Son of God, and did He (God) send Him into the world to save the world ? Answer, Yes ; that is the second faith. Do you believe that God sent the Spirit of the Holy Ghost to the apostles, on the day of Pentecost, as a Comforter ? Answer, Yes ; that is the third faith, united in one, and that is the same with our baptism.

But, in the text alluded to, Paul was not referring to the mode of baptism. There were two faiths and two baptisms at that time, viz : Christ's and John's ; and the Ephesians were baptizing unto John's baptism, and Paul was laboring to unite them on Christ's baptism. (See Acts xix. 2.) He said unto them : "Have ye received the Holy Ghost since ye believed ? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized ? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus."

Here some were baptized twice. And if a person is baptized fifty times, if it is not done in the proper way, it availeth nothing. In Acts xx. 29, Paul warus the elders of the danger of divisions. But there are so many now in these latter days that keep the people blind-folded, and get

them to believe their way, and all they care for is money and popularity. They are like the scribes and pharisees, "They say and do not." "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers, but all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, (there are no phylacteries now, but they use a sheet of paper instead,) and love the uppermost rooms at feasts, and the chief seats in the synagogues, and the greetings in the market, and to be called of men, Rabbi, Rabbi. They shut up the kingdom against men: and neither go in themselves, nor suffer them that are entering to go in. They devour widow's houses, and for pretence make long prayer; they compass sea and land to make one proselyte; and when he is made, they make him two fold more the child of hell than themselves." Well might the Saviour say: "Ye blind guides, which strain at a gnat and swallow a camel." Matt. 23: 24. These are the ones that make the divisions. Some join the Church of Christ, but God's ways does not quite suit them; they want to become ministers right away, and plan ways of their own, but God does not see fit to call them, and they go and join another church, or make a church of their own. But the Lord will shew who are his, and who are holy; like Korah, Dathan, and Abiram of old. "They lifted themselves above the congregation of the Lord. They rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Num. 16. It seems that Korah became proud, and would not own Moses as his leader; would not acknowledge Aaron as priest, the chosen one of God, but wanted to become priest himself. But he provoked the Lord, and the earth opened her mouth and swallowed Korah, and all his followers: they went down into the pit alive, and the earth closed upon them. There is always a punishment awaiting the proud; the power of earth is in the hands of the Lord, and in due time he will set over it one that is profitable. In the hand of God is the prosperity of man: and upon the person of the scribe will he lay his honor. Bear not hatred to

thy neighbor for every wrong; and do nothing at all by injurious practices. Pride is hateful before God and man; and by both doth one commit iniquity. Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another. Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such a one setteth his own soul to sale; the physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations and planted the holy in their place. The Lord overthrew countries of the heathens, and destroyed them to the foundations of the earth. Pride was not made for men.

Martz, Clay Co., Ind.

Selected by GEORGE W. ANXON.

Idolatry.

The word idol signifies literally a representation or figure. It is always employed in Scripture in a bad sense for representations of heathen deities of what nature soever. God forbids all sorts of idols or figures and representations of creatures formed or set up with intention of paying superstitious worship to them. Ex. 20: 3, 4; 34: 13; Deut. 4: 16—19; 7: 25, 26. He also forbids all attempts to represent him by any visible form. Ex. 32: 4, 5; Deut. 4: 15; Neh. 9: 18. The heathens had idols of all sorts, paintings, bas reliefs and all vanities of sculpture, and these of many kinds of materials, as gold, silver, brass, stone, wood, potter's earth, and stars, spirits, men, animals, rivers, plants and elements were the subjects of them. Scarcely an object or power in nature; scarcely a faculty of the soul, a virtue, a vice or a condition of human life, has not received idolatrous worship. Some nations worshipped a rough stone of the ancient Arabs retained by Mohammed, and now kept in the Caaba at Mecca. It is impossible to ascertain the period

at which the worship of false gods and idols were introduced. No mention is made of such worship before the deluge, though from silence of Scripture we cannot argue that it did not exist. Josephus and many of the father's were of opinion that soon after the deluge, idolatry became prevalent, and certainly wherever we turn our eyes after the time of Abraham, we see only a false worship. That patriarchs, forefathers, and even he himself, were implicated in it as is evident from Josh. 24: 2, 14. The Hebrews had no peculiar form of idolatry. They imitated the superstitions of others, but do not appear to have been the inventors of any. When they were in Egypt many of them worshipped Egyptian deities. Ezek. 20: 8; in the wilderness they worshipped those of the Canaanites, Egyptians, Ammonites and Moabites; in Judea, those of the Phœnicians, Syrians and other people around them. Num. 25; Judg. 10: 6; Amos 5: 25; Acts 7: 42. Rachael, it may be, had adored idols at her father Laban's since she carried off his teraphim. Gen. 31: 30. Jacob, after his return from Mesopotamia, required his people to reject the strange gods from among them, and also the superstitious pendants worn by them in their ears which he hid under a terebinth, near Shechem. He preserved his family in the worship of God. While he lived under the government of the Judges, the children of Israel did evil in the sight of the Lord and served Baalim. They forsook the Lord God of their fathers and followed other gods, of the gods of the people that were round about them. * * * and they forsook the Lord and served Baal and Ashtaroth." Judges 2: 11, 12. Gideon, after he had been favored by God with a miraculous deliverance, made an ephod which ensnared the Israelites in unlawful worship even till the captivity of Israel in Babylon. Judges 17: 5; 18: 30, 31. During the times of Samuel, Saul, and David, the worship of God seems to have been preserved pure in Israel. There was corruption and irregularity of manners, but little or no idolatry. Solomon seduced by complaisance to his strange wives, caused temples to be erected in honor of Ashtaroth, goddess of the Phœnicians. Moloch, god of the Ammonites, and Chemosh, god of the Moabites. Jeroboam, who

succeeded Solomon, set up golden calves at Dan and Bethel and made Israel to sin. The people no longer restrained by royal authority, worshipped not only these golden calves, but many other idols, particularly Baal and Ashtaroah. Under the reign of Shab, idolatry reached its height. The impious Jezebel endeavored to extinguish the worship of the Lord by persecuting his prophets, who as a banier, still retained some of the people in the true religion, till God incensed at their idolatry, abandoned Israel to the kings of Assyria and Chaldea, who transplanted them beyond the Euphrates. Judah was almost equally corrupted. The descriptions given by the prophets of their irregularities and idolatries of these abominations and lasciviousness on the high places, and in woods, consecrated to idols and of their human sacrifices, fills us with dismay and unveils the awful corruption of the heart of man. After the return from Babylon, we do not find the Jews any more reproached with idolatry. They expressed much zeal for the worship of God, and except some transgressors under Antiochus Epiphanes, 1 Mac. 1, the people kept themselves clear from sin. As the maintenance of worship of the only true God, was one of the fundamental objects of the Mosaic polity, and as God was regarded as the king of the Israelitish nation, so we find idolatry that is the worship of other gods occupying in the Mosaic law, the first place in the list of crimes. It was indeed a crime not merely against God, but also against the fundamental law of the states, and thus a sort of high treason. The only living and true God was also the civil legislator and ruler of Israel, and accepted by them as their king, and hence, idolatry was a crime against the state, and therefore just as deservedly punished with death as high treason is in modern times. By the Jewish law, an idolater was to be stoned to death and an idolatrous city must be wholly destroyed with all it contained. Dent. 13: 12—18; 17: 2, 5. At the present day idolatry prevails over a great portion of the earth, and is practiced by about six hundred millions of the human race. Almost all the heathen nations, as the Chinese, the Hindoos, the South Sea Islanders etc., have their images, to which they bow down and worship. In some lands profess-

edly Christian, it is to be feared that the adoration of crucifixes and paintings, is nothing more nor less than idol worship. But when we regard idolatry in a moral point of view, as consisting not merely in the external worship of false gods, but in the preference of, and devotion to something else than the Most High, how many Christians must then fall under this charge! Whoever loves this world or the pursuits of wealth, or honor, or ambition, or selfishness in any form, and for these forgets or neglects God and Christ, such a one is an idolater in as bad a sense at least as the ancient Israelites, and cannot hope to escape an awful condemnation. Col. 3: 5.

Thornton, West Va.

Christ Our Example.

If Christ had only taught by precept, says an exchange, his mission would have been a failure. But to precept he added example. Seneca declared that the followers of Socrates derived more of wisdom from his manners than his words. So with Christ. He spoke as never man spoke, still his character impresses us most when we see him in partial life. He was a man among men, and there is not a single relation in life, that he did not hallow by act or word. The child has his model in the Nazarene boy, growing by daily obedience, and waxing strong in spirit, because the spirit of God was upon him. The youth stirred by his first manly ambitions has his model, in the Jewish boy of twelve years entering at once upon his life work. The tempted learn how to triumph by his victory in the wilderness. Christ's was a busy life. Each waking moment had its purpose. How earnest he was. Follow him in his journeys, and behold his yearning interest in men. How he rebuked sin, commended virtue and warred against prejudice. Pure himself, his life could not be tainted with the evil about him. One of his pulpits was a well-curb, and his audience a woman of doubtful character. How patient he was. He did his duty, and left the result with his Father. He never worried nor lost heart, because men did not receive him. His faith was perfect, which insured the perfect success of his mission. Whether denounced by the mob, forsaken by his friends, falsely accused before rulers, mocked as a king, smitten with stripes, condemned to death, groaning beneath the cross as he bore it to Calvary, or dying the most cruel of deaths, no word of impatience escaped his lips. Even of his murderers he says: "Father, forgive them, for they know not what they do." If we study the lives of earth's greatest heroes, they lose symmetry, as we get nearer to the man. Not so

with Christ. The more we study his life, the more perfect it is.

Christ in his life journey met every duty and triumphed over every evil. In this he is our perfect example. He started from the haunts of poverty. The manger was his cradle. He traveled the whole length of life's journey. He climbed every mountain, and traversed every valley. He sailed over every sea, and calmed every tempest. He chained every lion, and placed a light-house on every shoal and headland. He spanned the river of death, lightened and triumphing over every foe, ascended to glory. As he did, so may his followers do. His victory was because his human will was perfectly submitted to the divine will. Christ was as divine as God, and as human as man. What the divine nature in Christ was to his human nature, the Holy Spirit is to the Christian to-day, so that the perfect triumph of Christ is within the reach of every believer. Oh! the depths and the richness of the goodness of God!—*Selected.*

Fighting in Love.

A military officer, pacing with impatience the piazza of a station house, beheld an aged and venerable man with a placid countenance "on which the dove of peace sat brooding," and attired in the costume which marks the Friend, and which he at once regarded as a quiet attack on his military profession. He stood before the Friend, and commenced a tirade in favor of defensive war. Warning with the subject, he declared, in denunciatory tones, what terrible things he would do to the man who should offer violence to his wife or children. At length he paused, his whole attitude courtiering argument, and challenging a reply.

"Well, friend, replied the other calmly, "I hope thou wouldst take care to do it all in love."

Incensed at the answer, he went on as before, supposing cases of aggression too hard to be borne, and saying what he would do, and waxing fierce in telling of the stabs and blows, and blowing out of brains with which he would repeat and punish the invader. When exhausted, he again paused for the argument which he was determined to provoke.

The meek reply was still the same—

"I hope thou wilt do it in love."

The officer was incensed with the simple, and as he at first thought, stupid reply. Fight in love! Stab a man to the heart in love! or blow out his brains in love! But the simple expression stuck with him—a nail fastened in a sore place. He had been a student of theology, and had read his Bible accurately, and he knew that what could not be done in love, could not be done religiously or scripturally, and throwing up his military commission, he entered the moral warfare, a peace advocate, and the author of that sweet little book, "A Kiss for a Blow,"—*Messenger of Peace.*

Only Waiting.

(A very aged man was asked what he was doing now. He replied: "Only waiting.")

Only waiting till the shadows
Are a little longer grown ;
Only waiting till the glimmer
Of the day's last breath is flown.
Till the night of earth is faded
From the heart once full of day ;
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home ;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers! gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
By whose side I long have lingered,
Weary, poor and desolate.
Even now I hear their footsteps,
And their voices far away ;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown ;
Only waiting till the glimmer
Of the day's last beam is flown ;
Till from out the gathering darkness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

—Selected.

♦ ♦ ♦
**Mr. Stein's Parting Address to
the Baptist Church in Neosho,
Mo.**

Dearly Beloved: With emotions better felt than expressed I bid you farewell. We have met for the last time in our present church relations, and now that these relations cease I want to say that I have endeavored to declare unto you "the whole counsel of God" as far as I could; I have proclaimed His faithful doctrines; I have spoken of His precious ordinances; I have declared His moral precepts; I have called to your remembrance our mutual Christian duties; I have avowed the unswerving and the uncompromising principles of divine truth—principles as sacred to me as life, and of which I do not now feel ashamed, though they have incurred for me much popular displeasure and even alienated brethren and sisters whom I had known only to love. I do not regret any position which I have taken connected with this short but eventful pastorate. If I have

said or done anything which has hurt feelings I did not intend it. Such feelings have arisen, either out of a misapprehension of my intentions or in consequence of the Bible truths which I have uttered—truths which, though they have cost me personally loss of popular favor and financial assistance, nevertheless, in coming days when the heat and ebullition of human passion and prejudice will have subsided, will shine with increasing luster from the very opposition they have incurred. Since *God is*, truth must ultimately prevail. Impelled by the cherished principles of Christian truth and consistency, which I have endeavored to propagate, I feel it my imperative duty to attach myself to a people who experimentally and practically exemplify, as I believe, the New Testament pattern of primitive Christianity, viz, the "German Baptists," an abstract of whose distinctive features I will here state:

1. In common with the English and Dutch Baptists and the various sects which have sprung from them, they believe in the existence of one true God, the creator and upholder of all things, Who is one in substance, power and glory, but comprehends three distinct persons, viz, Father, Son and Holy Ghost, in one distinct being.

2. That the Old and New Testament Scriptures are both divinely inspired, but that the New Testament is the Christian's only rule of faith and practice.

3. That spiritual regeneration is essential to life and salvation.

4. That a true church of Christ consists of baptized believers.

5. That each church organization is independent in its government of the jurisdiction of every other one.

6. That church and state governments are entirely separate and distinct from each other.

The following are some things in which they are mainly distinct from other people:

1. They believe in the literal interpretation of the Holy Scriptures, believing their symbols, parables etc., to be so many illustrations simply to enforce, as by object teaching, the positive doctrines of revelation. Pet. II. : 1. : 17-21. Tim. II. : III. : 14-17; II. : 2. Col. II : 8.

2. They believe that faith, repentance and obedience are all the essen-

tial evidences of regeneration. inso-much that without them there is no promise of life and salvation. Mark, xvi. : 16. John III. : 36. Luke, XIII. : 3-5. Matt, VII. : 21. Luke, VI. : 46. John, XIV. : 15, 21, 23. James, I : 22-26; II. : 14-26. John, I. : II : 4-6.

3. They believe that Gospel obedience comprehends not only an observance of positive commandments but all the doctrinal and moral precepts taught by Christ and His inspired apostles, in His last will and Testament. Matt, VII. : 24-27. John, XIV. : 23, 24. Jude, III. Thess., II : II. : 15. John, II. : IX. John, XV : 7.

4. They believe that the one true Gospel baptism can be administered alone by triune immersion, being dipped once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost, according to the express command of our Saviour. Matt., XXVIII. : 19—Please analyze and parse according to the rules of English syntax.

5. They believe that a strict discipline and special regard for the uncompromising purity of the distinctive doctrines and ordinances of Christ are essential to the perpetuity of a true Gospel church. Matt., XVIII. : 15-18. Luke, XVII. : 3. Cor., I. : v : 9-11, VI. : 9-10. Eph., v. : 2 Thess., I. : v. : 14. Tim., II. : III. : 1-5. John, II. : VI. : 9-11. Titus, III. : 10. Rom., XVI. : 17, 18. Thess., II. : III : 6, 7.

6. They believe that true church identity is found in its likeness to the divine pattern and not in an unbroken succession of organic connections. John, XIV. : 21, 23. Matt., XXII : 36-40. John, XIII. : 35. Pet. II. : I : 5-8. Acts, x. : 34, 35.

7. They believe that practical benevolence, i. e., "distributing to the necessity of saints," "given to hospitality," is an essential characteristic of Christ's church. Jas., I. : 27, II : 15, 16. Gal., VI : 2. Rom., XII : 13. John, I. : III. : 17, 18.

8. They believe that non-conformity to the pride, vanities, fashions, maxims and spirit of the world is essential to a true church. Phil., II. : 14-16. Rom., XII : 2. Jas., IV. : 4. Pet., I. : II. : 11, 12. John, I. : 15-17.

9. They believe that fraud, idleness, covetousness and unjust usury are absolutely intolerable in a Christian church. Mark, x : 19. Thess., I. : IV. : 6, 11. Thess., II. : III. : 10-

12. Luke, xii. : 15. Heb., xiii. : 5. Cor., I. : vi. : 10.

10. They believe that debates and strivings about questions of speculative theology, to the neglect of matters of experimental and practical godliness, are promotive of sin and subversive of Christian faith and piety. Titus, iii. : 9. Tim. : I. : vi. : 3-6.

11. They prohibit membership in secret organizations, since if such organizations contain anything for the general weal it is an investiture of the rights and privileges of practical Christianity, and is introduced into such organizations to the neglect of its development in the church, where it belongs. Besides initiations into such societies usually require an oath, which is a positive violation of the Saviour's express teaching. Cor., II. : iv. : 2. Matt., v. : 34-37. Jas., v. : 12.

12. They prohibit their membership from using oaths of confirmation. Matt., v. : 33-37. Jas., v. : 12.

13. They believe that going to law on any account before unbelievers, in preference to suffering wrong, is incompatible with the law of Christ. Matt., v. : 40. Cor., I. : vi. : 1-10.

14. They believe the spirit and practice of war to be entirely incompatible with Christianity. Matt., v. : 9. Rom. xiv. : 19. Heb., xiii. : 14. Tim., II. : ii. : 22. Luke, ix. : 56. Matt., v. : 38, 39, 44. Rom., xii. : 19, 20.

15. They believe that modesty in dress and deportment is absolutely binding upon Christians. Tim., I. : ii. : 9. Pet., I. : iii. : 2-4.

16. They observe the kiss of charity as an expression of Christian love and peace. Rom., xvi. : 16. Cor., II. : xiii. : 12. Thess., I. : v. : 26. Pet., I. : v. : 14.

17. They believe that anointing of the sick with oil, and prayer for their recovery, are incumbent on the elders of the church when called upon, as well as the call is incumbent upon the sick. Jas., v. : 14, 15.

18. They observe feetwashing in imitation of our Saviour's example, as a lesson of humility and an expression of their readiness to serve one another. John, xiii. : 4-17. Phil., ii. : 4-8. Tim., I. : v. : 10.

19. They observe a supper or feast of charity as well as the communion and in connection with it. Cor., I. : v. : 7, 8; xi. : 18-22, 33, 34. Acts,

xviii. : 21. Jude, 12. Pet., 11 : ii. : 13.

To all of the above I heartily subscribe, because I find them taught and exemplified in the Word.

This change is not the dash of a sudden notion, but the result of a year of close, anxious and prayerful investigation of truth, involving at the same time an extensive correspondence with the best scholars and authors of our denomination in America, to whom I have anxiously but in vain appealed for assistance, with some hope that the investigation would only result in the vindication of my former position. I set out to vindicate my denomination and to satisfy others on these important questions, but with chagrin and defeat I have been forced by the truth, step by step, from what I had considered many of our strongholds, while the admissions of error and confessions of ignorance on the part of our representative men—(whose correspondence I have preserved)—have only conduced to hasten this result. Therefore for the sake of candor and truth I acknowledge the defeat and kiss with gratitude the rod that has driven me to it.

Last winter, when I wrote to the clergy of Neosho, declining participation in certain union movements, for which I submitted my reasons, I uttered what I then felt and do still feel to be the sentiment of my heart when I said: "I have given myself to Jesus, to do and be what He thinks best." I was then far from anticipating even what I feel to be the present results of that position. (The future is known only to the Master.) I have been led in a way that I knew not, and to a conclusion entirely foreign to my least expectations, and from which the pride of carnal nature would have turned in proud disdain. Yet, with all the losses and inconveniences which the change entails, I feel more than resigned. Already I find the way pleasant and the path peaceful, the yoke easy and the burden light, anticipating that through whatever earthly conflicts I may have to pass, or whatever perils I may have to encounter, a sweeter and deeper rest and peace of soul will attend a resigned compliance with the Saviour's precious will.

I here relinquish my claim to membership in the Baptist denomination, and also, at her request, that of my

dear wife who has been my companion through the tedious rounds and labyrinths of these investigations. How hard it is to bid adieu to the church of our fathers no heart but ours can feel. With a membership of over twenty years, dating from my eleventh year; with the fond reminiscences of bygone days with all their hallowed associations of childhood, youth and manhood; with eight years' pastoral relations which have been mainly pleasant in the extreme, and all the happy ministerial and church companionship, fraught, too, with many solemn responsibilities; it is hard to say farewell, especially as it severs the church ties of parents, brothers and sisters. Permit me, also, to surrender to you my ministerial and official credentials. They henceforth belong to you alone. Respecting the sacred trusts which they imposed, I have endeavored to discharge them with becoming faithfulness and integrity. I shall never cease to love the dear people who tendered them; nor the honored and beloved presbytery by which they were conferred. I expect to esteem them as men of sincere motives and deep integrity of purpose. Memory only recalls their names to awaken personal impressions of the most tender regard and the most profound respect.

To those who make no profession of Christianity, whose personal friendship and favors I have enjoyed during my past ministry here, I desire to express my grateful remembrance, only trusting they may be led to be as faithful friends to my Master as they have been to me.

To friends of other religions persuasions I desire to say that if I have uttered a word which may have given offence, I did not speak to offend, but only to proclaim what I have cherished as God's own precious truth.

From you, dear brethren and sisters, it is hard to separate, especially from the older members with whom I have often taken sweet counsel. Our hours and half-hours of Christian converse have often refreshed my heart. Whatever a future Providence may develop, and whithersoever a Father's hand may lead, I expect to remember pleasantly and gratefully your kindness during the months that are gone. Our social Christian intercourse has not been so frequent

and intimate as it would have been had I not been weighed down under these pressing investigations. May God lead you safely and pleasantly amid the conflicts of this life, and may we yet be permitted, from the fields of consecrated toil in our Master's service on earth, to mingle in that rest which remains for the people of God.

For the COMPANION AND VISITOR.

A Question of Reproof.

BY J. W. WILT.

And why call ye me Lord, Lord, and do not the things which I say?—LUKE vi. 46.

The above language is an expression which is well worthy our attention and should be well thought on, for it was very wisely spoken, and by one who had taught and who is still teaching, many great and grand lessons. Why is he called Lord, Lord?

At this present age let each individual and each denomination of professed Christians, carefully weigh the above language and see how large a proportion of them, of all creeds and parties, sit and fall beneath the condemnation of this solemn expression. They call Jesus, Lord, Lord. They hear and do not his sayings. "But in vain they do worship me," said Jesus, "teaching for doctrines the commandments of men." They are as one of old, weighed in the balances and found wanting. It is but making a mock of Christ, as they did, who said, "Hail King of the Jews."

And again, there is another class of human beings in this present age, who never have made any profession, but are eagerly engaged in their daily temporal pursuits of life, grasping for the bubble in the wind, which they often miss, to their sad disappointment. And if it should fall within their grasp, it is but of a few days, and life will vanish away. Such, it appears, never think of calling Lord, Lord; and thou, O thou! in whom the seed of life has never been permitted to grow, why tarriest thou? Are you in a stupor, and hast eyes that see not, and ears that hear not, or are you slow and negligent, waiting for the storm of adversity to blow over you, and the judgments of an overruling Providence to be showered upon you? If so, remember that as God sends on the hurricane of time, those beautiful landscapes will be upturned, and those fields which have moved with golden grain, shall wave not again. Yon towering oak of the forest, which disdains to bend, shall totter and fall, and the song of the wild bird, and the note of the turtle-dove, shall be heard no more. Remember, when this day comes the eleventh hour is past. Misfortune has overtaken you and affliction is upon you, for God "will laugh at your calamity, and mock when your fear cometh." Then

shall you call upon mountains and rocks to fall upon you and hide you from the face of the Lamb.

And now, brethren, let us ever be faithful, not merely in forms, but truly in spirit, that to any of God's commands we are ready to present our bodies a living sacrifice unto God, in obedience to his commands. And by so doing, we will gain an everlasting entrance into his glorious kingdom, which has existed in days that are past, and shall be as the Son of God, worlds without end. Amen.

Unto Thee, O God, we pray!

Learn Thy children what to say;

So at last we may abound

In grace, and be faithful found.

Rural Valley, Pa.

For the COMPANION AND VISITOR.

ZEN.

BY P. J. EISENBISE.

What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands."—HEB. 2:6,7.

Dear beloved and respected brethren and sisters in the Lord, we draw before us man in his origin—in the state that God created him. "After man was created, God pronounced him good, and did set him over the works of his hands, that is, he put him in the Garden—that beautiful place; we think it must have been a place of that kind—in that we understand, was all manner of fruit that man could eat of, but there was a tree that he was forbidden to partake of, and know that it was against the will of that One who placed him there; but the enemy told him that he could partake of it, and it would be all right. He converses with him, and says, that as soon as you partake of that fruit, you shall be like God himself.

And so it is with the creature, in this our day. He tries to tell us that this little thing and that little thing does not matter, but, dear brother and sister, whoever you are, that Satan tempts in this way, tell him as the Saviour did, when he tried to overcome him, that "Thou shalt love the Lord thy God, and him only shalt thou serve." If we could only be as wise as the Lord of glory was, he would not contend with us so long, but when we are waiting to accept of those trifling things which are so abominable in the sight of God, who has created us for better things, we feel sorry to have to name some of the evil things that are now afloat in the world. One of the greatest evils is the high school which we read so much about. But, dear brethren and sisters in the Lord, remember while you are contending in favor of the school, that Jesus is looking down upon you. How would a brother feel

while he is agitating the question in favor of the school, if the Lord would touch him with the icy hand of death, and have to give an account of himself?

Polo, Ills.

To Our Northern Friends.

With a desire to counteract the injurious effects of misrepresentations and false reports being circulated concerning the South and Southern people, and with a view to instruct many inquiring friends and others who think of seeking homes in the South, the undersigned heads of families, who have settled in Morgan county, Georgia, during the last eight years, cheerfully bear testimony to the following facts:

Trusting that the length of time we have resided, will give our views and experience weight in the minds of an intelligent public. That coming from a number of the different States, our united conclusions may safely be considered as nearly correct, and that a large number of us, willing to appear before an inquiring public, will dispel any reasonable doubts as to the correctness of our view.

In coming to Morgan county, the traveler reaches Madison, the county seat, by the Georgia Railroad, either from the west, via Atlanta, or from the east, via Augusta, and thence from all parts of the country by rail and water.

Our climate is so mild that winter passes with a few blustering days, and occasionally a little snow and ice but no weather to be compared to winter in New York. Healthy to a remarkable degree. Abundantly supplied with pure spring water, second to none we have ever seen. Water power without limit. Timber of pine, oak, chestnut, poplar, and other varieties in abundance.

Land gently rolling, and clear of stones; soil principally red clay and gray loam. Much of it poor and overgrown with briars and bushes, not having been under cultivation for a long time. But river, creek and branch bottoms are exceedingly fertile and on every plantation there is much good and productive land. All needs more thorough cultivation, and no land we have ever seen responds more promptly to good treatment and manure.

Fruit has been very much neglected, and we have no hesitancy in pronouncing Middle Georgia one of the best fruit regions known to us. Grain of every variety, clover and other grasses produce well and in connection with cotton raising, offer rare inducements for industrious and enterprising farmers. Stock raising, sheep husbandry, and dairying must be very profitable, as our mild winters necessitate the sowing of but little provender.

Land can be purchased in any desirable quantity at from five to fifteen dollars per acre.

The people are kind, hospitable and intelligent. Reported riots, war of races, etc., have no foundation, in fact, in Middle Georgia. The two races live harmoniously; there are no indications of trouble. Northern men feel entirely secure in person and property, and none have ever been molested in Morgan county. Worthy and intelligent Northern people are heartily welcomed; there is no animosity existing towards such by native Southern people. All mingle as freely and with as much sociability as neighbors could desire.

Any information desired may be obtained by addressing either of the undersigned at Madison, Georgia.

Sam'l W. Copeland, formerly of Livingston county, N. Y.

B. Heyser, formerly of Montgomery county, Pa.

P. M. Griggs, P. P. Griggs and J. M. Griggs, formerly of Wyoming county, N. Y.

Sam'l Watrons, Livingston county, N. Y.

Geo. Cole and W. H. Cole, Columbia county, N. Y.

A. J. Howell and J. L. Howell, Livingston county, N. Y.

J. A. Valance, Livingston, N. Y.

Messrs. James Frazer, D. Taylor and W. C. Quinby, formerly of Monroe, N. York.

John H. Morgan, Wisconsin.

Messrs. A. J. Ackerman, A. O. Wilson, J. M. Vanwinkle, W. Vanwinkle and A. H. Doremus, formerly of New Jersey.

Messrs. A. Ainslie, W. Ainslie, Jas. H. Ainslie, Wm. Tibbolls, John Hough, and A. Monroe, formerly of Ohio.

C. V. S. Wilson, Schenectady, New York.

Reuben Miller, N. Y.

E. H. Robinson, Illinois.

C. D. Buck, Kansas.

FOR THE COMPANION AND VISITOR.

A Word in Behalf of the Suffering Brethren.

BY SARAH J. MILLER.

My mind has been so much absorbed in thought of our suffering Brethren, that perhaps it may do no harm to write on the subject.

We read, "Blessed is he that considereth the poor." But Jesus says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." What a privilege here is given to minister unto Jesus! If the Master was here, as he once was, how would we seek to honor him, forgetting that this is still our privilege in ministering even unto the least of the saints?

Jesus says again: "By this shall all men know that ye are my disciples, if ye love one another." John says: "Let us not love in word, but in deed and in truth." If any be in need, and we say "be ye fed,

and be ye clothed, and give them not, how dwelleth the love of God in us?" From this we infer that if we love God, we love the brethren. Christ says further: "Blessed are the merciful, for they shall obtain mercy." We know not how soon in the future our turn may come to suffer, and Jesus says: "With the same measure we mete with, it shall be measured to us again." Let us not forget this.

In suffering from hunger and cold, I have no experience, but from what I have read, it must be terrible to starve or freeze. I have been not a little troubled about our needy ones in the far west, and hope and pray that the Lord will help us to speedily act in the matter that our delay may not be the cause of still more suffering. We need only give of our abundance and none need to perish. Let them that are inclined to hold their purse-strings so tight, beware, for it is in the Lord's hand to withhold the sun, shine, rain and dew. We work in the hope of receiving the fruits of our labor, but it is all at the Lord's disposal.

Oh! that we might ever see our high and holy mission while here! What is the use of hoarding up for the future? We know not what the morrow may bring forth. All we may need may be a shroud, a coffin and a grave. The Master says: We shall lay up treasure in heaven, where moth and rust do not consume, and where thieves break not through and steal. Here is an opportunity in the present distress, hoping that not one of us who have covenanted to serve God will fail to do what our several abilities enable us to do.

I believe, if we would all do as the Good Spirit dictates, we would verily be as a city that is set on a hill, that cannot be hid. Then would our light shine, and men would see our good works and glorify our Father in heaven.

FOR THE COMPANION AND VISITOR.

Where Shall I Find A True Friend?

BY T. J. NAIR.

Not long ago I was led to make this silent inquiry—not with any mixture of anger; not with any disaffected feeling; not even an inclination to complain, but with a feeling of disappointment—saddened, wounded. It has always been quite natural for me to have much confidence in professed friendship, and I have learned too from the blessed Book, that we are to have the love that thinketh no evil. This has accorded well with my feelings for years. But, alas! all friendship is not true, all is not lasting. The friendship of mortals is varying; it is liable to many turnings.

I do not wonder that our Saviour said to be a man of sorrow and acquainted with grief. Was there not more than one reason why he was thus styled?

How many times while sojourning in the flesh, with all the purity of his spirit, the innocence of his life, and the sweetness of his true and loving heart, must he have been grieved and sorely wounded by the falsity of changing mortals—grieved that for his unselfish interest, his yearning love, that led him to lay down his life for others, there was nothing in return, but a want of appreciation, a turning away, and even cruel rejection of him who was worthy of all love. Reader, you with me, when sickness comes, when sorrow, when storms, invade our path, let us look unto the friend of sinners, Jesus is his holy name.

It is said: "A friend in need, is a friend indeed." If so, let us not confide in changing mortals, but confide in one who will not forsake or betray us in time of trouble, but who will stick closer than a brother. Who would not like to have such a friend? But let us not confide in ourselves, as the Egyptian monarch, when the children of Israel had left the house of bondage and were well on their journey toward the promised land, the king, confiding in himself, exclaimed: "I will pursue, I will overtake them and bring them back." On he rushed, even into the division of waters. In his self-confidence he engaged in battle with Jehovah, *God of Armies*. The conflict was of short duration: the arm of the Lord prevailed; Pharaoh and his men of war were swept away with the waters of destruction, while Moses, with his brethren, confiding in God, went on their way rejoicing. Then let us cling to Jesus, who is our friend, and who will never forsake us, but be with us to the end.

The Heart Shining in the Face.

I love a minister whose face invites me to make him my friend—a man upon whose doorsteps you read: "Salve," "Welcome." Give me the man around whom the children come, like flies around a honey-pot; they are first-class judges of a good man. When Solomon was tried by the Queen of Sheba, as to his wisdom, the rabbis tell us that she brought some artificial flowers with her, beautifully made and delicately scented, so as to be fac-similes of real flowers. She asked Solomon to discover which were artificial and which were real. The wise man bade his servants to open the window, and when the bees flew in they flew at once to the natural flowers, and cared nothing for the artificial. So you will find that children have their instincts, and discover very speedily who is their friend, and, depend upon it, the children's friend is one who will be worth knowing. Have a good word to say to each and every member of the family—the big boys, and the young ladies, to the little girls and everybody. No one knows how much a smile and a hearty sentence may do. A man who is to do much with men must love them, and feel at home with them.

For the COMPANION AND VISITOR.

An Address Upon the Organization of the First Church in Colorado.

An organization being effected, elder J. S. Flory in substance addressed the meeting as follows:

Dear brethren and sisters, I hope the meeting we have had to-day will long be remembered as an event of signal importance. We are engaged in a noble work. A work that tends to our present and eternal welfare. Like causes will produce like effects. Our minds have been somewhat running back to the days of the apostles, who had received the great commission, "Go ye into all the world." There was a cause why they should go in obedience to that important injunction. They went, and the result or effect of their preaching was men and women believed, and churches were established "in the faith," in various parts of the then civilized world. The word of God was glorified. In the establishing of those churches we notice the same rule of practice in the keeping of the ordinances and commandments characterized them all. This oneness existed among them from the fact that they were governed by the one rule of faith, such as "was delivered to the saints." We have the same rule to-day, and by that we must walk if we would prosper. We maintain there is but one order of divine service. God having given no plurality of ways to worship him according to our faith, opinion or convenience, then how dare we assume to take any such privileges in things that pertain to church government. We conscientiously claim we have no such right, therefore in our organization and practice we must be governed by one general order of the church, especially when we find all is in harmony with the gospel. We are pledged to our God, to the Church and our convictions to stand by the "old landmarks," let our surroundings be as they may. The Word of God was not given in such terms that we may bend it to suit our changes and the times, but it is "the same yesterday, to-day and forever." What is right to enforce in the East, is right to live up to here in the West, true Christianity is the same the world over.

When we see how the Kingdom of Christ here on earth is prospering—spreading her healing wings over the land we are made to rejoice. We may cast our mind's eye back to that handful of the faithful fleeing, from persecution—landing in the "New World," settling down near the Eastern shore of this Continent, where Atlantic's waves have long washed the beach—and see how, from the small beginning, true religion by the mercy of God rolls onward. Westward the empire of Jesus spreads; state after state and territory after territory hear the gladsome sound, sweet melody of the

song of redemption. From ocean to ocean the "banner" has been lifted up. But like the great Railroad that connects the West with the East, spanning with a long bound the "desert center of the Union," so the extending arms of the spreading church of God leaped over this part of God's domain. To-day by the mercies of God, it is our privilege, brethren and sisters, to plant the standard of the cross of Christ here. Few in number, yet enough, assisted by the strong arm of God, to lift up the "banner." We need not be discouraged, "great oaks from little acorns grow," so from small beginnings great things may be accomplished. We look back scarcely twenty years when we were yet in our teens, and see the pioneers of the church, few in number, meeting to worship their God in Iowa; and some of those same pioneers we see here to-day. At that time there was but one elder in the state, and to-day we see the state dotted with many branches of the church of God, and the membership known by the hundreds.

We hope we all feel and will continue to feel the great responsibility that surrounds us, and will appreciate the great blessings of God showered upon us. In a moral point of view, as otherwise, we may, by the grace of God, make the "wilderness," (or "desert,") "blossom as the rose." Oh, that our daily influence might be such that we may be a light to the world, and hold forth that "old-time" religion so many are beginning to pine for. Nothing is of so much importance as an unfeigned love, one toward another, and above all true love to God. Where love predominates, all self-will will vanish, we will esteem others above ourselves. Love casteth out stubbornness, indifference and the spirit of inconsistency, therefore we will cheerfully and meekly conform to the order of the church. If the eminent apostle Paul with a heart full of love for the church did condescend to speak of bodily apparel, shall we be of too exalted a mind to speak of it? All the scoffs and jeers about there being "no religion" in dress never has or never will make it otherwise than the outward is significant of what is within. The spirit of insubordination in the heart is easily discernable by the outside evidence, and on the other hand the spirit of obedience (characteristic of Christ,) is also known by the exterior appearance and conduct. Consistency is indeed a Christian jewel. To profess to hold the doctrine of non-conformity to the world, and at the same time practice "conformity" to the world, and unconformity to the church, is inconsistency indeed! The spirit and practice of disobedience to even the least of the regulations of the church leads, as a general thing, to trouble, loss of confidence, while there is nothing of worth in a religious point of view to be gained. We should study more how to please God and the church by a life of consistency

rather than how to please ourselves and evade the responsibility resting upon all. If the time that is often taken in hunting excuses to justify disobedience was taken in learning of Jesus, a much higher state of holiness might be attained.

Dear brethren and sisters, let us all in the outset here be of one mind; let uniformity and consistency to our profession be a matter of solemn duty. If we start right, we are more apt to keep right, and in our petition, as well as to-day, we agreed to be governed by the rules of the church so long as they are in the channel of true religion. We hope by the grace of God we shall have such a care, one for another, as to labor for each other's good in our spiritual pilgrimage. By this it is implied I will try to do my duty, not as a lord over God's heritage, but in meekness and love, in the capacity of a servant try to admonish you in every needed work, and deal out the word of God as he may give me grace and ability, and you will make the preached word effective by living up to all the requirements of the gospel, or in other words, "practice what we preach."

I wish to say a few words yet in regard to myself. When I gave up the responsible position of having, in a great measure, the care of a congregation in the East, it was not my expectation to accept the eldership over another. I have no desire or ambition in that direction. Believing every man's destiny is marked out, and sometimes by special Providences, we can have a foreknowledge of what the Lord would have us do. We feel that in another capacity we will probably best fulfill the destiny marked out by the finger of God for us. We had hoped some other more worthy would be here to take more special charge of the church, and when such an one cometh, we shall willingly give him the responsible position, yet we hope to retain our home among you, and for the present we will shrink from no duty incumbent upon us, but do the best we can by the grace of God.

For the COMPANION AND VISITOR.

An Examination of Scriptural Arguments for Indulging in Strong Drink.

BY LEO. A. BOSCH.

On this subject much has been said and written, but our reflections can not be too serious when we consider that men of the brightest genius, and others whose minds were deeply imbued with learning, have sunk the victims of intemperance; when we are conscious also, that men of the most generous affections have given up all that was dear to them in this deplorable perversion of appetite.

Drunkenness is a vice, but it is also a misfortune; and therefore the victims of it often demand a measure of pity. Drunkenness claims its victims by the thousands—and unfortunately not to them only are the sad consequences of its influence confined, but the innocent often feel its direful effects—for helpless families, broken-hearted women, widows, orphans, every day attest the power of this monster. A great many people, however, argue that the moderate use of ardent spirits, is not injurious, but on the contrary that it is healthy.

The practice of dram-drinking in the morning, is a very common prelude to intemperance. It is peculiarly hurtful to young persons—the habit of dram-drinking, although its effects are not so violent—but most people of this character are afflicted with the gout, the gravel, and other symptoms of indigestion. But we must not tarry here. It is for Christians, and all good men and women to decide whether this fertile land shall be overrun with dram-sellers, or with the light of proper Christian knowledge. It is a grand thing to live in these times! Shall we lend our influence for good or evil—for Christ or Belial? The God of this world is marshalling his forces to “go up and possess the land; but if all who love the Lord, will come to the help of the Lord against the mighty,” for greater is he that is for us, than all they that be against us. Men and women are laboring for this, full of faith. May God speed them in their efforts!

But we are constantly met with a great deal of opposition. There are strong objections to this and that, and a great many are the arguments used against this reform. Let us consider some of them as they were presented, or as the good book says: “Let us reason together.” I hardly expected to find the Saviour’s command: “Drink ye all of it,” quoted in support of drinking; but another objector says, “The principle of total abstinence is fundamentally wrong.” The first miracle of our Saviour was to convert water into wine, and that the solemn farewell to the men who were to teach all nations was signalized by his drinking of the fruit of the wine, and the injunction, “Drink ye all of it.” I was constantly met with Scripture arguments during the late crusade, and not being learned, found

that I became confused, about certain terms I knew not the meaning of. I left it for those who could learnedly meet them,—never claiming that the Bible enjoined total abstinence as a Christian duty. Remember, I do not know but what it does, to those who can read the Bible in the original tongue. As far as I can understand it, the Bible permitted total abstinence; that by the Bible it was lawful to abstain.

I take the view that if by my giving up that which is lawful for me, I could stand between my weaker brother and the tempter—that which might overwhelm him,—and so by stooping to the weakness of my brother, fulfill the law of Christ. The giving it up, then, became a positive Christian duty. This may not be very logical, but I am not logical; I cannot be when so many wiser men say I am not.

Another argued that Scripture favored the use of wine; that wine was spoken of with approval; only excess in its use, was condemned in the Scriptures. But there are different kinds of wine spoken of in the Bible, if I am not mistaken. It must be so, for the wine spoken of as a mocker, cannot be the same kind as the Saviour made; and the wine that is to be “drank new in the kingdom, cannot be the wine of the wrath of God.” One person brought to me the passage in Deuteronomy, where the children of Israel were told to obtain what their souls lusted after,—“Sheep, oxen, wine and strong drink,” as God’s command was that the people should use drink, he inferred not only wine but strong drink, (whiskey.) I at once turned to and read the words: “If a man have a rebellious son, he shall bring him to the elders of the people, who shall take him without the city, and stone him with stones till he die.” I asked: Do you consider this a positive injunction that if your son is disobedient, you shall take him to the magistrates, and they shall stone him to death? “Ah!” said he, “your quotation was from the Old Testament; but mine is too,” said he.

The objections brought against total abstinence as a beverage, and especially from Christians, were various and new. It was quoted from Zechariah ix. 17: “Corn shall make the young men cheerful, and new wine the maids.” He said further,

“Many of you have witnessed this prophecy fulfilled to the very letter. Have you never seen the young men making themselves cheerful with malt liquor, while the young maids were producing the same effect by the blood of the grape? I might give a few more extracts or quotations, but let these suffice. They are all known to him who has said. “Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also.”—Habakkuk ii. 15.

Reader, have you ever considered how great is your personal influence? How grand a thing it is to be a man? How richly rewarded may be an humble and unpromising effort to do good? It should be the duty of every person to exert upon others all the good influence he possesses. Volumes of moral power may be wielded by one man. Dear reader, be stimulated to imitate a good example in this direction.

Poor creatures still walk our highways and streets, the prey of a perverted appetite, yet with all their disgusting appearance they have hearts that can feel, and repent, and love, and be grateful, if they can be reached. Words of kindness will often win them. Persevering efforts will save them.

Before I conclude my article, let me urge upon every young man whose eye may glance over these pages, to remember the words of wisdom, “Wine is a mocker, strong drink is raging.” “Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cure? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look thou not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”

Brookville, Ohio.

When Christians grow cold and neglectful of their own duties they grow censorious toward each other. As love declines, the critical temper increases. All along the eaves of a cold church hang the sharp, piercing icicles of criticism and censoriousness.—*Rev. T. L. Cuyler.*

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., January 12, 1875.

An Explanation—The First Number.

It may be that many of our subscribers for the new volume, who did not receive the first number when they looked for it, will not understand why it was they did not receive it, and may think their names were not received. The cause is this: The letters containing subscriptions came in in such numbers, that we could not possibly with our help, and we could not get more, transfer all the names to our mailing books in time to have them ready to send out at the time we sent out the first number. And this cause may continue for a little time, but we think not long, as we are making every effort we can to have the subscribers names entered upon our mailing books as soon as possible. The names that came in first, are first attended to.

It is very difficult, if not impossible, to avoid all irregularities at the beginning of the volume, when we have so much to do. We hope in a few weeks to get our work in such a condition that we can move along with our usual regularity, and have our paper out at the proper time.

Although a number of subscribers whose names we have, have not yet received the first number, they will receive it. We shall print enough copies to supply at least all our subscribers who come in early in the year with the volume from the beginning.

From the foregoing explanation, none need feel uneasy, fearing their subscriptions were not received. The circumstance that they did not get the first number immediately after it was issued, is no evidence that their subscriptions were not received. If, however, any do not receive their papers in a week or two, they will please inform us. But we hope all will get them soon, as we shall send them out as fast as possible.

Correspondence Relative to the Wants of the West.

The extensive correspondence we are having in regard to the wants of our western brethren and friends, and the many appeals that are made through our

paper for help, are occupying a considerable space in it, and prevents us from giving our usual variety of reading matter. But we hope that all our readers will see the propriety of giving those in want an opportunity of presenting their cases before the Brotherhood and the public. Their condition is such that commends them to our sympathy, and calls for assistance from all who have it in their power to render assistance.

There seem to be more who need help, or the scarcity prevails over a larger territory, than was at first known or expected. But there is an abundance in our country to supply all the destitute, and it is a just cause of thankfulness to God that it is so. And it is to be hoped that none will suffer, or at least that none will perish for the want of the necessities of life. In more respects than one, is there "bread enough and to spare," in our Father's house, and we hope it will be distributed and applied to meet the wants of the needy.

J. W. Stein's Address.

In our present number will be found an interesting address from brother J. W. Stein to the Baptist Church of Neosho, Missouri, upon retiring from the pastorate of that church, and from the Baptist denomination. Our readers will remember brother Stein as the person with whom brother B. F. Moomaw had a correspondence, and which was given under the head of "Important Correspondence," in No. 41, of the last volume.

It appears that brother Stein, from an examination of his faith and practice, by the gospel rule, found it necessary to make some change to be more fully identified with the early disciples of Christ. And though such a change required considerable sacrifice on his part, it was cheerfully and gladly made. We are pleased with the spirit and character of his address. He seems to have acted from convictions of duty, produced from a careful investigation of the Scriptures, and not from any sudden impulse, in changing his Christian principles and practices.

Agreeing as he seems to do, with the Brethren in Christian doctrine and practice, he designs it appears to unite with us. And if he is in union with us in gospel principles, and desires a home among us that he may conform more fully

to the will of God and life of Christ, we shall welcome him to our fellowship, hoping that he may be a blessing to us, and our fraternity a blessing to him in affording him the opportunity he desires for carrying out the principles of primitive Christianity. He designs to give to the public a more full and satisfactory statement of his reasons for leaving the Baptist Church embodied in the form of a book. Other productions of his pen will probably appear in due time. A further notice of these will appear here after.

Imperfect Almanacs.

A lot of imperfect Almanacs has been returned to us, and we have heard of one other lot. There may be more of this kind. Such annoyances we meet with, and they are very unpleasant to us. We expected the work to be well done, and presume those who have published it for us, tried to do it so. But some of the workmen seem to have failed to do their work properly. We, however, hope that there will not many imperfect ones be found. We request all who have received imperfect Almanacs, to report the number of imperfect ones to us, and we will send others. Do not return them, as it will not justify to pay the postage on them. We only want to know the number, that we may know how many to send, and how many to report to the publishers.

A Mistake.

There was a mistake made in folding some of our first numbers. Instead of the title page coming first, as it should, the first page of reading matter comes first, and the title page after it, instead of before it. The sheet can be properly folded, and the error corrected, by those who receive any of the kind alluded to. The person folding not having had much experience in the business, made the mistake. We are sorry it occurred.

The Almanac.

Our Almanac seems to give very good satisfaction, as far as we have heard any expression from those who have examined it. We have a large amount on hand yet and we hope brethren who have not yet obtained one, will do so. We sell them at 75 cents per dozen; single copies, 10 cents.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Letter From Georgia.

DECEMBER 20th, 1874.

Brother Quinter :

In response to many inquiries, I wish you would say through the *Companion and Visitor*, to dear friends and Brethren, that I am still in Georgia trying to labor in the Master's cause, as opportunity is afforded, finding plenty of work in churches and Sabbath schools, among white and colored, during the last year.

I have enjoyed many happy seasons, and felt encouraged in the work. The manifestations of unkind feelings that formerly greeted me, have all disappeared. Kind words and affectionate greetings are everywhere extended now, and no one objects, because I teach and preach among colored, as well as white people. Of course, I very much prefer the society of intelligent white people to that of ignorant blacks; but my Bible teaches that God is no respecter of persons, and I have ever felt it incumbent upon the minister to bear glad tidings to all classes.

I feel, however, that little can be accomplished until we have a small settlement of Brethren, and a church of our own to worship in. I trust God's Spirit may move the hearts of at least a few, and direct them to Georgia. Alone, among a people differing in their views so much from me, and occupying their houses to preach in, it seems almost impossible to start the work of building up our church. Man is unable to accomplish the desired end. God is able, for his aid I will pray, still work, and wait content with his promises.

Yours fraternally,

E. HEYSER.

Madison, Georgia.

Letter From Kansas.

CEDAR CREEK CHURCH, }
December 24, 1874. }Editor *Companion and Visitor* :

Having received letters of inquiry from Brethren in the east, concerning our condition here, in this part of the Brotherhood, we will just say in short, that we need help; we have some Brethren here who are actually in need, and if we don't get help from some source, there will be suffering. We have helped one another as long as we could do so, and we have been also called upon for help by Brethren outside of our church, and if the Brethren east feel disposed to help us a little, we can help ourselves and those that have called upon us for assistance.

Dry goods and flour are cheap, but

other things are high here and there is no money to buy with. Elder Jesse Studebaker is appointed to receive all contributions that may be sent; he will receipt for the same, and we will see that they are judiciously applied. Send all contributions to Garnett, Anderson county, Kansas.

We forwarded a letter to the *Companion and Visitor* some time ago, and are sorry it was not published, as we are in need of help.

Fraternally,

JESSE STUDEBAKER,
PETER STRUBLE,
EMANUEL J. MILLER,
Ministers.JOHN M. MILLER,
C. RODABAUGH,
L. P. LILLY,

Deacons.

Garnett, Anderson county, Kansas.

Destitution in the West.

DECEMBER 13th, 1874.

James Quinter :—

Beloved, respected and esteemed brother in Christ, after my hearty greetings to you, I would say dear brother that on Friday last, December 11th, we had a special council meeting in order to make arrangements for the supplying of immediate wants of our destitute brethren in the west.

It is a known fact to our brethren generally, that large portions of Kansas and Nebraska, and parts of Dakota, Colorado and Minnesota, have been visited, or rather laid waste, by the dearth and locusts, (grasshoppers,) the past summer, so that in some parts of the above named states and territories no kind of grain or vegetation were raised; and consequently great devastation exists in all these places, mostly, however, in the two first named states, where assistance is needed to a great extent, and unless their wants are supplied, and that speedily, starvation will most assuredly ensue.

In this church district we have appointed soliciting committees, who are to canvass the district and urge the Brethren and others to subscribe immediately, such as wheat, corn, clothing, boots, shoes, etc. We have also appointed a committee of the Brethren to attend to the shipping business. Our railroad companies have agreed to carry our contributions without charge. Our millers have agreed to do all the grinding at reduced rates, for a mere trifle. We have brethren in Kansas and Nebraska, at certain points, who are acting as receivers and distributing agents. We do not think it prudent to ship any of our donations to those agents appointed by the general aid societies, as we are well aware that such agents sometimes misapply the donations, and turn it to their own advantage and speculation. We shall, therefore, try and avoid all occasion for speculation, so that the needy may have all the benefit of our donations.

Now, my dear brethren, wherever you are, all you that are in favorable circumstances, we appeal to you for assistance; we appeal to your liberality. Let us all do something. Let us go hand in hand to do good unto our fellow men. The apostle tells us to do good "unto all men, especially unto them who are of the household of faith." Brethren, let us think of it, we that have comfortable houses, clothes, bread to eat, and all that is necessary for the comforts in life. Yea, let us think of it, that many of our brethren, their families, and their little ones, and their neighbors, are deprived of these blessings, pinched with hunger, cold and nakedness, and we that are under favorable circumstances, can so easily relieve them from these privations and sufferings, by each one of us doing a little for them. But, brethren, we must go to work.

Dear brethren and sisters, I would cite you to what the apostle James saith, 2:15, 16. All our talking will not relieve them; all our praying even, will not help them any, unless we show our faith by our works. There are thousands of our Brethren and other good people, who have not the least idea of the sufferings and privations of these poor people. Brethren, think of these things. There are not only a few dollars worth of provisions needed, neither will a few hundred thousand dollars suffice; the closest estimation that we can possibly make, to supply their suffering wants, will be two millions of dollars, (\$2,000,000.) Brethren, depend upon it, this is not an over estimation. Brethren, think of it, there are at least sixty thousand (60,000,) and probably one hundred thousand (100,000) persons, who must be cared for; they must not only be clothed and fed, but they must be supplied with seed and feed grain; unless this is done, they cannot put out any crop in coming spring.

We do not expect that our brethren in the more eastern states shall send any grain or flour from their states. We would simply say to them, if they wish to send any grain, that wheat, corn and oats, can be had, any quantity, in the middle and northern counties of Iowa. Prices here at present range as follows: wheat, 65c. to 70c. per bushel; corn, 50c. to 60c. Shipping gratis. We have come to the conclusion that it is best to ship flour, as some live in isolated places away from mills, and probably must give heavy toll for grinding. We expect to ship some provisions this week. We have sent them small donations heretofore, which were very thankfully received by the needy people.

Now, brother James, I was requested by the Brethren to write the foregoing and send to you for publication, you can publish as much of it as you may think proper.

Yours in love,

E. K. BUECHLEY.

Waterloo, Iowa.

District Meeting.*Proceedings of the Special Meeting of the Northern District of Illinois.*

DECEMBER 8th, 1874.

MORNING SESSION.

Pursuant to call, delegates from all the churches, except Naperville, assembled in council, at Cherry Grove, Carroll county, Illinois, December 8th, 1874.

After singing, prayer and the reading of the 8th chapter of 2nd Corinthians, the meeting was organized by electing Martin Meyers, Moderator, and M. M. Eshelman, Clerk. The Moderator then read the call of the meeting, and stated the object to be the perfecting of a plan to collect supplies for the needy in Kansas and Nebraska. Letters and the published appeals of the Brethren in Kansas were read.

On motion it was agreed that the name of this society be "The Northern Illinois Relief Society of the Brethren," known as the "Old German Baptists."

The propriety of sending grain to the needy, was then considered. The opinion prevailed that no grain should be sent at this time, and that all grain donations should be converted into money.

Pending the discussion of appointing soliciting committees, the meeting adjourned to partake of refreshments.

AFTERNOON SESSION.

The delegates met to prepare a plan of operations, and to adopt a permanent organization. They reported the following: Treasurer, John Rowland, Lanark, Illinois; Corresponding Secretary, M. M. Eshelman, Lanark, Illinois; Auditors, Jacob Zuck and Daniel Kingery.

SOLICITING COMMITTEE.

Waddams Grove—Isaac Kemper and John Wales.

Yellow Creek—Samuel Studebaker and Jacob Delp.

Cherry Grove—S. H. Wolf and I. Rowland.

West Branch—J. Slifer and D. Garber.

Silver Creek—B. Swengly and H. Rowe.

Pine Creek—J. W. Price and B. Springler.

Rock River—D. N. Wingert and S. Riddlesperger.

Rock Creek—J. L. Meyers and I. L. Conner.

Milledgeville—J. J. Fike and A. Livengood.

Hickory Grove—A. Baker and A. Musselman.

Arnold's Grove—D. Kingery and J. Royer.

Soliciting committees to visit members in their respective congregations and collect supplies. They are at liberty to call brethren to assist them, or, if necessary, to call the brethren and sisters of their congregations together. All contribu-

tions to be forwarded to John Rowland, Lanark, Illinois.

The forwarding agent, or Treasurer, was ordered to instruct distributing agents to aid the needy, who are not members of the church, but who live in the vicinity of aided Brethren. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

The delegates then returned and reported their labors. The following resolution was adopted:

Resolved, That brethren John Forney, sr., S. C. Stump and Christian Forney, of Falls City, Nebraska, act as a distributing committee for the states of Kansas and Nebraska.

The following sums of money were then received:

Waddams Grove.....	\$ 30 00
Yellow Creek.....	25 40
Silver Creek.....	52 50
Pine Creek.....	69 60
West Branch.....	106 00
Rock River ..	131 05
Cherry Grove.....	141 72
	—————\$556 27

Sent when the calls were first made:

Milledgeville.....	\$26 15
Pine Creek.....	31 00
Hickory Grove.....	40 00
	—————\$ 97 15

Contributions to date, \$653 42

On motion the following resolution was adopted:

Resolved, That a copy of these proceedings be sent to the COMPANION AND VISITOR, *The Weekly Pilgrim and Vindicator* for publication.

Requests for aid must be addressed to the Corresponding Secretary. Let those in need, state whether grain can be had at reasonable prices within reach, or if they desire grain to be sent to them. Wherever possible, churches should organize and make their wants known through their proper officers.

The meeting then adjourned, all feeling, we trust, that God is still willing to supply all our needs if we patiently continue in his service.

MARTIN MEYERS,

M. M. ESHELMAN, Moderator.

Clerk.

Letter from Kansas.

DECEMBER 22, 1874.

Brother Quinter:—

I write you a few lines for the satisfaction of our dear brethren, sisters and friends, who have, and are still extending to us their sympathy by their liberal donations, which are enabling us to relieve, or rather help many that had just come to the point of dire necessity. I have not as yet found many really suffering, but if many had not been helped at the time they were, undoubtedly they would have suffered much;

and it may be that many yet will have to suffer for the necessities of life before their wants can be attended to by the canvassing brethren, whom we have sent out for that purpose. We hope however that our brethren may be guided by the Lord in the right way and to the most needy of his suffering people, as we hold this to be his work and not our own, but for us to perform. And here, dear brethren and sisters, we ask an interest in your prayers, that we may be enabled in every move we make to act with an eye single to His glory, and thus make right and proper distribution of all donations coming into our hands that it may redound to the glory of our Father's precious name.

Many of our dear brethren and sisters, who forward to us their donations, ask us to acknowledge the receipt of moneys through the *Companion and Visitor*, which is all right, and which we purpose doing as soon as possible, but at present can only promise to receipt by letter to every brother and sister upon the receipt of their contribution. This rule we adopt, being compelled to do so from the present in the absence of our assistant treasurer and secretary, brother E. Garman, who left us several days after our council and has not yet returned, and thus throwing the entire labor upon ourselves, which is no small amount. We shall endeavor by the help of God and the prayers of the faithful, to keep a strict account of all that passes through our hands, so we may in the end be able to give full satisfaction to all. If any who send to us should not receive our acknowledgment, or receipt, in due time after sending, they will please inform us by letter, and we will notify them whether we have or have not received their favor. All donations should be sent either in post office orders, (on St. Joe office, Missouri,) or drafts on First National Banks.

To our dear brethren James L. Switzer and James Bailey, who are somewhere in the Brotherhood soliciting donations for the needy, as it has been sometime since we have heard from you, not having received any letter from you since you wrote from Iowa City, Iowa, we are very anxious to hear from you as often as you can make it convenient to write. On yesterday we heard from both of your loved ones at home; they were in usual good health, and seemingly content with their lot. We will have meeting at brother James L. Switzer's school house, on the first Sunday in January, and on Saturday night previous. May the Lord be with you, and go with you while you go, and prosper and bless your labors, so you may soon be with us again. May He bless us all, and especially our liberal and cheerful giving brethren and sisters, and also our esteemed friends in the East, who have and are still gathering together and forwarding to us their donations to the needy of this stricken coun-

try, willing to alleviate the sufferings of the people as much as is within their power. In this our position, we can fully realize that it is more blessed to give than to receive. Our heart-felt thanks are extended to all.

Your brother in Christ,

ALLEN IVES.

Burr Oak, Jewell Co., Kansas.

An Appeal for Aid.

MINERAL CREEK CHURCH,

JOHNSON Co., Mo.,

December 12, 1874.

Dear Brethren in all places, Greeting :

Under the providence of our Heavenly Father, (which is always right,) we find ourselves in want, as our wheat crop has been an entire failure; and owing to the long continued drouth, the corn crop will not average over three bushels per acre. The oat crop also has been a failure. Potatoes, perhaps one-fourth a crop.

Under these circumstances, with all our breadstuff, and grain for stock to buy, upon a careful estimate, by going from house to house, we find it will require at the lowest calculation one thousand and three hundred dollars, (\$1,300.00,) to take us through to another crop; and as those who love God, love also they who are begotten of Him, we therefore confidently solicit aid at your hands, of the amount needed. We solicit a donation of seven hundred dollars for those who cannot repay, and the balance of the thirteen hundred dollars as a loan for two years, hoping to be able to repay by that time.

We have appointed brethren Daniel Neher, Daniel Mohler, Wilson Wyatt, S. Fulkner and Noah Brubaker, as trustees, to act in behalf of the needy, also to sign and deliver over all promissory notes for money loaned to elder John Harshey of Warrensburg, Johnson Co., Missouri, who we have appointed as our receiver of contributions, whether donated or loaned, also we appointed him as our clerk, to whom all correspondence relative to loaning money should be directed, who will also forward the notes for money loaned, signed by our trustees, to those giving it in loan.

All contributions directed to brother Harshey he will pass into the hands of our trustees, they receipting for the same. Now in the money sent will the brethren please state how much of it, if any, is loaned, and how much of it donated? It may be proper to add that immediately north of us, the wheat crop was good, and large quantities raised, so that flour can be bought for \$2.50 and \$3.00 per hundred weight, according to grade, so that it can probably be bought here cheaper than shipping it in.

Now, dear brethren, we know you don't ask of us any pitying details of the destitution among us, neither do we resort in haste to lay our need before you, as we

hoped until quite lately that we among us could rub through until another crop could be secured. In this, however, we find our precious hopes disappointed, and now direct our appeal to you, and in hope await your will in the matter of our necessities, as the Lord may incline you to do. We subscribe ourselves in the bonds of love to you all. Amen.

Signed in behalf of the church.

SAMUEL S. MOHLER,

FRED. CULP,

JOHN M. MOHLER,

DANIEL NEHER,

WILSON WYATT,

SAMUEL C. FULKER.

I can, and do, bear testimony to the foregoing statement.

JOHN HARSHEY.

Johnson Co., Mo.

Notes of Travel.

DECEMBER 10, 1874.

Editor Companion and Visitor :

Myself and brother G. W. Dale left home Sunday morning, November 1st, and attended a meeting at 11 a. m., in our district, and at night at Bro. Bear's school-house, two miles south of Chenoa, McLane county. Went to Chenoa next morning, and took the train at 1 a. m., arriving at Bloomington at 2:30 a. m., where we changed cars for St. Joseph, Missouri, going via of Kansas City, Missouri, and Atchison, Kansas.

We arrived at St. Joseph on the morning of the 3rd, and again changed cars for Fairburg, Nebraska, where we arrived at 4:43 p. m., same day. At this point we took a private conveyance for Jewell City, Jewell county, Kansas. Traveled fifteen miles. Staid all night with friend H. Lutor, and was kindly entertained. Arrived at Bellville, Republican county, Kansas, where we took dinner. Crossed the Republican River at Scandiana. Here we found very nice prairie and plenty of good water, but timber is scarce. South of this point a few miles there are Brethren living, but we did not know it at the time.

The night of the 4th we staid with friend Taylor Gaston. We arrived at Jewell City, in the afternoon of the 5th. After partaking of refreshments we took a walk through the city. Later in the afternoon we started on our journey and arrived at cousins Elias and Noah Dale, brothers to G. W. Dale. These are young brethren. Staid with them a few hours, and took supper. We then went to David Dale's same evening, where we remained all night. Found them all well. On the 6th we went to visit the brethren and sisters, and at night had meeting at brother David Dale's.

On the 7th we went to Iona, stopped a few moments and left an appointment in the Iona school-house for night. Then went to brother Caleb Kinsey's, a deacon in the church. Took supper, and then went to the place of meeting. Had a

good turnout and good attention. After meeting went home with brother David Balliet, where the Brethren held there rotation meeting on Sunday, the 8th, at 11 a. m. And after meeting, by request, we went home with a friend by the name of Brinkworth, to see his son, a member of the church, as he was not able to attend meeting. At night had meeting again in Iona. Had good order and attention. Think that there might be good accomplished here if they had meeting oftener. There are about twenty members living close around the village, and the nearest minister the brethren have is about seventeen miles. After meeting went home with brother George Montgomery, a deacon in the church, and staid all night.

On the 9th, went to Glenelder, Michael county, on the Solomon river. This is a beautiful country. On the 10th, 11th and 12th traveled around through to see the brethren and sisters. Found them all well, but a good many in limited circumstances on account of grasshoppers and the drouth by which they lost their entire crops. We think it a duty all the brethren and sisters have to perform to alleviate the wants of these distressed people; all Brethren who have any to spare should cheerfully lend a helping hand, as they have not grain enough to carry them through and plant another crop.

On the 13th, we left in the morning for brother Allen Ives, elder of this district. Was conveyed by brother Montgomery to brother Ives' place, about seventeen miles from Iona, where we had meeting, and at night had meeting in the Town Hall in Burr Oak. After meeting went home with elder Ives. This is in Jewell county, about nine miles from the state line on the north, and about two hundred miles from the eastern boundary line.

On the 14th started for the railroad north, in Nebraska. Was conveyed by brother H. Faidley to brother W. Grubb's where we took dinner. After dinner brother Grubb conveyed us to brother Henry Meyers', where we spent the evening in exhortation and singing, with those young members. Was kindly entertained. On the 15th, continued our journey. Was conveyed by brother Meyers within about twelve miles of Edgar, Clay county, Nebraska, where we took the train for the eastern part of Kansas. We will just say to all the brethren and sisters, that they have our thanks for their kindness shown us while traveling through their country, and wishing the blessing of God, both spiritually and temporal, upon you all.

We arrived at Edgar at dark. Stopped all night in a boarding house. While traveling through Knuckle county, Nebraska, we were overtaken by a man who knew us to be members of the German Baptist Church. He desired us to stop and stay with his folks a day or two, for they wished to unite with the church, as

they were acquainted with the Brethren in Southern Illinois, but could not, as we had sent an appointment ahead, (forget the person's name.) They live south-east of Elgar, about seven miles.

On the 16th took the train at 5:45 a.m. for Troy Junction east, and at 5 p.m. changed cars for Atchison, where we staid all night. On the 17th took the train for Grasshopper Falls. Got thro' at 2 p.m. Then traveled two miles on foot to uncle Andrew Root's. This is in Jefferson county, Kansas. Took dinner, and then went to Ozawkie, eight miles, where we had an appointment in the Brethren's meeting house. Staid in the neighborhood five or six days and had five meetings; visiting in the daytime and meeting at night. Saw a good many brethren and sisters and found them all in good health, with exception of bad colds. Here I found a good many relatives that I never saw before.

On the 23rd, we left for Atchison and Brown county and while traveling thro' found four more of my cousins, David and Jacob Fager. On the 24th, went to cousin H. Small's and staid all night. This is in brother Hiram Sawyer's district of the church. On the 25th, went to cousin Theophilus Jacque's. He is a deacon in the church. Took supper and at night had meeting in his school house, had good attention. On the 26th started on our journey for home. Took the train at Atchison, and arrived home at 5:10 p.m. on the 28th. Was delayed on the road on account of snow drifts at Louisiana, Missouri. Found all well, thank the Lord for his kind and protecting care.

Yours fraternally,

K. HECKMAN.

Cornell, Illinois.

(Pilgrim and Vindicator copy.)

Kansas Needy.

DECEMBER 25th, 1874.

Dear Brethren and Sisters:

As I have been called upon to write to you for aid, I will give a brief sketch of the condition we are placed in. We made a partial failure in raising a crop last year, and this year we made almost a complete failure of a summer's crop. Wheat is almost the only grain we have, and that was damaged very badly by the chinch bugs. The draught cutting all other things very short; and a numerous swarm of Grasshoppers were busily feeding on the half withered beans, corn, leaves of apple trees and pear trees, and all other vegetation that was green, devouring portions of the peaches with the leaves.

From these causes, brethren and sisters, we have Brethren and friends among us, who are destitute of food and raiment, and many more nearly so. We feel that something must be done for their relief; therefore we laid the case before the

church, and she decided to ask aid of the Eastern Brethren, for the relief of our own poor, through the Brethren's periodicals. We have appointed a committee to receive the alms sent, and report accordingly. Direct all your donations, intended for the Washington Creek Church, to brother John C. Metsker; his address is Clinton, Douglass county, Kansas.

We have heard that the different railroads will ship from the east to the west, aid, free of charge, and if so, grain is just as good as money. But if they donate, we think money would be the best to send. If any shipping is done by rail, Lawrence is the proper depot; and if money is sent, please send drafts, or post office orders, payable at Lawrence. But still direct letters containing drafts, to brother John Metsker, Clinton, Douglass county, Kansas.

Signed in behalf of the church.

JAMES E. HILEY,

JOHN BOWER,

PETER BRUBAKER,

CHRISTOPHER FLORY,

JOHN W. STUTSMAN,

Ministers.

DANIEL WEYBRIGHT,

JOHN L. WINTER,

ELI FLORY,

HENRY SPITLER,

JACOB MARKLEY,

LEVI FLORY,

Deacons.

Holling, Kansas.

(Pilgrim and Vindicator copy.)

Help the Needy.

DECEMBER 9th, 1874.

Mr. James Quinter:—

While reading of the destitution and sore needs of those in some of the Western States, I could not refrain from shedding tears. I at once resolved to send two dollars for their relief. This passage came into my mind, "Freely ye have received, freely give," and so I send you five dollars, which I want you to distribute among several of the Brethren whom you know to be in deepest need.

I am a day laborer, and am out of employment for the winter, but thank God I am blest above many others,—I have enough to carry me through the winter.

Why does not the church set a day for fasting and prayer, that God may deliver us all from this panic and famine in the West? I believe, sir, if God's people would get in earnest about this matter, that God would pour such a blessing upon us, that our barns and store-houses would not contain it, or at least relieve all wants. God reigns and possesses all things; then why not ask Him? What is the use of appealing to the arm of flesh, whose sympathies are frozen?

I am not a Christian, and am in trouble. Will the Brethren pray for my conversion and that God may deliver me from

all my troubles? Send one dollar to Jos. Howe mentioned in *Companion and Visitor*, No. 49, page 771, December 8th.

How many more will respond to the cry of those in need? I want to add this testimony, viz: That I never gave a dollar to God, but that I got from fifty to a hundred fold in return. "In as much as ye did it unto the least of these my brethren, ye did it unto me."

Respectfully,

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Conemaugh congregation, Cambria county, Penn'a, on Monday, December 7th, 1874, sister ELIZABETH, wife of brother John Gossard, aged 60 years and 10 days.

Our deceased sister whose maiden name was Long, was born in Bedford county, Pa., but afterwards moved to Indiana county, same state, where in 1841 she was married. She was a consistent member of the church of the Brethren for about twenty years, and died in the glorious hope of a blissful immortality in the future. She leaves a large family to mourn the loss of a kind and affectionate wife and mother. Funeral discourse by D. Hildebrand and S. Benshoff. Text, Job 14:1-7.

Also, in the Conemaugh church, Dec. 22, sister NANCY, wife of brother John Goch-nour, dec'd., aged 73 years, 10 months and 11 days. Funeral discourse by S. Hildebrand, S. Brallier, S. Benshoff and the writer. Text, Isaiah 33:1.

DAVID HILDEBRAND.

On October 15th, of diphtheria, CHARLES HARVEY, son of Chas. H. and Emeline Soper, and grandson of Samuel and Catharine Siplee, aged 9 years, 1 month and 3 days.

In the South Keokuk branch, Keokuk county, Iowa, October 8th, old brother C. WONDERICH, sr., aged 78 years, 4 months and 9 days.

Remarks from Job 14:14. Funeral services by brother Jacob Brower and the writer, to a large congregation.

JOHN FRITS.

On the 25th day of May, near Waynesboro', Penn'a, NANCY FITZ, oldest child of David Benshoff, and sister of Susan F. B. Fahrney, aged about 55 years.

She had never joined any church, nor did she profess to know whether she is prepared to go to heaven, but a few days before her death. Her disease was cancer.

Also, at same place, October, 1874, JOHN BENSCHOFF, sr., uncle of the above named sisters, aged over 94 years.

He resided at the Monterey Spring, on the South Mountain, where he raised a large family of children. He was a member of the M. E. Church. The children have lost a kind-hearted father, and the community a brave citizen, and the citizens a good neighbor. He has a large circle of friends in Cambria county, Pa. His remains were interred on his farm at the side of Sarah, his wife, who preceded him twelve years.

D. D. FAHRNEY.

On the 22nd of April, 1874, in Waynes-

boro', Franklin county, Pa., SUSAN FRANCIS BENCHOFF, wife of D. D. Fahrney, and youngest daughter of David Benchoff, aged 33 years, 3 months and 6 days.

She had been sick about two years, though at times able to do her house-work. On the 24th of October 1871, she gave her heart to Jesus, and was made to rejoice in his love. Her last words, after passing through great tribulation, were: "I am going to my dear Jesus." Her remains were interred at Price's Church. Funeral sermon by Dr. W. T. Spottwood, pastor of the M. E. Church. She leaves a daughter ten years old and one three years old.

D. D. FAHRNEY.

In Wilson county, Kansas, December 20, of consumption, LORENA BELL, daughter of Catbarine and John Spangle, aged 13 years, 7 months and 1 day.

This is the ninth child our beloved brother and sister have lost—seven of them by consumption. Funeral discourse from Hebrews 13:14: "For here have we no continuing city," by the writer and brother I. F. Herr.

SIDNEY HODGDEN.

[Pilgrim please copy.]

At his residence on the South Mountain, Was:ington county, Maryland, our aged brother J. COB MERTZ, 81 years of age.

He had been blind for twelve years, and his affliction was long, but without much pain. He passed away leaving a large family of children, grand and great-grand children. His remains are resting in Fahrney's graveyard. Funeral occasion improved from the words: "Our light afflictions are but for a moment," by a brother.

A. COS.

At his residence near Beaver Creek, Md., of consumption, on the 10th of December, Mr. RANDOLPH HOFFMAN, aged 65 years, 7 months and 20 days. His funeral was improved by the Rev. J. Harp, and a brother.

A. COST.

In the Hemlock congregation, Hunterdon county, New Jersey, sister MARGARET ANN SH. PUERD, in her 51st year.

Her disease was cancer, with which she suffered long but patiently. Funeral discourse by brother R. Hyde, from John 14:1-3 inclusive, to a very large congregation of sympathizing friends.

A. CHAMBERLIN.

In the Deep River congregation Poweshiek county, Iowa, December 22, THOMAS PARKS, father of sister McKee, aged 99 years and 2 months.

He had long lived with his widowed daughter and her children who cared for him as a father should be cared for. He remarked just before his departure, that it was the first time he was unable to help himself in all his life. Funeral occasion improved by elder W. H. Palmer of the Brethren and elder Weber of the German Reformed.

H. R. TAYLOR.

On the 6th of October, in the Milledgville church, JOHN ABRHAM, infant son of Rose Brant, aged 7 months and 2 days. Funeral discourse by the Brethren.

MARTIN MEYERS.

Near McAlistersville, Pa., December 10th, Mrs. EMMA SMITH, daughter of brother John and sister Mary Beshore, aged 20 years, 10 months and one day.

She made her peace with her Maker before she died. She leaves a large number of friends to mourn her loss. Funeral services

by brother Andrew Beshore and Solomon Seiber, from 1st Peter 1 last two verses.

W. H. KORTZ.

[Pilgrim please copy.]

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Hunsaker Mrs.	1 25	Summer Anna	1 70
Harley M J	3 50	Reiman S F	75
Freed Jac	5 00	Wilson N	3 20
Martin S H	1 80	Harshberger S	5 25
Myers C	20	Stower E W	18 75
Cogan S	1 60	Gable Jno	10 55
Workman N	1 50	Eikenberry S	15 00
Back Sam'l	75	Prowant D	4 80
Odel Marg	3 10	Mason C A	5 00
Leslie Sarah	7 20	Holtz Phebe	6 70
Bowser B F	1 65	Lutz I	20 28
Shively I A	75	Mohler S	24 00
Wogomon J	20	Boggs W	20 80
Simmons L	3 30	Mahle A W	4 80
Heltzel J	6 40	Kollar G V	28 00
Henricks S	4 00	Helser S	3 30
Longanecker S	1 60	Hendrickson Z	1 56
Crull Eliz	1 70	Yoder S	5 00
Frantz Cath C	1 80	Loehr F P	1 50
Blough E J	1 45	Myers I	4 40
Butterbaugh DS	14 40	Fitzwater I	1 50
Puterbaugh S	1 60	Fike A	8 10
Haws E	5 00	Hendricks J	20
Deardoff J	5 80		

H. B. Brumbaugh 4 45; I. Watson 75; D. Trump 1 70; Rhoda A. Brown 5 80; Sarah A. Bowman 1 60; P. L. Lint 1 75; Eliz Hess 1 60; Rachel Boyle 26 25; C. Mark 4 80; R. E. Reed 12 00; A. Summay 10 20; D. J. Shaffler 1 50; E. Mowen 1 60; Wm Leatherman 15 85; J. Shick 2 00; J. W. Moats 3 00; Jos. Moomaw 4 40; H. Stott 1 60; B. F. Swineheart 1 60; Jac. Brubaker 3 20; C. Hiteschew 1 50; K. Smith 1 60; H. B. Replogle 3 60; N. B. Blough 42 20; W. W. Roy 5 20; C. Custer 5 50; A. McElbaney 1 60; H. Musselman 1 00; C. Urner 1 60; J. K. Davis 75; Eliz. Laudis 1 60; Dianah Miller 1 60; Jos. Meyers 3 20; J. J. Shively 1 60; A. H. Hamm 15 84; D. W. Wingert 15 7; E. Forney 1 60; I. Voorhees 1 10; A. B. Wilt 1 70; C. F. Martin 3 20; S. Boek 1 60; J. H. Dale 90; G. Garber 15 15; J. C. Haunce 1 00; H. Speicher 1 00; D. Wolf 11 50; B. Overholser 85.

A Walking Advertisement.

LIMESTONE SPRINGS, S. C.

Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir—I am a walking advertise ment for your Golden Medical Discovery, Purgative Pellets and Dr. Sage's Catarrh Remedy, they having cured me of Catarrh of nine years' standing, which was so bad that it disfigured my nose, and, while curing it, your medicines also cured me of Asthma in its worst and most aggravated form. Before using your medicines I had become reduced in flesh from one hundred and fifty five to one hundred and fifteen pounds, and I now weigh one hundred and sixty-two pounds, and am in better health than I have enjoyed for twenty years.

Yours truly,

J. L. LUMSDEN.

The above is but a fair sample of hundreds of letters which are received by Dr.

Pierce, and in the face of such evidence who can longer doubt that the Doctor's medicines cure the worst cases of Chronic Catarrh.

The Great Favorite With the Ladies.

Wm. Forsyth Bynum & Son, druggists of Live Oak, Fla., write Sept. 16, 1874, as follows: "Dr. R. V. PIERCE, Buffalo, N. Y.—Your Golden Medical Discovery and Purgative Pellets sell very largely and give complete satisfaction, as numbers of our customers and friends testify with pleasure. Your Favorite Prescription is indeed the great Favorite with the ladies, and numbers can say with joy that it has saved them from eking out a miserable life or meeting with premature death, and restored them to health and happiness."

Thousands of women bless the day on which Dr. Pierce's Favorite Prescription was first made known to them. A single bottle often gives delicate and suffering women more relief than months of treatment from their family physician. In all those derangements causing back ache, dragging down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from internal fever, congestion, inflammation or ulceration, and its strengthening effects tend to correct displacements of internal parts, the result of weakness of natural supports. It is sold by all druggists.

Dr. PIERCE's pamphlet on Diseases peculiar to Women will be sent to any address on receipt of two stamps. Address as above.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,

J. S. FLORY,

49-2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
35. Polo, Ills.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
Donegal, Pa.

21-1f.

NEWSPAPER COMMENT

UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink, ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ills., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.
49-tf.

TAPE WORM.

The symptoms resultant from this parasite on the Human Organism are numerous. Dyspepsia, a gnawing, griping sensation of the bowels; a defective craving; voracious and depraved appetite; Indigestion; Sour Stomach; Stools Fetid and mixed with slime and partially digested worms; Foul Breath; Bad Taste in the Mouth, &c. GENERAL SYMPTOMS: Trembling of the limbs; Nervous; Palpitation of the Heart; Peevishness; Disturbed Sleep; Nightmare; Headache; Temporary Blindness; Insanity; Fits; Cold Feet; Weak Spells; Sallow Skin; Sunken Eyes; Emaciation; Dropsy; Worm Fever; and complicated with other Complaints may result in Death. My treatment seldom fails to cure.

Send a full history of your case, giving name, age, and any prominent peculiarities. If you wish a course of treatment, send five dollars; if only advice, one dollar. Address Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. Refer to Editors C. F. C. and G. V.

These are hard times, but a man of clear grit will turn his hand to almost anything. He will make a little out of this time, and the other time, being none the worse for it by the end of the year. The farmer is idle most of the time, and the city man is idle most of the time. Let all such keep for sale something outside of their regular business. Not a patent right, nor things used as luxuries, for people these hard times have only money for the necessities of life. Let it be something of real merit which people must have something which cannot be done without, and is recommended by whom men of high position and high position of intellect will try. In short, something you need not be ashamed to offer because it is a base ingenuit. Such an article is Dr. Fahner's Blood Cleanser or Panacea. It is not held in solution by nitric acid, and water, but is composed of thirty-three ingredients, including that ancient root, the mantrake, and many other rare and precious herbs, and is a powerful tonic and purifier. It has no equal. Persons who have spent fortunes in doctoring, and months at water cures, have been finally saved from death by the use of a few bottles of Dr. Fahner's medicine. A fair profit is made by keeping this medicine for sale. For particulars, apply by post card to Dr. F. FAHNER, No. 10 Sherman Street, Chicago, or Dr. F. FAHNER'S DROS. & Co., Waynesboro, Pa.

WATER WHEEL!

THE "BEERS" WHEEL

Is grinding with less water than the overshot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.

Cocolumas, Juniata, Co., Pa.

BEERS, GANGLER & COOKE.

Selens Grove, Snyder Co., Pa.

THE ECLIPSE.



NEW AND LATEST IMPROVED

PORTABLE FARM ENGINE.

Also, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

tf. Waynesboro, Franklin Co., Pa.

Live Agents Wanted.

To sell DR. CHASE'S RECIPES: OR, INFORMATION FOR EVERYBODY, in every County in the United States and Canadas. Enlarged by the Publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful hook and a household necessity. It sells at sight. Greatest inducements ever offered to hook agents. Sample copies sent by mail post-paid, for \$2. Exclusive territory given. Agents more than double their money. Address, D^r. CHASE'S STEAM PRINTING HOUSE, ANN ARBOR, MICH.

49-3m.

Non-Conformity to the World
Or A Vindication of True Vital Piety. A book of 200 pages. Single copy, \$1.00; per dozen, by express, \$9.00. Address

M. M. ESHELMAN,
Lanark, Carroll Co., Ills

41-3m.

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,

2 tf.

Poland, Mahoning Co., O.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains about 258 pages, and will be neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

Address: J. W. BEER,

Meyersdale,

Somerset Co., Pa.

35.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, JAN. 19, 1875.

Vol. II. No. 3.

The End.

BY ANNIE R. JOHNSON.

Dear, suffering soul, bear up!
The pain can not be long!
Across the chasm of our griefs
I cry to thee, "Be strong!"

Yes, though within the dark
Woe's brink we both have trod;
As pilgrim's lost, we call to each
These words, "Hope thou in God!"

The end lies just before;
Mayhap, with glad surprise,
Thou soon shalt see the way made clear,
Before thy wondering eyes!

Lo! even now his light
Strikes through dim forest ways!
Beyond! Beyond! Fly, bleeding feet,
To gain the 'Gates of Praise!'

No more! no more to weep!
(Oh, clasp the full, rich joy,)
Thy hunted soul shall rest! yes, rest,
Where naught can e'er annoy.

Then, cheer thee, dear, sad heart,
The end lies just before!
Though dark the forest maze doth seem,
He leads! Canst ask for more?

—Selected.

For the COMPANION AND VISITOR.

Dress.

BY M. HADY.

That some put too much stress on dress is true and correct; that we may not put enough on it, may be equally true. Christians ought to be a plain people, we believe, and although others may not agree with us in practice, yet they will admit, that it is no harm for any one to dress plainly. The Brethren are classed with the

plainest people in the world. Yet we must believe, that their simplicity in dress, is not what it was years ago. It is true, we may admit, that anything which is common, should be plain enough for us, yet on the other hand it is equally true, that if we love God and his people and church, we must love simplicity in dress. And where could we see this more than in our old brethren and sisters? It often has done me good to look at their simplicity in dress, and we all should admire, and respect them for it. I for my part, cannot help but love these dear old fellow members for conforming so strictly to the old order of the church. What heavenly thoughts has often arisen in my mind at our love-feast and other meetings of nearly the same nature, to see the old and young sisters arrayed nearly all alike, in plain, common apparel. Look at other churches, at their communion meeting, and you will not notice this. Our brethren from a distance come to us, and although we know them not in the flesh, yet we know they are brethren. A brother not long since related to me the following circumstance. He with several other brethren, while traveling in the state of Maryland, were directed to a brother's house, but did not reach the house of the brother, until quite early in the morning. They rapped on the door, when the brother opened, and his first words were, "Oh brethren come in, I know you are brethren." Now how did he know it? It was by their appearance. Another case: I remember two brethren with their wives (all members,) going to a love-feast. On their way to the meeting, were

directed to the house of a brother to stay over dinner. On reaching the house, the sister only was at home. On telling her where they were bound for, she looked at them, doubting their sincerity. And why? Because she expected brethren and sisters to wear the right kind of uniform, and so she refused to believe, until the sisters showed their caps, which had been put away in the satchel. Had the sisters kept these coverings where they belong, and what they had been intended for by the church, they would have been known at once. Had the dress of the brethren corresponded with their calling, they would have been acknowledged as brethren. Though we can be good men and good women without living up to these things, we cannot be consistent members of the church to which we belong until we do live up to its rules. Let ministers, deacons and all consider, that although we may think we can be good without being so particular, yet as long as we are not willing to be governed by the rules of the church in all things, Satan has a hold of us in some way, or a place in some corner of our heart.

But while I endorse all this, I am afraid, that some of those who live up in this particular to the order of the churches, it may be that they imagine, that this is all what is required to make them good Christians. But in living up to one rule, we may forget others; while we serve God in one way, we may forget our duty in others. While some put too little stress on dress others may put on too much. While some may see no religious character whatever in it, others may have nothing

bnt cloth religion. We may get so far as to think if we are only dressed like other Christians all is right; for we are apt to imitate, and we are sure to imitate in those things which will be seen by others. Now these things ought not to be. We should dress as is becoming our profession. But if we live up to our other duties, we not only can show that we are members of the church, and that we dress humbly, but we can show it in a good many other ways. I remember of a case, where a brother (lay-member) with a friend of his, a member of the Christian or Disciple church, held a meeting together, both spoke on Sunday. A few days after the brother being on business a few miles from the place of meeting, he met a boy of twelve or thirteen years old. Says the boy, "you are a Dunkard." How do you know this, boy? why we all knew it from your speaking at the meeting last Sunday. Well yes, I belong to the church commonly known by that name. But whilst you did know this from my speaking, can you tell me, to what church the other speaker belongs? No, I cannot, no one could. Here we have a boy, who knew from what was said, that one of the speakers was a Dunkard, and so we should do; show it in dress, and much more in our conduct, that we are Dunkards. I know there are church members, who do not like to be called by that name. But I glory in it for Christ's sake. It was not with the Christians where the name by which now all feel proud to be known, originated. I like to be ridiculed for the sake of Jesus and his churches; and would like to see on the front of every one of our meeting houses, in large letters, "Dunkard Meeting House."

The true loyal soldier, never is ashamed of his uniform. And so the Christian should never feel ashamed to show where he or she belongs. Sister, when you can do nothing else, this one thing you can do, when you go out among worldly people, wear your caps. If it will do nothing more, it will make them inquire, what it means. Some one will say, she belongs to the Dunkard Church, and next they will wonder, who these Dunkards are. And who knows, you may in this wise bring souls to Christ? And brethren never feel ashamed of your church. We have as much reason to feel ashamed of our parents,

And you all know, how unreasonable this is. If we love the church, we love her members, we love to associate with them, and above all, we love Christ, and through him we try to do what is pleasing to God. And if we are friends of God, Christ and the church, all will be right.

Meyersdale, Pa.

For the COMPANION AND VISITOR.

An Essay in Behalf of the Needy in Kansas and Nebraska.

BY JACOB BAHR.

"Open thy mouth, judge righteously, and plead the cause of the poor and needy." Proverbs 31 : 9.

To judge righteously, the cause of the poor and needy, enjoins upon us a duty which requires us to cherish a proper view with respect to their condition. The Saviour said: "Judge not according to appearance, but judge a righteous judgement." This injunction requires us to consider impartially and examine minutely, the cause of their poverty or destitute condition: not to be rash, or hasty, or too ready to decide, or to come to some permanent conclusion at once. A second view of their condition may bring to our sight quite a different aspect from what we observed at first view. Some people, when they speak of a poor or destitute person, are quite ready to attribute their poverty to a mismanagement. "If they would contrive and manage as I do they might get along as well as we,"—such like expressions are produced in abundance. I admit there is a great deal in contrivance and management. Much may be saved by using economy. However, it is very important that we bear in mind that all people are not blessed with the same reasoning faculties. And we do know that the disposition of different individuals is very diverse. Observation has induced me to believe that there are people, who, when they do their very best, do not succeed as well in business as others who seem to be rather indifferent in their habits and manners. Besides this I am fully persuaded in my own mind that it is not in the power of every individual to give success to his business or engagements.

In the first book of Samuel 2 : 7-9, is contained the following declaration: "The Lord maketh poor and maketh rich: he bringeth low and lifteth up.

He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and make them inherit the throne of glory. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." This declaration of Holy writ establishes the correctness of the idea advanced in the foregoing argument. By a careful examination of the Scripture, we may readily come to this conclusion: *The Lord has designed that there should always be poor people in this world, as long as it remains in its present state.* In support of this argument, I will quote from Deut. 15 : 11, "The poor shall never cease out of the land." In Matt. 26 : 11, we have nearly the same words: viz. "The poor ye have always with you." It being the design of the Most High, that there should be poor people, it is therefore of vast importance that we regard the injunction contained in the text: "Judge righteously the cause of the poor and needy." As it regards the condition of the people for whom I am now laboring, management had very little, if anything, to do in their case. I look at it as having been providential. It may seem strange to those who have not given the subject their attention, that God should have taught to do in the case of some people being poor and others rich or wealthy; but it appears obvious to my mind that this is truly the case. And although we may not be able to comprehend every note in this design, one thing seems quite comprehensible to me, viz: The Lord in bringing some low, extends an opportunity to those who have this world's goods, to lay up treasures in heaven.

"My ways are not your ways, and my thoughts are not your thoughts, but as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts;" saith the Lord.

Moulton, Iowa.

(To be continued.)

Heresy.

"Who shall privily bring in damnable heresies, denying the Lord that bought them." "A man that is an heretic after the first and second admonition reject." These once familiar words, we believe, still stand in our Bibles. But in these broad-gauge times the writers inspired of God would be

respectfully bowed out of good society by the liberal teachers of to-day, if they ventured to apply such utterances as the above, in the care of our churches.

It would be a curious study, could one trace out and exhibit the forces which have swung back the popular mind from straining out the gnats of heresy, to swallowing its camels. Time was, when the presence of a Greek *iota* in an adjective describing the nature of Christ, was deemed a badge of orthodoxy; parties were formed, and men actually fought and bled upon the question whether Christ's substance was similar to the Father's or the same. In those days, provinces in Europe were thinned by the execution and banishment of witches.

In the United States, where but nineteen supposed witches were hung before the fetters of European superstition had fallen off, we have swung to the opposite solstice from superstition and over-belief, till the minister suspected of having convictions of truth which he means to abide by, is an unpopular man.

Dr. Schaft, who visited Germany in the interest of "The World's Evangelical Alliance," reported the present German Emperor as saying, "Tell the Americans to beware of superstition and unbelief,—the two worst enemies of mankind." And they are indeed two extremes of error, which have no midland of truth between them. Representatives of Romish priests and German infidels sat together in the Cincinnati School Board and voted the Bible, and all other religious books and songs out of the common schools. Hosts of broad-gauge Christians cried, "Amen: Let the Bible be put out." Bishop McQuaid, now in the same State, assails the public school system as godless and irreligious. We shall see the same "liberal" persons, having so far as in them lies; put the Word of God out of the national schools, consent to slip in the word of a priest in its place.

There is one thing the heart of man naturally hates,—that is, God. "Now have they seen and hated both me and my Father," is the testimony of Christ himself; and hence false belief is popular one day, and no belief the next. One would think the absurdity of one sitting down to the communion table, who believes Christ Jesus to have been only a man, now dead and

gone, like Alexander or Cæsar, to be simply transparent. How can such persons "discern the Lord's body" in the bread, and his blood in the cup, when he was no "Lord;" and his body and blood are long ago blown away in gases or still lie in ashes where he fell, and went to decay? And yet we could name half a dozen papers, professedly Christian, which hail the communing together of Unitarians, Universalists and orthodox as a sign of the coming millennium.

Such periods have again and again passed over Christendom and have always left desolation in their track. We are now in one of them; and the two ghosts, superstition and infidelity, are dancing a reel before the popular mind till its brain whirls, and the same man with the most whimsical solemnity one hour prays to the god of the lodge, and the next, as the French did, says with the fool's heart, "There is no God."

The Spaniard had a double revenge, who made his victim disown Christ, and then stabbed him to the heart; and a similar fate awaits any nation whose churches teach and whose altars guard no truth of God. "The church of the living God is the pillar and ground of the truth;" and when it ceases to be that, it is nothing; and the civil law becomes nothing but the bludgeon of a giant, and a blind giant at that. —*The Christian Cynosure*.

Interlinear Translation of the Bible.

The above is the title of a work lately published, and is decidedly the best and most scholarly translation of any ever given of the kind. To enable men to see the Divine Truth as it is, for themselves, has been the great aim of the work. Its facilities for studying the Scriptures more critically are invaluable. One who has any inclination to study this work cannot help but become thoroughly acquainted with the Bible in its original tongue. We therefore recommend this work to all lovers and students of the Holy Scriptures, believing the benefits to be derived therefrom will be invaluable, especially to ministers of the Gospel. The following is the plan of the work:

First. Above each word of the Hebrew, and Greek texts is placed an English equivalent.

Second. Words not found in the original Greek or Hebrew, but necessary to complete the sense, are enclosed in *brackets*, while the translation of each word of the original, as would be omitted in translating into good English is given in *parenthesis*.

Third. There are appended to each number a body of notes, explanatory of the many difficulties that arise from some words in the original. These notes are paged separately, so that they may be found by themselves.

Fourth. In order to enable beginners to pronounce the foreign idioms correctly, there is given in the *first* part of the Greek and Hebrew, the pronunciation and accent; Webster's key of pronunciation being adopted as far as applicable. In the subsequent parts the pronunciation is omitted, in order to prevent too great a bulk.

Fifth. The text and translation of the Old Testament will be issued in *nineteen* or *twenty* parts, that of the New Testament in *seven* or *eight*. Each part will contain about 160 octavo pages, and 15 or 20 pages of the notes.

From what has been said above it will be seen that this work differs entirely from any other of the kind. The Hebrew and Greek parts are published alternately, beginning with the Hebrew.

Price for each of the Single Parts of the old Testament, Two Dollars; for the Single Parts of the New Testament, One dollar and fifty cents.

Persons wishing to have either the Old or New Testament can have it by sending their names and addresses to the undersigned. Those wishing to examine the work can have any of the parts on Genesis and on Matthew by sending to me two dollars for the Hebrew part on Genesis and one dollar and fifty cents for the Greek part on Matthew. Samples sent free. For particulars address:

J. T. MEYERS,
1012 Marshall St., Phil'a., Pa.

I ought to examine my dreams—my floating thoughts—my predilections—my often recurring actions—my habits of thought, feelings, speech, and action—the slanders of my enemies—and the reproofs and even banterings of my friends—to find out traces of my prevailing sin—matter for confession.

For the COMPANION and VISITOR.
Yesterday and To-Day.

BY MRS. J. S. THOMAS.

Yesterday I heard the signal,
 As I'd often done before ;
 And to yonder cemetery
 Came a funeral of lore.

Slowly tolling, tolling, tolling,
 Enters now the stately train ;
 Solemnly the horses prancing,
 Keeping time to martial mien.

Handsome plumage, golden casket,
 Flowers of rarest culture strewn,
 Costumed bearers, badged attendants,
 Are proud escorts to the tomb.

To a spot both grand and lovely,
 Best within the grounds they say ;
 Here is where the earth is waiting,
 To receive this mortal clay.

Eulogistic in his praises,
 The professed man of God ;
 As he bids these myriad mourners,
 "Faint not neath the chastening rod."

"Dust to dust, ashes to ashes,"
 Then the digger drops the clay ;
 While they each in silent reverence,
 A last mournful tribute pay.

Ceremonies being ended,
 Slowly now they each repair
 To their home's in gorgeous carriage,
 And their dead is in God's care.

He will do them no injustice,
 Father of the rich and poor ;
 Those that love Him, shall be happy—
 Death but opens heaven's door.

Hark ! to-day the bell is tolling,
 'Tis again the funeral knell ;
 While a single carriage enters
 Bearing lovely little Nell.

No proud cortege train attends her ;
 No gay plumes, no flowers no show ;
 But they bear the little darling
 Way down to the strangers' row.

Not a sound of prayer is offered ;
 Not a word of comfort given ;
 Not a soul to say, poor mother,
 Your sweet babe is now in heaven.

But the rough grave-digger takes her,
 And lowers the coffin low ;
 Then rudely covers her over,
 Because in the strangers' row.

Weep not, poor sorrowing mother,
 In heaven the high and low,
 Are alike to Jesus precious ;
 And there is no strangers' row.

Philadelphia, Pa.

NOTE.—In Philadelphia, as well as other large cities, very high prices are demanded

for lots in which to bury the dead, so that poor persons, or those of limited means, are obliged to purchase a single grave in what is called the "Strangers' Row." These graves are generally dug very deep for the first one interred, and as other members of the same family die, they are placed one upon another, until three and four occupy the same resting place.

This method is not confined to the strangers' row alone, but is visible all over the city cemeteries.

MRS. J. S. THOMAS.

For the COMPANION and VISITOR.
The House of Mourning.

BY BARBARA SNOEBERGER.

"It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men; and the living will lay it to his heart." Ecc. 7: 2. The book of Ecclesiastes, was written by one who had tasted every earthly pleasure. He pronounced mirth and pleasure, vanity; he built palaces, and planted vineyards and trees, and made pools and fountains of water; he gathered much silver and gold and precious stones. He had music to cheer him in his hours of gloom; he had everything the heart of man could desire, and was satiated with all. This voluptuous king knew what feasting was, for he had feasted in all the magnificence of oriental splendor, and had experienced that it is better to go to the house of mourning, than to the house of feasting. It is not wrong to enjoy the good things of this life, in their season, and when we are burdened with the toils and cares and sorrows of life, we need amusement, but we should remember that we were created for something nobler than earthly pleasure, and that pleasure and wealth and gratified ambition cannot satisfy the longings of the soul, for something purer and better than earth can give.

There are many houses of mourning in these times, of commercial crisis. Many families who formerly could live in comparative comfort, are now from want of employment, utterly destitute. While we enjoy the comforts of our cheerful homes, on these cold winter evenings we perhaps do not think of those who are not so pleasantly situated. If we could realize that there is so much poverty and suffering around us, we would not be so indifferent. How guilty we would be in the sight of God, if we fared like Dives sumptuously, while

our brother lay needy at our gate! Do not so frequently make houses of feasting of your homes, but take of your abundant stores, to feed the hungry and clothe the naked. Here is work for the followers of him who said: "I was naked and ye clothed me, I was a hungered and ye fed me," and "Inasmuch as ye did it unto the least of these of my brethren, ye did it unto me." We believe that more than four-fifths of all the poverty and crime in the world, is caused by intemperance in drinking, luxury in eating, and extravagance in dress. Then let us deny ourselves of these superfluities which minister only to a depraved appetite. We may think our neighbors live in luxury, and they when company is entertained have such a superabundance on the table, that we must too, to show that we are as rich as they. Every Christian woman should take an independent stand on this subject, and not make herself a slave to serve those who often only want a good meal. While our ministers rage a fierce war against extravagance in dress, they seem not to see the evil of luxurious living, probably it is because they love a good meal themselves.

When one of our loved ones is called away from earth and our houses become houses of mourning, then how often are they turned into houses of feasting. This should not be so, and we hope it will soon be done away with, especially among the Brethren. Go to the house of sickness and death, not to feast, not for idle curiosity, but to comfort those whose hearts are sad, whose sky is dark with clouds. Jesus went to the house of mourning. He wept with the sisters of Bethany at the tomb of their brother. Go not only to those of the same faith, but to the despised and oppressed. Speak a word of warning, perhaps you can lead them from a path of sin to one of holiness and peace.

If we do not go to the house of mourning it will come to us, for "it is the end of all men." It may come soon to some of us; it may even now be at the door. We do not know what is before us, in the year upon which we enter to-day. But this we know, that this year will have its portion of troubles and temptations for each one. Let us all then gird on our armor for the battle is fierce, and if this year should be our last, may we all hear the happy words,

"well done, enter into thy rest." And you my young friends, do you ever think that to you too, this year may be the last of time, and that your eternal destiny for weal or for woe, depends on your actions here? These pleasures will not always please. If you are not weary of them now, you will soon be. May you be awake to your highest interest and seek a Saviour before it is too late.

Altoona, Pa.

For the COMPANION and VISITOR.
Southern Emigration.

BY S. Z. SHARP.

In view of the many sufferings to be endured in the far west on account of the grasshoppers, drought, long cold winters, scarcity of timber, etc., I would like to call attention to the inducements held out to emigrants by the "Sunny South."

The tide of emigration has ever been westward since the time the great Celtic race departed from western Asia, spreading over all Europe, finally crossing the Atlantic and sweeping across this entire Continent, until it has reached the Pacific shores. Like every other current it is hard to divert this from the direction in which it has been flowing for more than two thousand years. In addition to habit, there are other causes which direct emigrants westward. Climate induces the Danes and Scandinavians to settle in the more northern portion of the Western States, the Germans further south and the Spaniards in Louisiana. For a like reason emigrants from the Eastern and Middle States settle in the northwest and the southern planters in Texas and Arkansas. The westward flow of emigration is also largely owing to the influence of friends who have preceded; besides, the institution of slavery had much to do in preventing emigration coming from the north; but this is abolished and every obstacle to northern emigrants is removed, even a hearty welcome is extended where a few years ago they were not wanted.

SOIL.

The soil of East Tennessee is quite various, and on an average less productive than the rich prairies of the west, but is capable of being raised to a higher state of productiveness than the soil of the Eastern or Middle States. Limestone land predominates in the valleys, but is intermixed with every variety of soil, often three to six different kinds of soil on the same farm. The surface is generally rolling and divided by numerous low ridges into fertile valleys abundantly watered by swift streams, affording abundance of water-power. The water is not as cool in the summer as in the

north, but of excellent quality. Mineral springs abound.

PRODUCTIONS.

All the grasses cultivated in the north, with proper treatment, flourish here, as do all the cereals, while the sugar cane, (sorghum,) sweet potatoes and stock-peas attain a high degree of perfection. Upon land that is manured, wheat is considered *never* to fail and produces flour of superior quality. Apples, peaches, plums, pears and quinces flourish, also the Concord, Hartford, and a few other kinds of grapes. Blackberries are so abundant as to become a drug. Flowers abound. Wild pansies bloom all the year round—hiding themselves from the frost among the leaves and grass. While I am writing on this first day of January, the Japonica is putting forth its flower buds to usher in the spring.

In the forests are found all the varieties of oak, the hickory, chestnut, walnut and poplar, all remarkable for being straight and tall. Yellow pine of superior quality is everywhere abundant.

THE CLIMATE

in East Tennessee we believe, will compare favorably with that of any section in the United States. Persons from all parts of the Union will generally find their health improved by coming here. Those having weak lungs, especially, have been much benefited by this mild climate. The winters are short and the summers no warmer during the warmest days, than they are in the north.

MINERALS.

The country included between the 77th and 88th degrees of west longitude, and the 34th and 97th degrees of north latitude, is about seven hundred miles in length and two hundred miles in breadth, embracing parts of Virginia, Kentucky, North Carolina, Tennessee, Georgia and Alabama, is not only the grand mineral store-house of America, but of the world. No territory of equal extent can be found on the globe having the same amount and variety of minerals. This alone is sufficient to make this section one of the richest on the Continent.

MARKETS.

The nearness to the eastern and southern seaports always affords this section a good market. Illinois may raise more corn than Tennessee, but the latter gets more money for the same number of bushels raised. The great variety of products in this country always enables the farmer to realize something, no matter what has been the nature of the season.

EDUCATION.

This is not what it ought to be except in towns and cities which have good schools. The troubles incident to war have required some time to put a free school system into operation. Much

progress has however been made and we hope that in a few years to have schools of which we well may be proud, unless something unforeseen overtakes us.

RELIGION.

Nearly all the various denominations are represented, but Methodists and Baptists seem to be much the strongest. The number of Brethren in the District of East Tennessee, is estimated at fourteen hundred members.

This sketch is by no means exhaustive and we wish none to emigrate here on the strength of what we have written, but we want all to come and see for themselves, feeling assured that those capable of judging can be accommodated, while the presence of those lacking judgment is not specially desirable.

Christian Diligence.

Christian diligence is constancy in the performance of all those duties enjoined on us in God's sacred word. It includes activity and vigor—watchfulness against intruding objects—firmness and resolution—patience and perseverance. The shortness of our time; the importance of our work; the pleasure which arises from discharging duty; the uncertainty of the time of our dissolution; the consciousness that we do not labor in vain; together with the example of Christ and all good men, should excite us to the most unwearied diligence in the cause of God, of truth and our own souls.

[The above is taken from the "Encyclopedia of Religious Knowledge," a very worthy and instructive book to those who seek for such knowledge.]

LONDON WEST.

Music as an Element of Worship.

There is, perhaps, no subject in the world which has been more misapprehended than music in its connection with divine worship. In our principal churches it is neither participated in by pastors or congregations. The beauty of churches please the eye, but the music is not comprehended or appreciated. Ought we not to use any legitimate means to draw people to places of worship and raise them nearer to God? When the weary week of labor is ended, and we rise on the Sabbath morning to that solemn and peaceful sense of quiet which pervades the air, and we march to church to the sound of Sabbath bells, we are in a frame of mind in which our emotional nature is most easily acted on. Religion in its highest sense is emotional. In the musical worship of God we have one of our highest sources of emotional power known to the world.

I have assisted in establishing a series of free concerts in the north end of Boston. Some of the best artists have sung before an audience composed of men and women with whom your lives would

scarcely be safe when their passions are aroused, and yet by the power of heavenly music I have seen these people melted into tears of repentance and grief. In mission work I have never found anything wake up the heart with more effect than music. The church has no right to disregard any means of salvation. Music as a means of worship has been in common use in all ages. It was heard in the early days of Israel. In the temple of Solomon the glorious praises of the Lord of Hosts were sung. In the New Testament the same is to be observed. Our Saviour commends music to us. St. Paul advises the choral worship of God. The early church recognized song in the practice of devotion. During the first three hundred years of the Christian church nothing but congregational singing was known. In the year 315, choral services were first celebrated.

After that, in the dark ages of the church, to more completely exclude the congregation, the singing was rendered in Latin, and the whole worship of God was surrendered to the priests. In the sixteenth century Martin Luther appeared and roused the whole world by singing with uplifted voice the praises of God. In Germany, both choir and congregational singing is practiced. In America, with but few exceptions, the singing is confided to the choir, and the congregation sits mute and criticises its efforts. We should have church music that the congregation with one accord can join in. A great mistake is made by those who in congregational singing look for exact time, or even tune. The very roughness of it is part of its charm. No true musician will object to it because it is rude. Nor will He to whom it is offered condemn its rude simplicity. The union of choir and congregational singing will be found the most effective, the choir to lead, sustain and supply the harmony.

I visited Berlin some few years ago, and there in the great church, where the music had been supplied by Mendelssohn, artistic and beautiful beyond anything I ever conceived, the congregation, numbering over three thousand, rose and burst into the glorious melody, "For a Strong Castle is our Lord," with irresistible power. I was overcome, and stood motionless, overpowered by the new revelation that had entered my soul, and my humble efforts since have been to make congregational singing the strength and power of our worship. But how is congregational singing to be produced? Grown up people say they cannot sing. But very few children are unable to sing. It remains for the church, by the aid of children's voices to foster the spirit of song. The house of God ought to be resonant with children's voices. Let the clergy be educated in music. Who, if not they, should initiate the great reform? Luther says, next to theology sacred music has the highest place in re-

ligion. The inappropriateness of most of the music furnished in our churches leads the thoughts astray from God. The music of the concert room and the opera is not fit for the house of God.—*Selected.*

FOR THE COMPANION AND VISITOR.

To a Young Saint in the Wilds of the West.

BY C. H. BALSBAUGH.

You are on the backside of Horeb, where deep shadows fall, and bleak winds blow. But if your soul is wedded to Emmanuel, and your affections set on the inheritance that fadeth not away, you may have heaven opened even in Midian, and enjoy the revelations of the Holy of holies, which eclipse the light of sunnier localities. The sacred bush is there, even if not ablaze, and your fidelity to the cross will, in due time bring the Jehovah-angel into glorious manifestation, so that the effulgence of your north will outglow the radiance of the south. There is many a sunrise, and many a mid-day glory, on the boreal mountain slopes, whose light streams down from a firmament above the firmament, filling the horizon of Christ-loving souls with the wonders and denizens of the upper world. Such may yours be, and will be, if you "walk with God," and transfigure the gloom of your exile into the beatitude of the celestial commonwealth. There is not an atom of dust in this prodigious globe that has not vouchsafed to it the superintendence of Omnipotence. And shall not an heir of the eternal God, a blood-bought, blood-washed daughter of the King of kings, in the lonely outskirts of Israel, be upheld by the Everlasting arms, overshadowed by the Everlasting wings, clasped to the Everlasting bosom, cherished, filled and thrilled with the Everlasting love? Will not the providence that succors the sparrow, protects the alpine flower, and bestows his beneficent care on beast, and fowl and insect, also environ his faithful worshippers—although wandering in sheep-skins and goat-skins, and secluded in the dens and caves of the mountains—with his almighty power, sooth and satisfy them with his presence, and make them pavilions of his blissful dwelling? No God-fearing, heaven-hungering pilgrim ever traversed the wilderness without finding a Bethel, and an an-

gel-thronged stairway bridging the chasm between his solitude and the light and gladness of celestial society. In the depths of the desert, where no saintly face meets you, no saintly voice greets you, where no saintly knee bows in fellowship with thine, and no saintly heart is knit in sympathy with your trials and struggles and sorrows, God's sparkling Cherith flows for your refreshment, and his raven ministers bring you the bounties of the Everlasting Garner, for your spiritual sustenance and invigoration. Make your Patmos an oratory, and God will make it an apocalypse of wonders and glories which "it is not lawful to utter." If you are cut off from sweet personal intercourse with the saints of God, you may enjoy hallowed, ravishing communings with the God of the saints. The Bridegroom of the soul keeps tryst with a lonely, isolated saint, as readily, faithfully, and lovingly, as with a crowded congregation. His sweetest, most overpowering revelations are reserved for the desolate, barren, wave-washed, storm-swept Patmos. Let this be the sublime, all-dominating motive of your present position: "for the word of God, and for the testimony of Jesus Christ; and you may with confidence await the fulfillment of the glorious promise recorded by the Holy Ghost through the seraphic pen of Isaiah 41: 18-20.

Be a true Christopher in your far-off seclusion, and the angels will feel themselves honored to bear you company; and the mystic telegrams of your steadfastness and patient endurance will thrill the Metropolis of the universe with joy that vibrates even the essence of the Godhead. "Stagger not at the promises of God through unbelief." You are "Compassed about with a great cloud of witnesses," who behold all your defeats and triumphs, who are in profoundest sympathy with your tears, your wrestlings, your heart-burning longings for higher sanctification, and the thousand obstacles within and without that impede your arduous, earnest ascent to the glad, glorified summit of holy character.

Replenish your lamp perpetually with pure olive oil from Gethsemane. Let no grass grow round the altar of El-Elohe-Israel. Roll up to heaven a volume of sweet smelling savor morning and evening, or oftener, and let your very soul go up in the flames.

Pray and weep yourself into the heart of God, and live yourself into the hearts of those around you, and bathe them with the beauty of holiness emanating from your person and demeanor. Make your home a center of Divine influences, so that from your rude log-cabin the gales of the Spirit may waft the gossamers of a heavenly life, with the seeds of eternal truth attached, thus sowing the wilderness out of the granary of Jesus, and preparing for a glorious harvest to be reaped when, with harp and voice, you are swelling the everlasting song amid the glories of the upper sanctuary.

May the good God bless this fragment, and make it to your soul as a loaf from the golden table in the banquet-house of the Beloved.

For the COMPANION AND VISITOR.

A Letter from California.

Dear Brother Quinter:—

The following letter from a sister in California has been interesting to me, and may be so to the readers of the *Companion and Visitor*. Publish it if you see proper, if not put the paper on which it is written into the waste basket, so that in due time it will be made clean white paper again.

D. P. SAYLER.

ST. LOUIS, SIERRA Co., CAL. }
December 20, 1874. }

Dear Brother Sayler:

My mind has reverted frequently to you since my stay in California. When thinking over the past, all former friendships will fill the mind. Your many kind admonitions, your friendly face, and fatherlike way to all the brotherhood, can and will haunt the minds of many poor wandering souls through this world. You were a comforter to many sin-sick souls, as well as toil-worn ones in the flesh; a kind word for all, and a never ceasing prayer for all. But since the bereavement you have met with, I have wondered how many of these poor creatures have tried to comfort your bereaved heart? I know that many will remember you, if not by letter, by prayer and kindly hoping for your sustenance through the mercy of our blessed Lord in your bereavement. Sister Rohrer was the first to inform me of the sad news of your beloved companion's death. Although I

never had the pleasure of meeting her, I had the assurance of others that she was a highly esteemed lady of the brotherhood. Kind and entertaining to all who visited you, showing the affections of her heart through the kindness of her actions. I greatly sympathize with you and the children; knowing from experience the sadness it cost me to lose both father and mother, rather earlier in life than most of people. I was in my fifteenth year when I followed my father to the tomb; and in my twenty-sixth year, and fourth year after marriage, and in my first years residence in Illinois, my mother's death was announced to me. Oh, what a sad report it was to me, there so far from home and the family! But the Lord saw fit to keep me from over anxiety of mind, and I was comforted by the gracious promises given in his holy word; and to follow after her kindly wishes, to do good all the days of my life, and then we may expect to meet above. Wishing that your heart may also be comforted by the word of God, which is sweeter far to the soul than all else on earth. May the good Lord bless you.

I can now tell you something of a California life and that of a miner. We left our Eastern home on the 12th, of August, with many good wishes from all for our future success and safe journey to our far western home. It grieved our hearts to bid our sisters and brothers "good-bye," perhaps for the last time; but we trusted in the Lord, as he had cared for us in former days, so we all might expect further protection from His almighty and everlasting hand.

We arrived here on the 29th of August. We stopped off by the way where ever we had friends; at Lewistown, Pa., a few days; at Altoona, Pa., three days; Chicago one day and part of a night; in Iowa, with nephews, two days. We left Omaha, the 22nd of August, a five days journey from there to Marysville, California. Stopped there a few days, one day's ride up here, seventy-five miles, a very tiresome one. Found all well, but did not think we would stop long here on these lofty mounts of Sierra. It is a very different country from ours, although I never rode over mountains in cars, and therefore think these are very steep. The Sierra Mountains are covered with lofty pine trees, and the magenta and other evergreens, which make them have a summer like appearance everywhere. The snow is on the ground. We had an unusual early snow on the 22nd of October, two and one-half feet deep, but it

only laid two weeks and all was gone. The sun is warm, so hot that it is unpleasant to be in it on calm days. In the morning the mercury stands at 22° above zero; at noon 55° to 60° above. That has been the range for the last few days. It has generally been 32° above, in the morning, and 70° above, at noon, since October.

We are 4560 feet above sea level. Our health has greatly improved since we are here; both the girls and self have gained from seventeen to twenty pounds each. My husband has sold his interest in the Pioneer Tunnel. Mr. B—, for whom D. was overseer, sold his claims for \$200,000.00, to a company of capitalists at San Francisco. The company will open out extensively. D. is overseer for the new company, and gets a good salary. We are surrounded with good, quiet neighbors—this point is noted for its sobriety. There are three towns close by, one and a half miles to the nearest postoffice. There are some extensive mining companies in this country. This mine is worked by hydraulic process, a fall or pressure of 250 feet. It is wonderful to see the banks swept down through the piping. Mr. B— found a diamond here worth \$500. He made a fortune in the last three years. There is a tunnel of 4000 feet in this claim, and they are about making another of the same length. They work three shifts of men, four in each shift. All white men get \$3.50 per day; Chinamen \$1.75 per day; overseers from \$5. to \$10.

I expect to go below next spring to see the Brethren. I have a sister correspondent, sister Ganebal, who writes me to visit her. I expect to meet with them if all goes right, next spring. Give my love to sister (Annie) Eumert, and tell her to write sometimes. We are better contented since together as a family, and I feel as if I did my duty towards the completion of the matter, and may be for our interests. It was a hard task for me to start, but when on the way found it a pleasant trip.

God bless you and us, is my prayer.

KATE G. STOVER.

It may not be known to all the readers of the *Companion and Visitor*, that sister Stover's husband has for several years past, been in the mining district of California, while she and her two children (daughters) remained among friends in the east, (Waynesboro', Pa.,) but now are united. She and her daughters made the trip alone, and found it pleasant.

D. P. S.

RESISTING FALSEHOOD.—When the immortal Sidney was told that he might save his life by telling a falsehood by denying his hand writing, he answered, "When God hath brought me into a dilemma, in which I must assert a lie, or lose my life, he gives me a clear indication of my purity; which is to prefer death to falsehood."

The Harvest Home.

From the far off fields of earthly toil,
A goodly host they come;
And sounds of music are on the air,
'Tis the song of the harvest home.
The weariness and the weeping,
The darkness has all passed by;
And a glorious sun has arisen,
The sun of eternity.

We've seen those faces in days of yore,
When the dust was on their brow;
And the scalding tear upon their cheek,—
Let us look at the laborers now.
We think of the life long sorrow,
And the wilderness days of care;
We try to trace the tear-drops,
But no scars of grief are there.

There's a mystery of soul-chastened joy,
Lit up with sunlit hues,
Like morning flowers most beautiful,
When wet with midnight dews.
There are depths of earnest meaning
In each true and trustful gaze;
Telling of wondrous lessons
Learned in their pilgrim days.

One had climbed the rugged mountain
side,
'Twas a bleak and wintry day:
The tempest had scattered his precious
seed,
And he wept as he turned away.
But a stranger hand had watered
That seed on a distant shore;
And the laborers now are meeting,
Who never had met before.

And one who had toiled 'mid burning
sands,
When the scorching sun was high,
He had grasped the plow with a fevered
hand,
And then laid him down to die.
But another, and yet another,
Had filled that deserted field,
Nor vainly the seed they scattered,
Where a brother's care had tilled.

Some with eager step went boldly forth
Broad-casting o'er the land;
Some watered the scarcely budding blade
With a tender, gentle hand.
There's one, her young life was blighted
By the withering touch of woe;
Her days were sad and weary,
And she never went forth to sow.

But there rose from her lonely couch of
pain,
The fervent, pleading prayer,
She looks on many a radiant brow,
And she reads the answers there.
Yes, sowers and reapers are meeting,
A rejoicing host they come;
Will you join the echoing chorns?
'Tis the song of the harvest home.

—Selected.

Old Moses.

(PUBLISHED BY REQUEST.)

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessels that lay at the wharf, with their various commodities for sale, he stepped upon the deck of one at the stern of which he saw a negro man sitting whose dejected countenance gave sure indication of distress, and he accosted him with—

"Hal my man, what is the matter with you this morning?"

The negro lifted up his eyes, and looking at Mr. B., replied: "Ah, massa, I's in great trouble."

Mr. B.—"What about?"

Negro—"Kase I'se foteched up here to be sold."

B.—"What for? What have you been doing? Have you been stealing? Or did you run away? or what?"

Negro—"No, no, massa, none o' dat; its bekase I didn't mind de auders."

B.—What kind of orders?

Negro—Well, massa stranger, I tell you, massa William werry strick man, and werry nice man too, ebry body on de place got to mine him, and I break trew de rule, but I didn't tend to break de rule doe; I forgot myself, an' I got too high.

B.—It is for getting drunk, then, is it?

Negro—O no, no, sah, not dat nother.

B.—You are the strangest negro that I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did?

Negro—Please, massa, don't frow de poor 'flicted nigga in de wata.

B.—Theu tell me what you are to be sold for.

Negro—For prayin', sah.

B.—For praying! that is a strange tale indeed. Will your master not permit you to pray?

Negro—O yes, sah, he let me pray easy, but I bollers too loud.

B.—And why did you halloo so in your prayer?

Negro—Kase the sperit comes on me, an' I gits happy, for I knows it; den, den I gone; kant trol myself den; den I knows nuthin about massa's rule; den I haller if old sattau

bissell come wid all de rules of de 'quisition.

B.—And do you so suppose your master will really sell you for that?

Negro—O yes; no help for me now; all de men in the world could not help me now; kase when massa William say one ting he no do anoder.

B.—What is your name?

Negro—Moses, sah.

B.—What is your master's name?

Moses—Massa's name Col. William C.

B.—Where does he live?

M.—Down on de Easin Shoah.

B.—Is he a good master, does he treat you well?

M.—O yes, massa William good; no better massa in the world.

B.—Staud up and let me look at you.

Moses stood up and presented a robust frame, and as Mr. B. stript up his sleeve his arm gave evidence of unusual muscular strength.

B.—Where is your master?

M.—Yonder he is, jis comin' to de warf.

As Mr. B. started for the shore he heard Moses give a heavy sigh, followed by a deep groan.

Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that Mr. B. was a trader and inteded to buy him, and it was this that made him so unwilling to communicate to Mr. B. the desired information.

Mr. B. reached the wharf just as Col. C. did. He introduced himself, and said: I understand you wish to sell that negro man yonder on board the schooner?

Col. C. replied that he did.

B.—What do you ask for him?

C.—I expect to get \$700.

B.—How old is he?

C.—About thirty.

B.—Is he healthy?

C.—Very; he never had any sickness in his life, except one or two spells of the ague.

B.—Is he hearty?

C.—Yes, sir, he will eat as much as any man ought, and it will do him as much good.

B.—Is he a good hand?

C.—Yes sir, he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for ten years, and a more trusty negro I never knew.

B.—Why do you wish to sell him?

C.—Because he disobeyed my orders. As I said, he is my foreman, and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house, and I have never rung the bell at any time in the night or morning that his born did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayer; that is prayer in his quarter every night and morning; and when he began his prayer it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray, and halloo for an hour or two together that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation; and sometimes when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and it would get me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep, for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more and Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobeying in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of my orders.

B.—You spoke of Moses' quarter, I suppose from that he has a family?

C.—Yes, he has a woman and three children, or wife I suppose he calls her now, for soon after he got religion he asked me if they might be married, and I presume they were.

B.—What will you take for her and the children?

C.—If you want them for your own use I will take \$700; but I shall not sell Moses nor them out of the state.

B.—I wish them all for my own use, and will give you the \$1400.

Mr. B. and Col. C. then went to

Mr. B's store, drew up the writings and closed the sale; after which they returned to the vessel, and Mr. B. approached the negro, who sat with his eye fixed upon the deck, seemingly wrapt in meditations of the most awful foreboding, and said:

Well Moses, I have bought you.

Moses made a very low bow, and every muscle of his face worked with emotion as he replied:

Is you, massa? where is I gwine massa? is I gwine to Georgy?

No, said Mr. B., I am a merchant here in the city; yonder is my store, and I want you to attend on the store; and I have purchased your wife and children too, that you may not be separated.

M.—Bress God for dat; and massa kin I go to meetin' some time?

B.—Yes, Moses, you can go to church three times on Sabbath and every night in the week, and you can pray as often you choose, and get as happy as you choose; and every time you pray, whether it be at home or at church, I want you to pray for me, my wife, and all my children, and single handed too; for if you are a good man your prayers will do us no harm, and we need them very much; and if you wish you may pray for everybody of the name of B. in the state of Maryland. It will not injure them.

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even ivories as any African can boast; and his heart's response was, Bress God, bress God all de time, and bress you too massa; Moses never tinks about he gwine to have all dese commodationers; dis make me tink bout Joseph in de Egypt.

And after Moses had poured a few blessings on Col. C., and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children, and all the servants, he followed B. to the store to enter upon the fauctions of his new office. The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap from the deck of a vessel, and walk hurriedly towards the store. He soon recog-

nized him as Col. C. They exchanged salutation, and to the Colonel's inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B's attention was arrested by a very confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected on Col. C.'s singular movements, and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arm around the Colonel's waist, and talking most rapidly, while the Col. stood weeping audibly. So soon as the Col. could sufficiently control his feelings he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife, and all his children had been converted to God.

Moses responded: Bress God, massa C., do I way hea, I neber forget you in my prayers! I ollers put de old massa side de new one. Bress God, dis make Moses tink bout Joseph in de Egypt agin.

The Col. then stated to Mr. B. that his object in coming to Baltimore, was to buy Moses back again.

But Mr. B. assured him that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold to Egypt, God overruled it to his good; and he obtained blessings that were far beyond his expectations, so with Moses eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings, prays and shonts to to his hearts content.—*Methodist Protestant.*

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., January 19, 1875.

Encouragement for All.

Let none despair of improvement either in knowledge or in Christian piety. The progress in both with some may be slow, but in all it may be real and sure. With patience, perseverance and diligence the most ignorant and slow to learn, if there is no natural deficiency, may make progress in the path of piety and knowledge. But one new idea obtained by reading, or conversation, or observation, or reflection, or experience, each day, will amount to considerable in a year.

The history of many men gives us noble examples of what perseverance and diligence will accomplish under great difficulties. It seems to be a principle in our constitution that the severe discipline to which some have been compelled to submit, and the hardships through which they have had to pass, have been an advantage, rather than a disadvantage to them in developing and strengthening both their mental and moral powers. There are springs of power within us, that can only be reached and made to flow by some shock, or mighty effort put forth under some peculiar or trying circumstance.

There are but few persons but what could reach, at least, a mediocrity, or in other words, a fair and honorable attainment in Christianity, though their surroundings in life may be the most unfavorable. It is by no means necessary that we should be the creatures of circumstances. We may rise superior to circumstances; and instead of being altogether controlled by the circumstances under which we are placed, they may often be used in subserviency to the promotion of our holiness. The circumstances under which Jacob was placed, when he was to meet his brother Esau, whom he greatly feared, were very alarming to Jacob. But those circumstances did not discourage him, or derive him to despair; but they were so used by him, as to render them an advantage to him. They drove him to prayer. And in his prayer, God came very near to him, and he saw and felt God as perhaps he had never done before. He gave to the place

in which he had successfully wrestled with the angel of God, the expressive name of Peniel, which means, *The face of God*, because he there saw God, face to face. So we should not be discouraged because our circumstances are unfavorable, since we can often turn the circumstances which seem to be against us, in our favor, and make them conduce to our good.

None of us then should feel satisfied with a very low attainment in the divine life, or with a mere form of godliness, or to remain in darkness and ignorance, because our natural abilities are so ordinary, and our situation in life not all we could wish it to be. We should not look so much to earth, or to earthly circumstances, as to lose sight of heaven and heavenly circumstances. If we are born from above, as we may be, and as we are, if we are true children of God, we should look up to our native place. And if we are risen with Christ, as we are, if we have risen in our baptism to "newness of life," then should we set our affection on things above, and not on things on the earth. So admonishes the apostle. And if our attention is properly directed to God, and we remember that he can do wonders; that he can make the foolish wise, the evil good, the weak strong, the blind to see, the lame to walk, and even raise the dead to life; and then put our trust in him, not expecting him to make us what we should be, and what we want to be without our own exertions, but looking to him for his help and for his blessings upon our labors, and thus becoming co-workers together with him, we will not fail to make improvement in knowledge, and holiness. And "this honor have all the saints." Let none then despair, or be discouraged but let all put forth their best efforts, and success will crown their labors. The objects in view, the improvement in Christian knowledge and piety, the objects that all Christians should have in view, and which they will have in view if a proper foundation for a Christian character has been laid, are noble objects; and success in the pursuit, will afford us comfort, as well as increase our facilities for usefulness.

The thought we wish to impress, and which we are laboring to impress upon all our readers, is the thought that we all may become wiser and better; that under

the gracious government of God, and in our present state of existence, trial and probation on earth, our race may improve in every respect. The wicked may become good, the good may become better, the ignorant learn wisdom, and the desert and waste places of human nature under the culture and remedial system of the gospel, be made to "blossom as the rose." The thought is a pleasant one. The prospect of becoming good and wise, and useful on earth, as the saints of God, and not only so, but of being kings and priests to reign with Christ forever, is surely a glorious one, and one well worthy of the consideration of all men.

From the train of thought which we have been pursuing, designed to show that all may become wiser and better, and to encourage all to make the effort to do so, we shall draw two inferences: 1st.—None should despair, or be discouraged. Every person may rest assured that others as bad as he, as ignorant as he, and as unfavorably circumstanced in life as he, have by their diligence, perseverance, and the blessing of God, risen to distinction in holiness, knowledge and usefulness. 2nd.—As we all are susceptible of improvement in knowledge and holiness—in all that is essential to our well being; and as God in Christ has made provision to help us to make that improvement, there is a great responsibility resting on all men, and none have any just reason for not being faithful Christians, and lights in the world, and saints in glory.

Reader, take encouragement, and "gird up the loins of your mind," and "press toward the mark for the prize of the high calling of God in Christ Jesus." That mark can be reached, and the prize secured by all.

Brother J. L. Switzer.

Brother J. L. Switzer, of Kansas, unexpectedly called with us on Saturday afternoon, the 9th instant. On Sunday morning we accompanied him to Salisbury in our congregation, at which place our brethren were holding a series of meetings, where he preached for us. On Sunday evening he preached at our place, at our usual Sunday evening meeting. We believe his labors gave general satisfaction. His object in visiting the churches is to lay before them the condition of the needy in the West, and to get

them to administer to their wants. He represents the conditions of many in the West to be such, that immediately and for some time, help will be needed, if suffering and starvation are prevented. On Monday brother Switzer left us to pursue his journey eastward. His visit was pleasant and his company enjoyable.

Brother Hershey's Letter.

In the department of correspondence, will be read with interest, we hope, a letter from brother Hershey. We may form some ideas from that letter what labor our brethren in the western country have to do, and what deprivations they may sometimes have to endure in performing that work. There is a large field open for gospel labors, ripe for harvesting, and the opportunity that seems to offer for successful ministerial labor, seems to be inviting. And we are glad that some brethren appreciate the situation, and are ready to face the difficulties, and to go forth perhaps "weeping," "bearing the precious seed." And we are also glad to know they often realize the fulfillment of the promise, "they shall doubtless come again with rejoicing, bringing their sheaves with them."—Ps. 126:5,6.

We hope the brethren who are enjoying the comforts of home and the ease of wealth, will not forget the brethren who are making the sacrifices that our ministering brethren are making for Christ's sake and the gospel's. They should be remembered in our prayers, and have our sympathy and encouragement, and our help in whatever way it can be afforded them, to lighten their burdens.

It will be seen from brother Hershey's letter that brother Stein, whose address we gave our readers in our last, with several others who had been members of the Baptist church, were received into our fraternity, and that a church was organized in the neighborhood in which they live. The report given of those that were received into our fraternity is quite favorable, and we hope their union with us will be an addition of holy influence to our number.

Answers to Correspondents.

S. P. ZIMMERMAN: Your subscription expires at No. 16.

JOHN SHRIVER;—Not right. According to our books you have overpaid \$1.23. What shall we send you?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

A Visit to Texas and Newton Counties, Missouri.

DECEMBER 30th, 1874.

Brother Quinter:

This is to inform you that brother S. S. Mohler and I have just returned home from our visit to Texas and Newton counties, having traveled over one thousand miles.

Brother A. Baker met us at Marshfield, Webster county, and we all were conveyed to Texas county, on a wagon, by brother Sink, who resides there. Not having met brother Baker as expected, (though not his fault,) we had to lay over one day, and that only left us one day and the next until 10 o'clock to meet the appointment for their church meeting. So we traveled till about dusk, brother Sink having provisions with him. Then we kindled a fire, made us some coffee and ate our suppers, then traveled till about 11 o'clock that night over a very rough, hilly country. Then we halted at a stream of water, on the banks of which we again built a fire, and staid by it to rest our team. We took the wagon bed off the running gears and fixed it before the fire, and in it some bedded, while others lay and sat and stood around the fire, till about five o'clock in the morning. We then ate a snack, and before it was quite daylight, we were on the road pursuing our journey, and arrived at brother Sink's residence, (at which place was the church meeting,) about 11 o'clock in the morning.

We met with the members in council that day and the next until dusk, and gathered in this time all the evidence we could on all that was to be adjusted by us as their committee. We then dismissed the members and the committee proceeded to their work of adjustment, and labored till about five o'clock next morning in order to dispose of their business in the Mountain Grove Church, Texas county, so as to be ready to leave on Monday morning for Newton county, to attend to the wishes of brethren and sisters who had formerly been in fellowship with the Missionary Baptists. We arrived there according to previous appointment, by Wednesday evening, then we had several public meetings and several more private ones, and during these meetings and our minglings with them, we were assured from their views of the New Testament Scriptures, as expressed by them, and by their brotherly and sisterly kindness, that they were prepared in heart to enter into fellowship with the brethren and sisters of our Fraternity, having declared themselves to be one in

heart and in understanding, in all that is peculiar to us as the children of God. The sisters having before our arrival, provided themselves with plain covering for their heads when engaged in prayer. So on Christmas day brother Stein and wife, brother Hubbert and wife, brother Forney and wife were received into fellowship by a true immersion. Others being present that were persuaded in their own hearts that they should have done likewise.

All those received were recommended to us by members of churches, and by others that were no church members, as having by a consistent life, gained a name for honesty and consistency. These members were not organized into a branch of church fellowship themselves, but connected with the Shoal Creek Branch, the general body of which lives off about twenty miles. Some of them being present, a council was held, and concluded that their situation was such as to make it necessary to elect one to the ministry and one to the deaconship. Present at this meeting with us as elders, was: Brother Harrader and son, (both ministers,) of Iowa, brother John Wampler, Elder A. Baker's wife, brother Prickett and wife, all of Jasper county. We mention these names to satisfy the Brethren throughout the Brotherhood that we had in our council, to our help, members from different states, and from different arms of the church in this state, Missouri.

The ministry was laid upon, or fell to the lot of brother Stein, who is reported to have been an able and faithful minister in the Missionary Baptist Church. He is quite a scholar, and if he continues to be faithful, (which we have no reason to doubt,) God will have blessed his own good cause in the west, by converting one from the errors of his way, who, like Saul, was already educated. Brother Hubbert was chosen to the deaconship. He also had been licensed to preach. He and his wife, and brother Forney and wife, were reported to us as consistent, honest people and as having been posts in the Baptist Church. But by investigation they found that they were not Scripturally baptized, and were not where they could consistently practice all the commandments of the New Testament.

Brother Stein's age is about 34 years; brother Hubbert and brother Forney are men of between 50 and 60 years of age.

Fraternally yours,

JOHN HARSHEY.

Notice.

There is a man traveling through the country by the name of Charles Weaver, sometimes claiming to be a member of the church and sometimes not. He speaks a mixed language—French, German and English; he is from Germany, or near there; he bears plain marks of deception—is collecting money as he goes. Brethren, be on your guard!

WM. SADLER.

Church News.

DECEMBER 26th, 1874.

Brother Quinter:—

For the satisfaction of the Brotherhood in general, I will give your numerous readers a brief account of our series of meetings that were held in the Free Spring Church, commencing on Saturday evening, December 19th. Speakers present, brother Graybill Meyers, of Blair county, brethren Christ Meyers and Isaac Book, of the Perry county church, and brother John M. Moler, of Misslin county.

Saturday evening meeting opened by brother Graybill Meyers. Text, Matt. 18:19. Subject: "Teach all Nations." Meeting on Sabbath at 10 a. m. Subject: "Baptism." After meeting four souls were added to the fold of Christ. The meeting continued until Thursday morning, holding services during the forenoon and evening of Monday, Tuesday and Wednesday. The text on Monday evening was: "My Spirit shall not always strive with man." On Tuesday evening it was: "This heaven and earth that now is, is reserved against fire." On Wednesday evening it was: "Hear the conclusion of the whole matter, fear God and keep his commandments."

On Thursday evening, there was a meeting held in McAlisterville, by brother Graybill Meyers. On Christmas at 10 a. m. and in the evening, meetings were held in this place by brother G. Meyers. The meetings were well attended, a kind providence favoring us with good weather. We believe some lasting impressions were made. "The Word will be as bread cast upon the waters."

By order of the Church.

W. H. KURTZ,
Cor. Sec'y.

Van Wert, Juniata Co., Ia.

Information Wanted.

DECEMBER 17th, 1874.

Brother Quinter:—

We have now collected some produce and some money, which we desire to send to committees in Kansas and Nebraska, to relieve the suffering people of those States. We will likely sell the produce here and send the money.

This money was collected by us, and through us by sub committees, with the understanding that it should be distributed by our brethren in the west, or by committees appointed by them. We now respectfully ask you that you ask the Brethren in those states, through the *Companion and Visitor*, to appoint or name a committee in each of those states to receive the money we desire to forward them.

We shall hold the money now until we can have persons named in those states to receive the same, and with whom we

can correspond and arrange this matter. This money is not only intended for our Brethren, but for any persons who may be in need.

Please publish this request in the *Companion and Visitor*, so we can hear or have a report soon.

Fraternally yours,

JOHN BEECHLY,
ISAAC M. GIBBEL.

Auburn, Ills.

The Kansas Needy.

DECEMBER 16th, 1874.

Dear Brother James:—

By the solicitation of Brethren in this part of Illinois, and for the information of those who have suggested plans for the relief of the suffering people in Kansas and Nebraska, I will say, that on the 5th of this month, at a meeting held at Sugar Creek Church, in this county, (Sangamon,) brethren John Beechley and Isaac Gibbel were appointed a committee to raise funds and provisions to be sent to those in need.

This committee has appointed sub-committees, who are acting in different localities, in the collection of money and provisions, which is all reported at Auburn, and taken charge of by said committee of two, who take charge of the same and forward it to "where it will do the most good."

This committee will see that all entrusted to their care will be properly handled and in due time will report their entire proceedings.

Fraternally yours,

G. W. MURRAY.

Auburn, Ills.

Notes of Travel.

JANUARY 5th, 1875.

Editor Companion and Visitor:—

In our former report, we gave an account of our journey thro' the "grasshopper district" of Nebraska and Kansas, as far as White Rock, Jewell county, in the latter state, which dates to November 23rd. I was, at that time, at the house of brother Henry G. Meyers. Brother Meyers, although living in Kansas, is well provided for.

In the afternoon of November 23d, left for brother Wayne Grubb's and staid all night at brother James L. Sweitzer's. Here we had a pleasant little season of worship in the evening, with sister Switzer and brother Garman and family. We could have much enjoyed brother Switzer's company, but as duty seems to have called him eastward—to gain something for the relief of the needy—this could not be.

Nov. 24.—We made our way in the direction of brother Allen Ives', through about four inches of snow and a cold, chilling wind blowing from the north. Our trip was made with a sled; the dis-

tance about twenty miles west, or along White Rock Creek. Here most of the people seem to have enough to eat at this time, but many of them will need seed and feed by spring, while some few need assistance at once, or they must suffer. Many more will be needy before long, and if our Eastern brethren and friends were to see them, they would conclude they are already needy. Dear reader, rest assured that but few of our Western friends ask for anything before they actually *must* have help. With some it is hard to find out their true condition.

Nov. 25.—Left brother Ives' en route for Jacob Teeter's, on Limestone, Michael county, Kansas, a distance of twenty eight miles, mainly south of Burr Oak, Jewell county, near Glen Elder. Sister Teeter seems still to retain good courage. The prospect of having a home of her own, which may furnish her with a livelihood in her older days, seems to bear her up in this time of trouble. This country must be furnished help or suffer seriously, and be no better off by the time of next crop.

Nov. 26.—Left friend Teeter's traveling westward. Stopped with brother Daniel Shook in Osborn county. Brother Shook sent out his son to invite his neighbors and friends to assemble in the evening at his house. So, in the evening, we had a pleasant little meeting, and much interest was manifested by our hearers. This place, like many others, needs more preaching by the Brethren. This is a beautiful country, but too young to help itself in this time of need, and must have help or suffer to the extent of starvation in some cases. A few days before my arrival here, there were thirteen teams seen going west to their homes again, which they had left earlier in the season in search of some place east where their circumstances might for the winter be bettered, but found themselves disappointed, and had to return to their homes again.

Nov. 27.—Left brother Shook's en route for Iona, Jewell county. Stopped at brother George Montgomery's. Had meeting at the Iona school-house in the evening. Lodged all night at brother David Baliard's.

Nov. 28.—Attended council at Burr Oak, near brother Allen Ives'. The council was held principally for making full arrangements for the distribution of donations to the needy. Had meeting in the evening at the same place. Attention good.

Sunday, Nov. 29.—Preached funeral sermon for brother Ives' little son, Mil-liard, who died November 6th. Had meeting same place in the evening.

Nov. 30.—Left Burr Oak accompanied by brother Ives, as far as White Rock, on our way homeward. Had meeting at the Grubb school-house in the evening.

Dec. 1.—Brother Ives left us for his

home, not feeling as well as we would like to have him feel to start on his journey of twenty miles. In the evening had meeting at Switzer's school-house. After this we had two meetings about six miles north of White Rock City. On the evening of the 2nd inst., by request, we spoke upon the subject of the Lord's Supper. This we supposed would be our last meeting, but owing to the condition of the ice on the Republican River, I was delayed one day longer and gave the people one more meeting at the same place.

Dec. 4.—I left brother Henry G. Meyers' for Edgar station, on the St. Joe and Denver Railroad en route for home, a distance of thirty-five miles to the Railroad. To make this trip we had to travel north through Knuckles county, Nebraska, into the edge of Clay county, most of which was fine country in appearance, and, no doubt, good in quality of soil and nearly all uncultivated as yet. Wheat yielded about twelve bushels to the acre, oats about forty bushels. I am happy to state that after my arrival at Edgar station, I learned there was one car load of wheat there consigned to Allen Ives, to be distributed among the sufferers. I have also seen some of the donations forwarded to brother Ives, distributed to the needy. I returned home December 5th, and found all well, for which God be thanked.

Our observation has been such that we need not fear that we will soon overstock the wants of the needy in the West, as it will require a great amount of donations to keep them from starving and freezing, not taking into consideration the amount it will take to keep them from suffering. There must, also, be something furnished for their stock, in way of grain, or many of their horses must perish for want of feed. If their horses, generally were in good condition, and the hay a little better, with the quantity of straw that most of them have, their prospect of getting their horses through without grain would be much better, *even then* they would not be able to do much work in the spring.

Our Saviour says: "The poor ye have always with you and whosoever ye would ye can do them good." Brethren and friends, He that giveth to the poor lendeth to the Lord. What a treasure we can lay up with the Lord, and where our treasure is, there will our hearts be also; and how much pleasanter the thought with us will be, that we have saved some poor human being's life, and have a treasure in heaven, than after awhile learn that some one has been left to starve or freeze, while we have plenty. How could we bear to hear our children cry for bread, when it would be out of our power to give it to them. How many little faces we can make happy; how many mother's hearts can be relieved by bountiful donations from those who have enough and to spare, the Lord only knows.

I know what my feelings were when I would see the tears rolling down over a mother's careworn cheeks for want of something ordinary to place before those for whom she was getting a meal of victuals. I know what an impression it makes upon my mind to see an old father weeping and lamenting over the condition of his family, and for want of some way to see his family through in reach of another crop. If all who have in abundance will give as the Lord has prospered them, none need cry for bread. I am glad to say the health has been good generally, wherever I have been.

Yours, in the hope of a better world,
C. FORNEY.

Falls City, Neb.

Church News.

JANUARY 6th, 1875.

Brother James:

For the benefit of the members of the Home Mission Board of the Western District of Pennsylvania, and others, I send this for publication in your worthy periodical.

According to a notice received from elder C. G. Lint, one of the members of the Home Mission Board of the Western District of Pennsylvania, stating that I should attend to a call for preaching in Clearfield county, Pennsylvania, which was arranged by brother Peter Beer to commence at Chestereck Cross Roads, on the 7th of November.

In pursuance of above, I left home on the morning of the 6th of November and got as far as elder Samuel Brallier, six miles below Ebensburg, Cambria county, that day. I remained over night with brother Brallier and enjoyed the hospitality of his kind family. On the following morning I renewed my journey for Chestereck, where I arrived late in the evening, after a hard day's ride. At Chestereck I met brother Mark Menser, and we staid over night with friend Andrew Richen. I enjoyed brother Menser's company very much until the afternoon of Sunday, the 8th, when he left for his home.

On the night of the 7th I preached in Chestereck school house, and continued meeting every night until Sunday night, the 15th. Brother Peter Beer had promised to meet me the first of the week and accompany me to the northern part of this county, but on account of sickness in his family failed to do so. So we had eleven meetings at this place, and they were all good meetings, too,—good congregations, excellent order, and marked attention to the word preached, were prominent features, and constitute what I call a good meeting.

Last year when I was here there were only two members, and now there are six. And if the Brethren will continue to give them preaching, there is no doubt but that there will be twice the number of additions before long. It appeared to me

that quite a number were counting the cost, as I learned from their own expressions. Now, brethren, let us not forget the expression of the inspired apostle: "Paul may plant, Apollos may water, but God must give the increase." Then, brethren and sisters, pray to God for his blessings to accompany our labors, that his word may not return void; that the seed sown may at least be as "bread cast upon the water," and if not sooner, be gathered some time hence.

On Monday, the 16th, I started for a place they call Hickory Kingdom, near the Elk county line, some forty-five miles distant. I went down the Chest creek to the Susquehanna river, and down the Susquehanna to Bellville, where I crossed the river, and took dinner, and started for Lewisburg. From here I went to Pennville, and then to Rockton, where I remained over night with friend Charles Brown, who really ought to be a brother, for in sentiment he is one. Next morning the 17th it rained and was quite disagreeable, and as I had no appointment, I waited until the following morning and again started on my way.

In the evening of the 18th I arrived at Hickory Kingdom, and stopped with friend Samuel Brown, whose wife is a sister in the church. We went to his father's, some two miles distant, and found the old brother and sister in good health. As brother Brown had not got notice of my coming, we made arrangements for preaching, and continued preaching over the second Lord's day, in the Pine Grove and Hickory school-houses. These appointments were about three or four miles apart. I had two meetings. These meetings were small compared to our meetings in Somerset county, but still, considering this, they were well attended.

This is a mountainous country, thinly settled, but it appears that what land is cleared is reasonably productive. But this is not giving an account of our meetings. Though our meetings were not as large as we sometimes have, I can truthfully say we had better order and attention to preaching, than we often have where there is a great deal more preaching done than there is here. Brother Stephen Hildebrand and myself were preaching here last July one year ago, and since that time those three members, which are all the members within forty-five miles of this place, have not heard a brother preach. When I left them this time, their last inquiry was: "How soon will we get preaching again?" Sister Rhoda Brown said: "I hope you wont put us off so long the next time? Try and have arrangements made to give us preaching sooner." Under existing circumstances, I could not promise.

Now, brethren and sisters, I want you to consider this, and that prayerfully, too, and especially such as have the privilege to attend preaching every Lord's day. If you like to meet with the church in

public worship, think that those isolated members stand in need too of preaching. And so do others outside of the church, who are starving for want of the bread and water of eternal life. And by a consideration of those facts, see whether we will stand justified before the Judge of all this earth at a coming day, when we hear his expression as recorded in the 25th chapter of Matthew: "Whatsoever ye have done to the least of these my brethren, ye have done it unto me; and whatsoever ye have not done unto the least of these my brethren, ye have not done it unto me."

Sunday, the 30th, I had my last meeting in the evening. Monday, the 1st of December, I came back ten miles and preached that night near Rockton. This was my last meeting in Clearfield county. I preached twenty-eight times during my absence from home, to quite interesting congregations, as it appeared to me. On Tuesday, the 2nd, being very disagreeable—snowing, cold and stormy—I left for home, and came as far as brother Peter Beer's that night, having ridden about forty miles, and in consequence I was considerably fatigued. After supper I enjoyed myself in pleasant and interesting conversation with brother Peter and his family, until after ten o'clock.

On the following morning I again started homeward, and traveled as far as brother Jacob Replogle's in the Manor congregation, Indiana county. I staid over night with brother Replogle. Next morning I started for home. The road was quite muddy on account of the snow and rain. I went on to brother Jacob Holsapple's and staid over night. Next day I arrived home and found all well, thank the Lord for His mercy and Providential care. And to the brethren and sisters I saw during my trip, and the many kind friends among whom I have been, and who used me as well and as kindly as Brethren would have done—to all these, I tender my sincere thanks, and pray that the grace of God and the gift of the Holy Spirit will be with you and finally qualify us all for the discharge of every duty to our God, to ourselves and to our fellow-man.

Yours in Christian love,

JOSEPH BERKEY.

Shade, Somerset county, Pa.

Another Call For Help.

JANUARY 4th, 1874.

Brother Quinter:—

By request, I will report the condition of our Brethren here at this place. They were all poor when they come here. This summer all the Brethren raised put together, did not make thirty bushels of corn; no potatoes, no garden truck of any kind, was raised. The drouth and the chintz bugs were the cause.

We had but little wheat sown, and now

we have not twenty bushels of it among us. None of us knows how we are going to live until we can raise another crop. There is no work to do that amounts to anything, and it is only from twenty-five to fifty cents per day in trade, and not much to do at that price.

Now, Brethren, if you think we are worthy of some help, please respond. If you think I make it worse than what it is, I refer you to any brother in the church, or to any person out of the church, that is acquainted with our condition.

Those wishing to send us money, will please send it by post office order, or in registered letter. Send it to Rolla, Phelps county, Missouri, to the undersigned.

SOLOMON STUMP.

By the Brethren.

JOHN LAIR,
DAVID LAIR,
Elders.

ACKNOWLEDGEMENTS.

Sugar Creek Church, Whitley county, Indiana, by D. M. Truby, \$31.00; to be divided among the destitute in the Beaver Creek Church, Phelps county, Missouri, to the best advantage.

Fraternally yours,

SOLOMON STUMP.

Rolla, Mo.

MARRIED.

By the undersigned, near Connellville, Penn'a, December 27th, brother NERI H. SIPP and sister TILLIE J. KELLY, both of Fayette county, Pa.

Also by the same at Meyersdale, Pa., on the 14th of January, 1875, Mr. LEVI GAUNTZ and Miss CAROLINE HAHMAN, both of Garrett county, Md.

J. W. BEER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Hopewell church, Bedford county, Pa., September 6th, MARY ANN MILLER, aged 23 years, 4 months and 17 days.

Also, same church, October 11th, BARBARA ELLEN MILLER, aged 2 months and 9 days. Funeral services by the Brethren.

HENRY CLAPPER.

In the Indian Creek congregation, Westmoreland county, Pa., on December the 8th, MARY M. MILLER, daughter of brother Wm. and sister Catharine Miller, aged 9 years, 11 months and 14 days. Funeral services by brethren D. D. Horner, James Bennett and the undersigned.

J. M. MILLER.

In the Milledgeville church, on the 9th of November, DAVID son of brother Abraham and sister Fanny Livengood, aged 17 years and 15 days. Funeral discourse by Samuel Hillery and other Brethren.

MARTIN MEYERS.

In the Iowa River church, October 22nd, brother JOSEPH NICHOLSON, aged 31 years, 6 months and 14 days.

The deceased leaves a widow and three small children, the oldest not four years old. The funeral services by brother Hall, of Tama county, in the Stone Church, near the burying-ground of the Brethren, in Marshall county, Iowa.

JOHN MURREY.

In the Elkhart Valley district, December 11th, brother DAVID GRAHAM, aged 38 years, 1 month and 6 days.

The occasion was improved by D. Shively and D. B. Stutman, from Heli. 9:27, to a large congregation. Brother David, we think, truly died the death of the righteous, as he was willing to obey all the commands to the last, and called for the elders of the church and was anointed with oil, in the name of the Lord. Peace to his ashes.

Also, in the Bangs district, Elkhart county, Indiana, Dec. 5th, friend JACOB SATIER, aged 68 years and 8 days.

The occasion was improved by the writer and D. Breneman, from 1st Peter 1:24, 25, to a large congregation.

GABRIEL FRAME.

Near New Paris, Elkhart county, Ind., Dec. 1st, of lung fever, DANIEL EDWIN, son of Clark and Lavina Druckenmiller, aged 1 year, 3 months and 24 days. Funeral discourse by brother Davis Yontz, from 1st Peter 1:24.

REBECCA GALLAGHER.

In the Cherry Grove church, Carroll county, Illinois, December 3rd, JOHN, son of brother Francis and sister Kate McNut, aged 9 years, 9 months and 19 days.

The above is the first one in the Brethren's new burying-ground, at Shannon. Funeral services by Henry Martin and Lemuel Hillery, from Matt. 18:1-3.

ELIAS FORNEY.

In the Perry congregation, Junata county, Penn'a, December 12, LIRA, daughter of brother Isaac and sister Mary Book, aged 5 months and 8 days. Text, James 4:14:

"For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." Services rendered by the Brethren.

C. MEYERS.

In the Tippecanoe congregation, Noble county, Indiana, August 26th, sister MARY, second wife of brother William Brumbaugh, Jr., and daughter of friend Israel Cooper. Disease, abortion.

She leaves a kind husband, five children, a father, sisters and many friends, to mourn their loss, which we believe is her eternal gain. Funeral services improved from these words: "Jesus said unto her, I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live," (St John 11:25) by S. Phells, assisted by the writer, to a large and attentive gathering of people.

E. BRUMBAUGH.

In the Tuscarawas arm of the church, Stark county, Ohio, at the residence of his brother-in-law, brother John Miller, ELIZABETH KRIDNER, aged 76 years, 1 month and 19 days.

She was born in Franklin county, Penn'a, October 23, 1798. She never was married. She united with the church about ten years ago, and lived a consistent Christian life. Her disease was palsy. She lay in a helpless condition twelve weeks less two days, and

bore her affliction with Christian resignation. Funeral improved by the writer, from 1st Peter 1:3,4.

JOHN K. L. SWIHART.

In Jefferson county, Iowa, August 6th, sister ELIZABETH KINSEY, aged 91 years, 6 months and 20 days.

The above with her family, moved from Frederick county, Maryland, in 1831 to Montgomery county, Ohio, residing there a few years and then removed to Miami county. In 1844 she moved to Indiana, living there eleven years, and then returned to Miami county, Ohio. In her old days not being contented living there, she went to live with one of her daughters in Iowa, where she ended her days. She was the mother of nine children, four only having survived her. Her husband died seventeen years ago. She often expressed the wish that her time for departure was here, so that she might be gathered home. Funeral services by the Brethren.

DAVID KINSEY.

In Green Spring district, December 4th, friend JOHN BOWMAN, son of brother John Bowman, aged 25 years, 2 months and 12 days.

His suffering was much; he got alarmed about his salvation and sent for Brethren with whom he consulted; he promised to follow the Lord in all his ways; he requested baptism as soon as he would gain strength, but the messenger death stepped in. Let this be a call to many. He leaves a dear widow, two children and a circle of friends to mourn their loss. Funeral occasion improved by brother D. Roop and the undersigned, from Rev. 3:18, to a large congregation.

S. M. LOOS.

LIST OF MONIES RECEIVED for SUBSCRIPTION, BOOKS, etc.,

S D Shirk 3 20; S Boek 10 30; B F Darst 3 40; S Wine 8 10; J Holsinger 4 80; I Smith 1 60; D M Truby 7 25; L Kaufman 6 00; D Clem 16 00; F Enneking 7 00; D S Hale 11 70; H Row 19 00; J Reed 3 30; Allen Boyer 20 00; Mrs Jno Englar 3 20; J W Bowman 1 70; R Meyers 4 00; H Hershberger 11 00; D Sbaeffler 1 60; H H Beau 1 70; J Knupp 1 60; S Gilbert 1 80; M John 3 20; I J Rosenberger 1 00; H Wirth 1 60; J Swigart 1 80; Mag Garber 1 50; D Achenbach 11 20; J H Erb 7 15; D H Riddlebarger 3 50; J G Winer 6 30; D Fultz 2 60; Wm McWhorter 8 40; G Gerlach 13 20; D Shidler 5 20; D Keim 7 50; A F Snyder 6 00; J McCreary 4 80; D Artz 75; L A Desch 1 15; W Achenbach 4 80; D Zuck 10 70; I Royer 4 70; S Emmert 1 60; H Thompson 1 60; Cath Crouse 1 80; R Hyde 2 00; Lizzie N Price 2 00; D Boker 1 70; Jno Brindle 1 70; Jno Driver 3 40; Mrs N Kimmel 1 60; S S Smith 6 10; Jno K Wellington 7 00; Joo Fiant 6 00; Mary Bowlby 5 00; D W George 7 30; J S Angler 9 60; Jac Fyock 75; Jos Stoner 1 60; S Hawver 13 85; F Cotterman 1 00; G W Prier 1 70; D A Bailey 2 80; Geo Naugle 1 6; Jos Barnhart 3 20; D D Markley 6 30; M Neher 1 60; E iz Robins 1 60; Anna Oakes 1 60; H Kline 1 60; C C Gish 4 50; Susannah Snyder 20; Barbara Hoffman 19 20; E A P Horning 1 75; B B Witmer 8 00; Hannah Hoover 2 40; W Henry 1 70; Sarah Stem 75; D P Long 3 30; D Crofford 75; Geo Brubaker 17 30; I Smith 22 28; C R Paige 1 80; Susannah Miller 4 42; Jac L Meyers 1 60; O Metz 6 50; J D Rosenberger 1 60; I Custer 7 20; J F Neher

3 80; R E Reed 1 60; J F Shuey 1 60; S Molsbee 5 00; J L Switzer 5 00; J Michael 3 35; G Bucklew 3 20; L M Kob 2 00; Jas A Ridenour 7 70; D Boyer 15 00; J W Cool 1 60; J H Gellison 75; J S Snowberger 4 75; Sarah J Miller 1 60; Jac Mohler 16 00; J H Witmer 7 00; J S Snyder 10 00; G W Thomas 8 25; A B Fisher 3 40; J C Lehman 5 80; J H Billiter 6 50; F Anglemeyer 8 00; J Leedy 1 60; D L Bowman 5 00; E Zimmerman 5 00; W H Pullen 5 55; B F Paul 12 80; H S Jacobs 2 00; D Kims 1 70; Mary Snowberger 3 20; G S Wine 23 17; S F Reiman 5 00; J Holsopple 1 10; S Bowser 1 60; A M Hibbs 1 70; S T Bosserman 4 50; D Stover 1 70; N Longanecker 8 00; Mag Dutton 1 10; W Wells 1 60; J E Williams 1 60; S Driver 12 00; W H Pullen 1 60; P H Kertz 1 70; Nathan Miller 3 30; D Holsinger 1 70; C Hinkle 1 6; S Lutz 3 20; S Geib 3 39; S Studebaker 75; A Bare 1 00; D Coy 1 60; J N Shick 9 60; Geo Arnold 1 60; J L Wineland 5 00; Sarah Hoover 1 70; A Hock 4 80; Anna E Miller 2 00; Susannah Bare 1 60; A Ives 5 00; P Miller 4 50; A Maek 2 60; I B Neff 3 30; P H Slagle 1 50; D Brower 17 15; Jos Holder 14 46; A Blough 4 14; Jno Saunders 3 30; David Black 3 20; J R Deppen 1 60; S Brown 1 70; D M Werking 1 60; D McConaughy 1 60; A H Baltimore 11 20; J C Hance 12 80; Mary Fisher 1 60; J Roop 11 55; A Wimer 3 20; C Shellenberger 4 70; B W Dewirt 6 40; S E Arnold 7 50; J F Englar 14 40; N Miller 6 20; E Horn 3 20; Jas Murray 1 50; Eliz Stonington 1 60; S R Meyer 1 70; Ella Williams 2 10; J Deeter 1 60; H K Brickster 1 60; A Schwartz 1 60; I Roop 9 30; U S Meyers 1 50; Barb Jordan 5 00; J Hollinger 10 10; I Newcomer 3 20; Jno Mohler 31 30; E Graybill 4 25; S S Metzger 3 20; N W Longanecker 4 80; J Walters 8 00; J Snyder 3 77; G W Wimer 3 20; S B Stucky 4 80; Jac Beeghly 3 20; P Detrick 19 20; M Beshoar 27 20; E B Hollinger 1 60; J B Gibbel 2 50; J Overholser 1 60; S Mohler 28 70; J Camp 1 60; B Z Eby 1 60; A Daily 1 60; D J Whitehead 9 60; A G Black 7 39; Geo Hoover 6 20; A Brubaker 1 60; Wm Byrd 3 20; J B Pence 2 00; H Meyers 5 00; S Suplec 5 00; D Early 1 60; G W Annon 1 60; Mrs M A Smith 1 60; J S Snyder 3 20; J Harley 4 00; Jas Essam 1 60; J Bowman 6 40; I Brubaker 1 60; C M Wenger 1 60; Fanny Horner 1 70; David Gerlach 5 00; F Hamilton 3 20; Eliz Vincent 1 70; Jon Moser 5 00; T H Stevensen 15 80; T D Lyon 15 00; J Shultz 1 70; D M Snavey 14 75; E Stoner 3 30; J B Sweitzer 3 40; V P Klipple 6 40; D B Heiney 75; S T Bosserman 19 60; E Whitten 1 60; J S Keim 75; Sarah Bowman 1 60; S F Sieber 4 40; I S Landis 1 60; S P Miller 6 40; Isaac Watson 13 00; Geo Paul 17 60; D W Stoner 1 60; J M Cassel 1 65; P Helfer 4 90; Wm Meek 1 60; Wm Sadler 35 90; P Moomaw 1 60; L W Teeter 6 40; S Riddle 4 80; S R Zug 8 00; Jos Snyder 1 60; D J Spicher 1 70; J P Lichty 1 50; F W Kohler 7 46; A Schwartz 4 80; Sarah Heath 1 60; J H Jellison 14 50; Susan Coughnour 1 50; J A Strayer 5 00; M H Hockman 6 40; G L Snyder 3 40; D M

Witmer 24 00; Rebecca Wampler 8 00; J R Foglesonger 6 40; D B Stutsman 1 50; Wm Moser 1 20; Nancy E Swihart 12 10; H B Dilling 1 50; Anna M Shirk 1 75; J B Hollinger 12 50; S S Griffin 8 85; E L Prather 1 00; H Broadwater 1 60; J D Meyers 2 00; M Nead 2 50.

The huge, drastic, griping, sickening pills, constructed of crude, coarse and bulky ingredients, are fast being superseded by Dr. Pierce's Pleasant Purgative Pellets, or Sugar Coated, Concentrated Root and Herbal Juice, Anti-Billious Granules—the "Little Giant" Cathartic or *Multum in Parvo* Physic. Modern Chemical Science enables Dr. Pierce to extract from the juices of the most valuable roots and herbs their active medicinal principles, which, when worked into little Pellets or Granules, *scarcely larger than mustard seed*, renders each little Pellet as active and powerful as a large pill, while they are much more palatable and pleasant in effect.

Dr. IRA A. THAYER, of Baconsburg, Ohio, writes: "I regard your Pellets as the best remedy for the conditions for which you prescribe them of anything I have ever used, so mild and certain in effect, and leaving the bowels in an excellent condition. It seems to me they must take the place of all other cathartic pills and medicines."

LYON & MACOMBER, druggists, Vermillion, D. T., say: "We think they are going to sell like hot cakes as soon as people get acquainted with them and will spoil the pill trade, as those that have used them like them much better than large pills."

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,

J. S. FLORY,

49-2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
Polo, Ills.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
Donegal, Pa.

21-1f.

NEWSPAPER COMMENT

UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,

CONDUCTED BY
George P. Rowell & Co.,
No. 41 Park Row,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring book to a cylinder press,—types, lugs and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ills., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.

49-1f.

TAP WORM.

The symptoms resultant from this parasite on the Human Organism are numerous. Dyspepsia, a gnawing, gripping sensation of the bowels; a defective craving; voracious and depraved appetite; Indigestion; Sour Stomach; Stools Fetid and mixed with slime and partially digested worms; Foul Breath; Bad Taste in the Mouth, &c. GENERAL SYMPTOMS: Trembling of the limbs; Nervous; Palpitation of the Heart; Peevishness; Disturbed Sleep; Nightmare; Headache; Temporary Blindness; Insanity; Fits; Cold Feet; Weak Spells; Sallow Skin; Sunken Eyes; Emaciation; Dropsy; Worm Fever; and complicated with other Complaints may result in Death. My treatment seldom fails to cure.

Send a full history of your case, giving name, age, and any prominent peculiarities. If you wish a course of treatment, send five dollars; if only advice, one dollar. Address Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. Refer to Editors C. F. C. and G. V.

These are hard times, but a man of clear grit will turn his hand to almost anything. He will make a virtue out of this vice, and the other thing, drink, money, the most of the world, and the end of the year, the farmer finds himself poorer than when he started. Let all such keep for sale something outside of their regular business. Not a patent right, nor things used as luxuries, for people these hard times have only money for the necessities of life. Let it be something of real merit which people must have, something which time has not taken away, and is recommended of numerous writers of the day. Something you need not be ashamed to offer because it is a base infringement. Such an article is Dr. Fahner's Blood-Cleanser or Panacea. It is not held in solution by nitric acid and water, but is composed of thirty-three ingredients, including but not limited to, the hawthorn, and is mixed with pure and unadulterated opium, and is used in treating in doctoring, and monies at water cures, have been finally saved from death by the use of a few bottles of Dr. Fahner's medicine. A fair profit is made by keeping this medicine for sale. For particulars, apply by postal card to Dr. P. FAHNER, No. 10 Sherman street, Chicago, or Dr. P. FAHNER'S Deos. & Co., Waynesboro, Pa.

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Time and Eternity.

It is not time that flies ;

'Tis we, 'tis we, are flying ;

It is not Life that dies ;

'Tis we, 'tis we, are dying.

Time and eternity are one ;

Time is eternity begun ;

Life changes, yet without decay ;

'Tis we alone who pass away.

It is not truth that flies ;

'Tis we, 'tis we, are flying :

It is not Faith that dies ;

'Tis we, 'tis we, are dying.

O ever-during faith and truth,

Whose youth is age, whose age is youth !

Twin stars of immortality,

Ye cannot perish from our sky.

Selected.

For the COMPANION and VISITOR.

The Burning Bush, a Symbol of Christ's Church.

BY J. T. MEYERS.

Religion is a positive thing. It is not a system of morals and doctrines to be gotten up by ourselves and taught, but it is a system of truth and doctrines direct from God, which it is our highest privilege to accept, hold, practice and propagate to the ends of the earth, as we have received them from direct divine authority.

We are not at liberty to propagate whatever religious doctrines we please, but must hold ourselves bound as adherents to the principles of the doctrine of Christ to accept the whole of his teachings as fundamental and positively essential.

The simple designation as a disciple of Christ, is proof enough to me that we dare not deviate from the fundamental doctrines of Christ's teachings. The least deviation is a forfeiting of our discipleship.

Let us here notice the relation a disciple sustains to his teacher. The word disciple, presupposes a teacher, and a teacher has the prerogative to command and teach, which precludes the possibility of a disciple being superior to his Master. Hence the followers of a teacher, or head of any particular sect, are called his disciples. In this same manner we also speak of the disciples of John the Baptist, the disciples of Moses, and the disciples of Christ.

But the disciples, when spoken of in the Christian sense of the word, are : 1. Learners of Christ, followers of Christ, adherents to all the divine principles of Christ, members of his church, against which the gates of hell shall not prevail.

When Christ came into the world he meant to establish a people, who were to be flesh of his flesh, bone of his bone, and who were to make him the grand central in history, and his name the most noted in the annals of the world. Almost one entire book of the New Testament is devoted to the singular planting and training of this peculiar organism under Christ, while another is almost exclusively devoted to its more prophetic portrayal. Its history is also interwoven with the entire history of the world, dating back to the first stage of existence. The first representation we have of the condition of the people of God was manifested by the hillsides of Horeb's mount.

It was there that God appeared unto Moses from amidst a *burning bush*, and delivered unto him a legation, which brought a new nation into existence, introduced a new life, consecrated a peculiar people, and broke down Egyptian bondage. We shall now propose to notice the peculiar nature and representation of the burning bush, as exhibited before Moses.

1. I remark that *the church is intended to be a living and growing organism*. It is represented by a bush, and a bush is an organic body, consisting of different parts, with one life pervading it. A

bush has its roots, its branches, its trunk, its life-giving and life-pervading sap, by virtue of which it stands, grows, and is sustained. Of this same nature is the church. Its trunk is Christ Jesus, that good olive tree, into which faith ingrafts the soul, makes it bud and bloom, and prepares it to bring forth fruit unto eternal life. Its roots are the divine influences, running away back into the hidden depths of the divine eternal, into the springs of divine compassion, from whence she is ever nourished, fed and sustained. A bush is *one*, and so the church ought to be. It grows from the same roots, is sustained by the one trunk, and lives the same life. A bush also has many limbs and branches. Thus it is with the church. She must have many divarications and divergent parts to fill out the figure of beauty ; she must have families and sub-families, to present an unnumbered variety in the same unity.

A bush is a growing organism ; and so the church ought to be, ever advancing her increase and general strength. Tho' its leaves do all fade and die, fresh puttings forth are always seen. Thus it should be with the church ; instead of the fathers and mothers, should be their children, and thus ever advancing the cause of Christ.

The little bush, though humble, tender, pliant, frail, is ever aspiring heavenward in its growth ; ever expanding its boughs, as if to claim equality with the tall cedar, that pride and glory of yon mountain. Thus my brother, thus my sister, it should be with thee—ever struggling for the more exalted heights and serener climes of spiritual beauty.

The burning bush had this peculiarity, God was in it. Child of God ! thou needest not fear the fires of affliction—*God is with thee !*

2. The condition of the church, *one of affliction*. It is a bush burning with fire. God appearing unto Moses from amidst the burning bush seemed to him an alarming significance. But it was only to teach the man Moses of the many fires God's people would have to go through.

In all ages the church was one of affliction. From Adam until now, the history of the church is one of blood and tears. How was Abel slain; and the good old Elijah driven to the desert wilds; and Moses taunted and reviled; and Noah persecuted and mocked; and Daniel put into the den of lions; and the apostles persecuted and slain; and the Wickliffes, Luthers and friends of truth, put under the ban of empires, and made to broil in the fires of sore persecution! Reader, have you ever thus been made to suffer? Cease now to complain of thy troubles. Yours is a clear sky, hardly a cloud to be seen, and why shouldest thou complain?

3. The church, though always in fires, *is never consumed*. Did not the bush live on? "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Blessed truth! Glorious encouragement!

The bush lived on. Its branches were like asbestos to the fires. God made it thus; and will not the same Jehovah Angel preserve his church? Whence is that voice that says: "The gates of hell shall not prevail against it"? And did not God always lead his church through fires? But there are fires about it that are not by any means afflictive: flames of light, truth and love, which only prepares the soul for heaven—flames of fire that will only purify the gold from the dross. Let us take fresh courage in the cause of Christ, though we may meet with sharp conflicts. The angel of the Lord preserved the burning bush, and he will also preserve us, if we but trust in him.

Philadelphia, Pa.

For the COMPANION and VISITOR.

Thoughts on Luke 6:20—24.

BY A. S. CULP.

And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.—LUKE 6:20.

Blessed be ye poor! This must have been sweet, consoling food for those who were present at the time our Lord delivered this message for the welfare and benefit of the poor, for they were truly made to feel that God is no respecter of persons; as our Saviour took great pains to have the gospel preached to the poor as well as to the rich, resorting to the mountains where they collected in great numbers to hear him. And his teaching was food for the poor hungry soul, in that day when our Lord was present here on earth. So it is to-day to all them that hear, believe and obey his words. For we read that his word is truth. "Though heaven and earth pass away, my word shall not pass away," said Jesus. "Blessed are ye that hunger now, for ye shall be filled."

We are led to believe from the forego-

ing language, that our Saviour made use of, that many were hungering and thirsting after righteousness, even that which cometh down from above, which is peaceable, kind, gentle, loving, preferring one another, thinketh no ill of his neighbor, and many other Christian graces which they were deprived of by those Pharisaical Jews, who by their own traditions laden them with heavy burdens, but would not so much as put forth one of their fingers to move them. But the Saviour says, in the 21st verse: "Blessed are ye that weep now: for ye shall laugh." It seems to me, from this and the preceding language, that many, when they began to see the glorious plan of salvation that the Saviour of mankind was about to establish, were overcome so much that they wept aloud. But our Saviour comforts them by saying, "Blessed are ye that weep now: for ye shall laugh."

I believe that those who love God and the cause of Zion, and the souls of sinners, are often made to weep. This was an attribute in our Saviour. He was found weeping, but I have not found anything on record that he ever laughed, while here on earth. Oh, how solemn the thought! How much time is spent in laughter and foolish jesting, by not a few, but by many. The apostle Paul says: "Let this not so much as once be named among you, as becometh saints. But rather giving of thanks." The 25th verse reads as follows: "Woe unto you that are rich! for ye have received your consolation."

I might draw a number of truthful sayings how I have observed the rich ensnared, seduced, giving away to temptation, and finally becoming hardened, justifying themselves in their avaricious ways, but the above text should be sufficient to those who have much of this world's riches.

Now the law of love comes in and says: "Do unto others as you would wish them to do to you." If your brother is a poor man and comes to you to borrow money, you begin to say: "I have no money." But the same day there comes a speculator, supposed to be a rich man, and he gets all the money he wants. Again, there is a poor man, or a poor widow, who wants a few bushels of corn or wheat. He then begins to feel and quiz around as to whether they have the ready cash, and when he finds they have not, he commences to reject, by saying: "I don't like to drib my grain out, or I am not ready to sell; I think the price will be better," or perhaps a number more such frivolous excuses, and so turn away those poor who have asked. But "love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the highest, for he is kind to the unthankful and the evil."

Jesus was a true friend of the poor, in whatever condition or circumstance he

found them. He comforted and consoled them, both by speaking words of encouragement, and doing acts of kindness. Never once do we remember of reading where Jesus, or the apostles, or prophets ever reflected seriously upon the poor, by publicly exposing them.

Our Saviour said: "The birds have nests, the foxes have holes, but I, the Son of man have not where to lay my head." Why the poor have kind and sensitive feelings that ought to be respected as well as those who live on well seasoned food, and in spacious mansions. But myself, with all the rest of mankind, are liable to err. How ready we are to rebuke, but how little can we. How careless to watch that I enter not into temptation. O, let us exclaim with the poet—

"My soul! be on thy guard!
Ten thousand foes arise!

But let us all learn to bear one another's burdens, and so fulfill the law of Christ. Strive to have a part in the resurrection of the blest.

Monticello, Ind.

For the COMPANION and VISITOR.

Christ Blessing Little Children.

BY EMANUEL SLIFER.

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." Matthew 19:13—15.

The circumstance recorded as indicated above, is one of the many spoken of in the Holy Scriptures, in which the Saviour of mankind is exhibited in his glorious character.

Children under the old dispensation required something to be done to, or for, them, to render them acceptable to God, and, at the same time, to exonerate their parents from just censure from God, because of neglect of duty. One of those duties was to circumcise their small children when they arrived to the age of eight days.

The conduct of those parents above spoken of, was not at all surprising, some of whom were circumcised themselves, in conformity with the requirements of the law of Moses. But here is a teacher who makes no such demands upon them. Hence, in the absence of such requirement, they make a request of the Saviour, to recognize their offspring as well as themselves, as fit subjects for the new spiritual kingdom which the Saviour came to set up. They do not

only make a demand for their recognition, but they suggest the precise manner how this recognition should be made—"That he should put his hands on them and pray."

"And the disciples rebuked them." Here, now, is a dilemma; at least, it would have been one for mortal man, placed under similar circumstances. To have granted their request in all its particulars would have been a reflection upon his disciples; and to have also rebuked those persons who brought those children to be recognized by him, would have been inconsistent with the character of the Saviour, given to him by Moses and the Prophets. To the Saviour the matter was not difficult of settlement. Hence the answer: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

I presume, at this time the disciples themselves felt rebuked; yet the Saviour does not here rebuke them, as he did subsequently to this time. I suppose he did not do it because they knew but little themselves of his purposes as yet. But lest those who had charge of those children should not be fully satisfied, by what the Saviour said in reference to those, as well as all other little children, he proceeds to gratify them in part by complying with one of their requests: "And he laid his hands on them and departed thence." It will be perceived, that he did not "pray."

Now as to the reason why he did not pray, many surmises may be started. One I will suggest: may it not have been to soothe the wounded feelings of the disciples? It would have had that tendency most assuredly.

But what does this circumstance teach us, living, as we do, some eighteen hundred years after this matter transpired?

1. It teaches us that we can do nothing for little children to better their condition spiritually, nor, by anything we may do, improve their prospect for heaven. For they are emphatically born in the kingdom of Christ. Not that they are free from tendencies to sin, yet, being unconscious of the fact, they are not accountable—"Sin is not imputed." Their status is such that the Saviour makes it a criterion to test the qualifications of all conscious adults.

2. We draw another inference from

the circumstance, and it is this, that it was not really necessary that the Saviour should either "lay his hands upon them," or pray either, because he had before declared them proper subjects for the kingdom of heaven. Yet His inclination is evinced to do for us anything not inconsistent with His glorious character, or that may prove detrimental to our spiritual prospects.

3 Lastly, We discover on the part of the Saviour, in this circumstance, a disposition to compromise a matter between his disciples and persons who were so solicitous about their children's welfare.

It has never been charged upon the disciples, that they wished those persons "rebuked" because they had an ill-will towards them; but rather, that their Master's time was too precious to be wasted upon those children, when others were suffering, (adults, if you please,) for want of his attention. His compromising Spirit led him to gratify both parties, in part. Here some of our brethren and sisters too, can learn a lesson, by making this subject a matter for consideration when they are contending for uniformity in things upon which the Scriptures are silent. But let us always "contend earnestly for the faith once delivered to the saints."

(Pilgrim please copy.)

For the COMPANION and VISITOR.

A Troubled Conscience.

About one month ago a man by the name of Peters came to the Sheriff at Lebanon, asked permission to go into the jail. He asked him what he meant; that he believed him to be insane. He answered that he was as sane as he, (sheriff,) and then told him that about 16 years past he was the cause of his wife's death; that he was in the horse stable and she came to catch a chicken for a meal, they having visitors. A dispute arose between them, and he struck his wife on the head with a club, and she fell under the horse. He raised an alarm, and when they took her out, the print of a horse shoe was on her head, which made the general impression on those present that the horse killed her. They took him before court the other week, and they pronounced him not guilty. No doubt there were some very anxious to punish him, he having traveled

through 16 years with a troubled conscience, which preyed upon him that those who saw him say that he is reduced almost to "skin and bone." No doubt he spent many sleepless nights with remorse preying within; while people looked to him as a respectable man. About eight years ago he was in Lebanon for the purpose of confessing his crime, but went home so again. He also married, but there was no relief. But now he has done what he could and although his great crime, he may fare better at the judgment than some who make "long prayers." He may have been a great sinner; but for such our Maker has a healing balm, if they are willing to follow his precepts.

This was a general sensation, nearly every paper in the Union had something to say of him, not considering that there are hundreds, yea, thousands of others in the land, not carrying loads on their conscience 16 years, but some as long as fifty and sixty years. The trouble may not prey on all as heavily as on poor Peters; but if there would be a judge and he read their crimes, they would no doubt try and hide themselves where no man could see them. They do not try to be healed although they have seen others around them healed, receiving a seal of a good conscience, and they have looked on for "thirty-eight years." But there is a day coming, and a Judge will be there, and their crimes will be made known to all the world, and that is not all, the punishment will also follow, more severe than sitting in a county-jail. There will not be a drop of water there to cool their parched tongues. But for those that were healed there will remain a place of rest, where remorse will not prey upon the troubled soul. Oh! that all would work more for that liberty which heals, which makes us truly free, and brings us home to everlasting rest and peace.

CYRUS BUCHER.

Reistville, Pa.

There's no music in a rest, that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance and courage, and fortitude; but patience is the finest and worthiest part of fortitude and the rarest too.

Not A Christian.

Lines suggested by hearing a young lady say—"I'm not a Christian!"

BY J. L. BARLOW.

"I'm not a Christian!" heard I say
A lady young and fair;
These words upon my spirit fell,
And woke deep sorrow there.
I could but look upon her face
And read the tale it told:—
There seemed of trifling not a trace,
Nor was her manner bold.

Her voice seemed calm, and yet it spoke
More than a conscious thought—
Of craving want yet unexpressed,
Or into language wrought.
How simple were those words, and yet
How mighty was their scope!
They told of life, as yet unblest:—
A future without hope!

She's "not a Christian!" yet a wife—
Her life-bark out at sea—
Her heart's best treasures ail on board,
Exposed to wild winds free.
Life's only Chart is not her guide,
Nor Pilot points her way;
That ship at last must be a wreck—
Its garnered hopes a prey.

"I'm not a Christian!" Must this be
For e'er her plaintive cry?
Life's coming burdens can she bear,
Without life's Helper nigh?
Spirit of Father and of Son!
Thy light and life impart—
Call home this weary, wand'ring one,
And heal the sin-bruised heart.

—Selected.

For the COMPANION AND VISITOR.

Education as a Source of Infidelity.

BY J. B. G.

The word of God is a savor of life unto life, or of death unto death. So is education, because it is an element in that Word.

God says to a certain class of professors: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Education is a creature of God, in the same sense that love has its origin in Him. The word *love*, in the right sense, represents to the true believer the center around which all other heavenly attributes revolve, and yet if it is lukewarm, God will spew it out of His mouth. It will however still be love, and it will wax worse and worse, because it will, in that condition, be a savor of death unto death. It must inevitably be one or the other, because it is one important element of the word of God,

which says in itself, and of itself, that it is a "savor of life unto life, or of death unto death." It may therefore be said truthfully, and consistently, that love is the most potent cause and source of unbelief, in the same relation that education is a source of infidelity to the religion of Christ.

A man is full of love when he is in the gall of bitterness, and has neither part nor lot in the goodness of God. A man is also thoroughly educated when he stands forth like a Ruloff, or a Burr, or like a Saul of Tarsus. Love and education are therefore both divine elements, always existing in one of two conditions; namely, a savor of life or a savor of death.

But the most fruitful source of infidelity occasioned directly by education, is a lukewarm condition of it, in which the faith of millions is overthrown by the glaring surface of worldly wisdom, which invariably attributes properties to truth that do not belong to it.

The most prominent phases of this abnormal condition of education gulp up voraciously the deception that has ever proceeded from the misrepresentation, or from the abuse of such sciences as spiritualism, mesmerism, phrenology, etc. None of these, nor any of their kindred, has any real power over those persons who are said to be uneducated, but with half educated people there seems to be constant danger of drifting into infidelity. Indeed, with almost all that tarry between ignorance and a thorough knowledge of men and things. There seems, with them to be an inevitable inclination to be drifted about by "every wind of doctrine," while those who are thoroughly acquainted with all the known sciences are rarely swept away by them. Of course there are exceptions, as there are to every other general truth.

Education, therefore, is in itself pure and harmless. It is an enlargement of the understanding discovered by man soon after his creation. It is a greater or less element in his being that can never be annihilated. It is inseparably and indispensably essential to his existence anywhere. No man or woman can successfully blot out this fundamental principle. A successful refusal to build on it may be partially accomplished. A structure of any kind may be built on it. The army of Abaddon may have his quarters—his headquarters, on it. The Lord Jesus Christ may choose it whereon to erect his throne in the heart of the Christian.

The prevailing condition of education, which tends toward infidelity, must be met with that which elevates the soul towards the faith of Jesus. The soul that has been led away from truth by education, must be led back by the same element, wielded by a different inner spiritual power, whose name is Jehovah. Infidelity caused by education is a diseased condition of the soul that can nev-

er be successfully treated, except upon the principle of meeting fire with fire—of meeting an unholy education with that which is holy.

Allen, Pa.

For the COMPANION AND VISITOR.

New Proverbs.

When two ways are before you, the one safe and the other doubtful, always take the safe way.

The example of the untutored may be better than the advice of the learned; but neither should be followed nor rejected without due consideration.

Between the world and unfaithful ministers many of God's dear children are greatly injured, if not totally ruined.

When the slander has been heard, it is too late to close the ear; but the heart may be governed, the tongue restrained, and the slanderer reprov- ed and admonished.

As a pane of glass prevents the fly from enjoying the bright world beyond it, so do circumstances often hinder us from enjoying or accomplishing the good we see and desire.

When you call on your friend to save you from impending death, do not thoughtlessly cut your own throat.

If not a fool, he acts very foolishly who travels in the storm and mire, when, just as direct or nearer still, is a dry, smooth, and sheltered way.

J. W. BEER.

Six Short Hints.

1. Never neglect daily private prayers; and when you pray, remember that God is present, and that he hears your prayers (1 John v. 15.)

2. Never neglect daily Bible reading; and when you read, remember that God is speaking to you; and that you are to believe and act upon what he says. All back-sliding begins with the neglect of these two rules (1 John v. 39.)

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you and then ask yourself, "What am I doing for him?" (Matt. v. 13-16.)

4. If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you

can do it in the name of Jesus, and ask God's blessing on it (1 Cor. iii. 17.) If you cannot do this, it is wrong (Rom. xiv. 23.)

5. Never take your Christianity from Christians, or argue because such and such people do so and so, that, therefore, you may (1 Cor. x. 12.) You are to ask yourself: "How would the Lord have me act?" Follow him (John x. 27.)

6. Never trust your feelings, or the opinions of men, if they contradict God's Word. If authorities are pleaded, still "Let God be true, but every man a liar." (Rom. iii. 4.)—*Selected.*

For the COMPANION and VISITOR.

Pride.

BY CYRUS BUCHER.

We frequently hear the saying, "If the heart is right all is right." This may be true, but as we cannot see the heart, we must judge by the fruits, and if the fruits are not good, certainly there must be some defection at the heart. The question to me sometimes is: "Is pride naturally in the heart?" I do not believe it was in the heart of Eve, but the serpent awakened or created pride, and caused her fall. So with us at the present time. Pride may not naturally be in us, but it is created in different ways, and then eats its way into the heart. We have an example in the apple-worm or codling-moth, which deposits its eggs in the young fruit, perhaps before the flower is fully off. This worm grows, eats or burrows into the apple, and causes it to fall off, and if not to fall off, it will ripen prematurely. Some may escape until they are gathered, but when eating it we find the defect from the worm which was working its way into the apple slowly but surely.

This codling-moth is the worst enemy of our apple-orchard, and Satan is the worst enemy of our church. He goes about like a roaring lion,—at times like an angel of light, and in the latter manner is like the codling-moth, hard to conquer. In working pride into the heart, his ways are legion. With one he may succeed if he can only get him to wear a fancy coat. With another, a fancy covering of the head. Still others he has whom he may lead astray by the nice horses, farms, or the large amount of

money they may possess. His devices are often not seen on the outside, but like the apple, they are not sound at the core.

Some parents may yet help Satan to work pride into their children, and we ought to be very careful in this respect. It is true that if pride was to-day cleansed from the earth, to-morrow it would be here again. If we then would be proud, let us like the apostle, glory in that which is good, and not to be led astray with the trifling things of earth which will sooner or later undermine us, and eat its way to our very hearts, and perhaps before we are aware, we will fall off, not like the apple to rot on the ground, but after our bodies will be decayed, our souls will suffer for the deeds done in the body.

We have all more or less to fight the enemy in this respect, and could we but hold together faithfully, humbly and manfully, we could, with the help of Him who is stronger, be able to keep the enemy at bay, so that he would keep his weeds out of the church, and God could call us and say: "Come, thou faithful servant, yes, come, thou faithful church, into the haven of eternal rest."

Reistville, Pa.

Purity of Motive in Prayer.

By this I mean that the blessings for which we pray should be sought for the proper reason; and the proper, the comprehensive reason is, that God may be glorified. When Christians pray that they grow in grace, they should desire progress in the divine life far more than that God may be glorified than on account of any considerations personal to themselves. Parents should desire the salvation of their children, not merely that the solicitude growing out of parental love may be glorified, but promote the Divine glory. How many parental prayers are never heard because they are so thoroughly imbued with the spirit of selfishness! Many a minister prays to be useful, but does not, as he should do, look upon his usefulness as the means of glorifying God. He is too anxious, it may be, for it to be known through the newspapers that he is living to some purpose. A church may pray for a revival, and desire it principally as the best method of gaining the vantage ground among conflicting religious

denominations.—There may be sectarian earnestness, and even paroxysms of sectarian agony in prayer, but the agony of God is comparatively uncared for, and Heaven does not give ear. How important that we should scrutinize our motives in prayer lest they, almost unconsciously to ourselves, become tinged with impurity.—*Selected.*

For the COMPANION and VISITOR.

Preserve Your Papers.

Readers of the *Companion and Visitor*, I wish to make some remarks in regard to preserving the papers published by the Brethren.

I have once said that I esteem the productions of the Brethren next to the sacred writings; and, unless convinced of its wrong, I will not yield the assertion. You might as well tell me that committing a sermon to memory was immaterial, as to say that preserving the papers was useless. In one sense, the Brethren's understandings of the different subjects, are worth more when given on paper than when delivered in a sermon, from the fact, that, when forgotten, you can call them to memory by simply referring to them, which you can seldom do otherwise.

Then, if they are of such value, why throw them carelessly about the house, and have them torn by children, or use them for wrapping papers, etc.? This we know is the course pursued by many. A few, however, preserve them to the end of the year, and then bind them, which makes a complete volume to add to the library.

I have been a reader of the *Companion* for ten years. The three last volumes I have complete, and I now much regret the course I pursued the first seven years. If I had the ten volumes I could find the mind of the brethren and sisters on any subject called in question, and the older they get the better. Experience has taught us that a brother's or sister's production is read with much interest after the death of the writer.

J. F. NEHER.

Salem, Ills.

For the COMPANION and VISITOR.

The Judge in the Last Day.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48.

I am fully aware that I of myself am utterly unable to write on this momentous subject, as it should be done; yet it has been forcibly impressed upon my mind to try, by the aid of the Holy Spirit, to bring it to bear on the minds of the slumbering

dead in Christ, and the ugly who may read. I would just say here, that in sorrow I confess I have for the last three years been asleep in that dangerous sleep.

I will notice first, "He that rejecteth me." I assume that we virtually reject him, when we lose our enjoyment in spiritual life, unless we are truly seeking and mourning for the return of his Spirit. We cannot receive his words in that state of mind, and consequently, we then have one that judgeth us. Who is it? "*The word that I have spoken*, the same shall judge us in the last day." Now it is evident that any one who can read the gospel, is capable of judging us, that is, such can see if we, living in the profession of Christianity as therein taught, are so doing. Oh, how careful we should be, in view of so many all around us, that are capable and ever ready to judge us! Let us daily cry unto God for the guidance of his Holy Spirit, to keep us in the narrow way, and guide us into all truth, that we may be able to stand the test of this Judge, even the word spoken by him, who spake as man never spoke.

"The last day." I would say in conclusion, as to the last day, we have no right to say how near or how remote it may be, yet, we all know that to each of us it may come at any time. The present is all the time we can call our own. O God! in mercy, help us to improve the moments as they pass, that we may in the last day, hear that welcome plaudit, "Well done, good and faithful servant."

J. C.

Osborn, Mo.

For the COMPANION and VISITOR.
The Revealing Day.

BY C. D. SWEITZER.

One sublime image in the scriptures has strong hold of the imaginations and hearts of men. It is that great day of judgment, when, in the sight of the universe, every wrong shall be righted, and perfect justice be awarded to all. Toward that day have looked with unutterable longing, myriads who have suffered under the strange and unequal conditions of this life. The promise of it is the divine response to the desire of the heart to see right and justice enthroned over the earth. In thinking

of that coming day, we are not to expect a literal coming of the Almighty upon visible and substantial clouds, and with audible peal trumpets, or a literal marshalling of the generations of men upon some great plain; but we are to rest in full assurance upon this: that in the future life, there will be to us a revealing, full and wonderful beyond our power to imagine, of the regulation of the universe by divine and perfect justice. It is not to be supposed that the Almighty does in any case postpone to some distant time the right adjustment of affairs.

He does not, like a human creditor, let an account run for a long time without settlement, and clear it at a stroke. His justice is eternal and constant. He is always administering the government of the word in righteousness. What the future will bring will not be a change on his part, not a remedying of what he has before let pass, but an opening of our eyes to what he has always been doing. As Elisha prayed that the eyes of his servant might be opened so that he could see the horses and chariots, so ought we to pray to God that he may open our eyes when troubles are before us. The Lord's guardianship never fails. All we need for our comfort is to know that he is there. And the light of the great day will show this: that the whole course of man's life, has been under the superintendence of perfect goodness.

That day will fulfill the longing desire in men's hearts in this, that it will justify the ways of God. That which we now take by faith, will then be clear by right. That vision will fill the eyes with satisfaction unutterable. "Shall not the Judge of the earth do sight?" "Blessed are they who have not seen, and yet have believed," who build their lives on this rock, namely: faith in a just God.

But, the great disclosures of the future life will extend not to God's ways only, but to our own lives. We are like men working in the dark, who know not their own work until morning breaks upon them. The prizes appear to fall often to the wrong ones. The best people are sometimes buried in obscurity. Those who stand high in power, in fame, in the things which men most desire, are often of coarse and bare natures. The ways in which the Divine law works

itself out without one failure will be clear to our eyes hereafter. We are sowing wheat or tares every hour, and we go our way and know nothing of what follows. Some day in God's time we shall see the harvest. Every single seed brings forth after its kind, and as we have sown so we reap golden grain of ennobled character, or miserable weeds of blight and death. We are like workmen set each by the architect upon some single bit of carving. To one it falls to carve a head without a body; to another a lovely face; to another some of the members; but the task of each demands long labor and utmost care. At last the various blocks are put together, and behold there rises a glorious structure filling eye and heart with beauty and loveliness.

So the temple of the living God, the heavenly Jerusalem, is building through the ages. Whoever in high place or in low, is living the life of fidelity and love, is carving a stone for that fabric. The pattern for his work is given by the Master in the heart of every one that humbly asks it. That which conscience approves, that above all which love inspires, is the seed of a heavenly harvest. Be patient, and hope unto the end. The morning will dawn, when the long-suffering One shall show to our longing eyes that for which we have waited. What was hard to bear will be sweet to remember.

Salisbury, Pa.

The Bible's Ordeal.

Remember that there never was a period of research so sifting of inquiry, so unscrupulous, so unprecedented as the last fifty years. Never, if we except the great Reformation upheaval, was there a time when so many shams have exploded, and so many phantoms have been torn to tatters; never have so many hoary prejudices been marched off the stage, and so many time errors been consigned to oblivion, as within our living day; and betwixt the severe tests of historic accuracy introduced by Niebuhr and the unexpected revelations of antiquity which have rewarded historic enterprise, much that once passed for history is now no more than historic fable. It has been a nervous time for imposture, it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel, a new gem to its coronet. Lieutenant Lynch floated down the Jordan, and explored the Dead Sea, and his sounding has fetched up from the depths, physical

confirmation of the catastrophe which destroyed the cities of the plain.

Robinson and Wilson, and Bartlett, and Bonar, have taken pleasure in the dust and rubbish of Zion; and they have come back declaring that the Bible is written on every phase of the holy land. Since Larborde opened up the lost Petre, its stones have cried aloud. Many a verse of Jehovah's Word stands graven there with a pen of iron on the rock forever. Skepticism was wont to sneer and ask, where is Nineveh, the great city of three days' journey? But since Botta and Layard have shown its sixty miles of enclosed wall, skepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; and now, when Bibles increase, and men are running to and fro, through the earth, and when fresh confirmations are timely, God gives the word and there is a resurrection of those witnesses; and from their sphinx-guarded sepulchers, old Pharaohs totter into court and testify how true was the tale that Moses wrote three thousand years ago; while Nineveh and her long buried monuments, Moab and her long chiselled stones, and the scattered relics and memorials of a long forgotten world, all confirm the statements of the book of God, and tie a millstone around the neck of unbelief, and cast it into the depths of the sea.

"In my youth," said Caviglia, when Lord Lindsay found him in the East, "I read Jean Jaques and Diderot, and believed myself a philosopher. I came to Egypt, and the Scriptures and the pyramids converted me." And even so, a visit to Palestine, the reading of Keith's fulfillment of prophecy, nay, the mere sight of the Assyrian excavations, have given faith to many a doubter, just as I could scarcely imagine any one reading Dr. Stroud on the "Physical Cause of Christ's Death," or Mr. Smith on the "Shipwreck of St. Paul," without the firmest conviction of these historical facts, and consequently, of all these vital truths which the facts by implication involve.

And if during this interval the rampart has been strengthened, the wall itself has risen higher. It is not only the wall of circunvallation which has received fresh facings, as well as vaster blocks into its fabric; but the citadel itself is becoming a taller and more effectual stronghold. The outward confirmations have no doubt been multiplied, but the internal evidence has augmented still more. I do not refer to those minute mutual confirmations which the sagacity of Parley was the first to indicate, and which Blunt, Birks and others have so accurately followed up; but I mean those demonstrations of the Gospel's divinity which have been given on a larger scale in our day than in any age since Pentecost—the individuals and communities among which it has been signalized as the power of God and the wisdom of God unto salvation.—

A Mother's Example—The First Book and the Last.

"There's music in a mother's voice,
More sweet than breezes sighing;
There's kindness in a mother's glance,
Too pure for ever dying."

"The first book read and the last book laid aside by every child is the conduct of its mother."

1. First give yourself, then your child, to God. It is but giving him his own. Not to do it is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

4. Give no needless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty, even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

8. Never allow your child to whine or fret, or to bear grudges.

9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-conceit.

12. Pray for and with your child, often and heartily in your closet.

13. Encourage all attempts at self-improvement, "with humble trust in Jesus."

Mothers—

"There is a special work marked out for you; It may be of the lowest kind; it may be such as shall the loftiest powers display; But none beside yourself your work can do."

A pious mother, then, is the greatest of all earthly blessings. The influence she exerts is the most excellent known on earth. Children brought up by a Godly mother—who knows her duty and does it—who doubts their salvation? She makes the earliest, the deepest, and the most lasting impressions on their hearts. In their minds, religion is associated with all that is kind, winning and pleasant in home-life. They grow up with reverence for the Bible, the Sabbath, the house of God, and the ministers of Christ. They do not remember when first they heard the name of Jesus, or bowed their knees in prayer, or lisped the praises of God. They are instructed to hate and shun vice and the seductions to it, and to admire and practice virtue. Having been trained up in the way they

should go, when they become old they will not depart from it.

How great is their responsibility! God has committed to them the salvation of their own offspring. To secure the faithful discharge of the trust he has planted in the maternal heart an affection which no toil, care or sacrifice can exhaust. No mother who studies her responsibility or the interests of her children can consent to be without the sustaining and guiding influence of Divine grace.

"A mother's love! How sweet the name!

What is a mother's love?

The noblest, purest, tenderest flame

Enkindled from above!

Within a heart of earthly mold

As much of heaven as heart can hold!

Nor through Eternity grows cold—

This is a mother's love!

—Selected.

WHEN a soul has, through grace, been led to seek for pardon through Christ, and has received the full assurance of His love, it begins to long and thirst after righteousness, and this leads to a diligent inquiry and adoption of every means that may help in conforming the mind to that of Christ. Sanctification then becomes the one prevailing desire of the soul, and oftentimes it may be that it engrosses the attention so exclusively, that the recollection of the justifying merits of Jesus is cast into the shade. Then comes the temptation in his most subtle form as an angel of light, leading the soul by degrees into one of these two errors—either to build its hope of favor with God on the change that has taken place, and the sanctification which, however imperfect, is still begun in itself; or to a gradual distrust of salvation through the want of those evidences of holiness which it esteems needful to prove its title to God's acceptance, and so to be continually cast down, in doubt, fear, and uncertainty.—*Maria Hare.*

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the Christian if only full of the love of God and man, and shedding around him benign influence as a natural result, cannot help doing good.

A Winter Call.

J. B. CRESSINGBR.

Cold, cold the winter wind doth blow,
And thicker falls the feathered snow,
Covering the bleak and frozen ground
Whitening the prospect all around.

Chill, chill is hoary winter's breath
Touching all nature as with death,
Stripping the verdure from the trees,
Causing the waters hard to freeze.

No more, no more the notes are heard
Of babbling brook, or singing bird,
The lakes in icy fetters bound
No more give forth a requiem sound.

Hard, hard! the needy think their lot
Who by the prosperous are forgot;
The widows and the orphans poor
Who begging go from door to door.

Warm, warm now is the rich man's cot,
Though others freeze, he heeds it not;
Of clothes and food an ample store,
Yet nothing giveth to the poor.

Hark, hark! ye who do sumptuous fare
And to the poor give not a share,
The time may come when you will plead,
Then I'll not hear, the Lord hath said.

Come, come, now open wide your door,
Give to the shivering, starving poor;
And for it you will richer be
In time and in eternity.

—Selected.

For the COMPANION and VISITOR.

Suggestions About the Use of Tobacco.

BY J. F. NEHER.

Much has been said and written on the subject of tobacco, in order to persuade those habituated to its use to abandon it. Yet we discern but little difference as to the extent it is in use among the Brethren, though they have been reminded of the bad effects it has on both the mind and body. They have also been told that it was required of us to present our bodies holy unto God. Furthermore they have been warned of the offensiveness, indecency and bad qualities generally; and in many other ways the Brethren have been trying to persuade them to quit the use of it. But they all seem to say with one accord, "We will satisfy our carnal desires, say what you will."

But can your feelings not be touched, when we draw a contrast between your condition and that of those sufferers in the West? When you sit down to your loaded tables, think of those that sit down to bare tables. And when you "spend your money for that which is not bread," think of the children crying for

bread. O sisters! you can do a great deal in this matter; nothing on earth has more influence over a man than a woman. Say to him: "Come, dear husband, reduce that expense; how could I bear to hear my children crying, and saying, 'Mother, give me a piece of bread,' when I would not have it to give? Come, reduce it one-half this year, and we will send it to those deprived of sufficient bread and clothing."

Where is the brother then that would not yield to such intercession? But now we will come to figures and see what they say. It is estimated that the population of the Brotherhood exceeds one hundred thousand; but we will reduce it one-half, and then say that one eighth are tobacco chewers, and we will suppose each one would use only twenty five cents worth a week, (this is a small calculation;) but again reduce that expense one-half, and in one year you will save money enough to buy bread for one thousand families a whole year, allowing forty dollars to each family. I hope this view of the subject, if seriously considered, will induce a great many to curtail such expenses to some extent, at least. But there is a great deal of money spent for other vanities, that might be contributed to the wants of the needy. But as I do not approve of long articles, I will close the present.

Salem, Ills.

For the COMPANION and VISITOR.

The Last Days.

BY G. W. ANNON.

"This know also that in the last days perilous times shall come." 2 Tim. 3: 1.

The apostle knew very well that in the latter days perilous times would come. And it is evident, that we are living in the evening hour of the world, from the fact that Peter, on the day of Pentecost, standing up with the eleven, lifted up his voice and said unto them: "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams."—Acts 2:14.

This certainly shows plainly that if the Acts of the apostles were written eighteen hundred and forty-five years ago—after the death of Christ—and

Peter said, when he spoke, that it was the last days then, we surely have now passed the middle hour of the world, and must be drawing close to the evening hour. The apostle Paul has given us some very plain evidence how we may know that it is the last days or evening hour of the world. (See 1 Tim. 4:1) He says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Paul also says, in 2 Tim. 4:2-4: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Dear brethren and sisters, has the time not come when we can see these things plainly? Oh! look at the different denominations professing godliness, and denying the power of the gospel to those who have been enlightened. It is heart-rending to see some professing Christians deny the Word of God, saying that it is not necessary to obey God's word in all things. Our Saviour, in his temptation in the wilderness, said: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here our Saviour says, that we shall live by every word that proceedeth out of the mouth of God, not by a part only, but by every word. Paul says in Heb. 4:12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." We should be very careful how we deal with the word of God, for we will be strictly held to give an account for our behavior here upon earth. Paul speaks of a certain class of people, "having a form of godliness, but denying the power thereof," and says: "From such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth." Dear reader, we have

just such people with us, who are teachers, and who are teaching the people that it is not necessary to observe all things, but only as much as you think is binding on you. Is not this having a form of godliness and denying the power thereof? This is another evidence that we are in the evening hour of the world. It is fast drawing to a close. The apostle Peter says something concerning the last times, see 2 Peter 3 :3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." John, the beloved disciple, also says: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us; but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John 2: 18, 19. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." Jude 1: 17-19. The apostles have given us much evidence that we have been in the last times since the birth of Christ. And now it has been almost nineteen hundred years since that event, and so I think we are in the evening hour of the world. We can see the scoffers, the mockers, and those who deny the word of God. Paul says in 2 Thess. 2 chapter, "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let not man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the tem-

ple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things?" Dear brethren and sisters, read the histories of the churches, and we can plainly see that there has been a falling away, and we should be very careful to keep God's word and his commandments, that we may be counted worthy, and that we may become fit meet for the Master's use, and that we can say as Paul said, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

Thornton, West Va.

"The Lord Thinketh for Me."

Few men have known how to make nature minister to faith, and thanksgiving, and joy, better than Luther. Once, on a journey, says one of his biographers, while he was passing a fine, rich grain-field, he broke out into a kind of rapturous thanksgiving to God, saying, "Oh, how good Thou art to us, unthankful and evil!" When seated at his table one day, he noticed the keen and eager looks with which his children were eyeing a dish of sliced peaches on the table, and said, "See now, I pray you, the assurance of hope set forth in the longing looks of those dear children!" Seeing one of his boys ordering about a powerful dog, and handling him as dogs will let nobody but boys handle them, Luther said, "That boy shows forth the law of God in his words and actions. God gave to man dominion over the creatures, and see him exercise it over an animal ten times as strong as himself. And how patiently the dog bears his little orders and buffetings!"

But the most beautiful incident of the kind related of this great-minded and simple hearted man, (at least so it seems to us,) is the following. Looking out of his window, one summer evening, he saw, on a tree at hand, a little bird making his brief and easy disposition for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head

under his wing, and goes to sleep, *leaving God to think for him!*"

It was, indeed, a most beautiful thought. And how happy, beyond all riches and greatness, is the mind which receives such impressions from nature, which can see and hear the great God in so little a thing as a bird going to roost on the twig of a tree! How wonderful and blessed that talisman which can thus turn the material into the spiritual, the earthly into the heavenly, the little into the great, the sublime, the divine! "I have meat to eat," said the Saviour, "that ye know not of." And he who has this "mind that was in Christ" can say, "I have teachers, preachers, counsellors, books, companions, that ye know not of." To such a mind the world is a great library, every leaf of which is fraught with delight and wisdom; a boundless vista of pictures, every glance of which reveals some matchless touch of the Divine Artist,—of Him who paints as man never painted.

It was a beautiful thought of Luther's. But it was not an original one. Some three thousand years before his time, a suffering soul had found comfort in the thought, "the Lord thinketh for me." "I am poor and needy, but the Lord thinketh upon me; (Psal. xl: 17) or, as it may be rendered, "for me;" especially when the word is compared with the sense in Psal. cxxiv. 1; lvi. 11; cxviii. 6, and Isaiah vi. 8, where, as in other instances, the Hebrew means "for, in behalf of." The word translated "thinketh" signifies also "to contrive, devise, plan, invent, to weave a curious texture, to compose a song or strain of music." "The Lord contrives, ponders, plans for me." The infinite Mind, the Almighty Hand, is at work "for me." The condescending goodness of God, the security of the believer, the certainty that "all things shall work together for good;" that through life's dark warp of "many sorrows" Divine skill will draw such bright threads of love and wisdom as to make the whole pattern at last an object for angels to gaze at, "an eternal excellency," a display forever of "the manifold wisdom of God,"—all this is included and assured in that "the Lord thinketh for me." All tormenting care, all doubt of a happy issue, vanish when faith can say, "The Lord thinketh for me!"

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., January 26, 1875.

Means of Grace.

The great importance of what is called in the Christian Scriptures, *The grace of God*, will be readily acknowledged by all that read the Scriptures and have any thing like a fair knowledge of their contents. Among the passages of Scripture in which the importance of grace is taught are the following: "By grace ye are saved."—Eph. 2:5. Here we are said to be saved by grace. "The grace of God that bringeth salvation, hath appeared to all men." Here grace is again connected with salvation. "My grace is sufficient for thee."—2 Cor. 12:9. When the apostle Paul was greatly annoyed by something he calls the "thorn in the flesh," and "the messenger of Satan," and prayed to the Lord for its removal, he was answered by the Lord, who said: "My grace is sufficient for thee." Our subject is the *means of grace*. But that the importance of the *means of grace* may be appreciated, we want our readers to understand the importance of grace itself. Hence we have quoted a few texts bearing on the importance of grace.

And it may not be amiss to have the idea of grace itself distinctly before the mind when considering the means of grace as we are now doing. Grace is explained to be favor. And the grace of God is explained to be the favor of God. This may be plain enough. But perhaps the ordinary mind may more readily understand the idea, if put in this way: The grace of God is the divine power of God brought to bear favorably upon man; not to destroy him, but to save him, by regenerating and renewing him; by preserving him from sin; by sanctifying him; by strengthening him in the performance of his duties, and by imparting to him comfort and joy as an encouragement to prompt him to duty. This grace or divine power is made available to man through Christ, and applied by the Holy Spirit through the word, or such means as are contained in, or authorized by the word.

By the phrase, "means of grace," we understand those means which if properly used, or those conditions which if prop-

erly complied with, will put us in possession of the grace of God. As this grace is the gift or production of God, it is given by him as all his blessings to man are given. It is often said, and said truly, that God works by means. That is, in the accomplishment of his purposes, and in the creation of his works, he does something. And as the result of what he does, the things which he purposed are accomplished. "God said, let there be light: and there was light."—Gen. 1:4. And Peter says: "By the word of God the heavens were of old."—2 Peter 3:5. And when the sacred historian comes to describe the creation of man, he says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life."—Gen. 2:7. When our Lord would restore to sight the man that was born blind, "he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, go, wash in the pool of Siloam."—John 9:6,7. He did as he was commanded, and obtained his sight. The washing and the clay were the means our Lord used to accomplish his purpose in regard to the blind man. Now as we would not limit the Holy One of Israel, we would not affirm that God could not have made the light without speaking as he did, or that he could not have given sight to the blind man without the clay and washing, but we see he did not. He accomplished his works by means. And this is his common way of doing. The earth yields her increase, but seed must be committed to the earth; the clouds pour out water, but the rising vapors form the clouds.

Grace has been made available to man. "The law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17. And as grace has come, it is now given unto all believers. "Unto every one of us," says Paul, "is given grace." Eph. 4:7. But it is given unto us by means; and these means we call the means of grace. And by this language we understand those various exercises ordained of God, to be the channels through which he communicates unto us the grace of our Lord Jesus Christ which convicts, converts, preserves and sanctifies its subjects.

The means of grace may, for the better understanding of the subject, and to help

us retain it in our minds, be divided as follows:

1. External, or outward means. These are, (a) the preaching of the gospel. This is an excellent means. The advantages of the gospel, when preached by a faithful minister of God, can not well be over estimated. There is information to instruct, stimulants to prompt to action, reproofs for our correction, and comfort for us when we are in trouble. Hence those who are trying to live a holy life, and appreciate the means that are to be used to prepare them to live such a life, have always been regular attendants upon the public ministration of the word of the Lord, and do not let trifling objects keep them from the sanctuary of God. (b) Prayer is a means of grace, and a very important one. It cannot be done without by those who would serve God. We are exhorted by the apostle to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." At the throne of grace is an excellent place to obtain grace, if we go to it in a proper way. (c) The ordinances of the church, as baptism, the communion, the lovefeast, and the washing of feet, as a Christian rite, are all means of grace, and when properly used, they will communicate grace to us. (d) The reading of the Scriptures is a very important means of grace, and one that has always been highly prized by the faithful. The Scriptures are termed by the apostle, "the word of grace." And the more we are brought into contact with Scriptural subjects, if our hearts are open to receive it, and we are anxious to receive it, the more grace will we receive. (e) The reading of Christian literature, in the form of books and periodicals, may also become a means of grace unto us. In this way we become acquainted with the experience and thoughts of other Christians, and these may be very useful and edifying unto us. (f) Fasting may also be classed among the means of grace, and has been practiced as such by the faithful, and oftentimes greatly to their advantage. (g) The giving of alms and the exercising of our benevolence, when we do them as unto the Lord, are means of grace, and a very effectual one too. The Lord loves a cheerful giver, and his love is grace, while his "smile is bliss."

2. The second division of our subject

comprises the internal means of grace. These are, (a) Meditation. Every Christian should cultivate the habit of reflecting upon divine things. "While I was musing," said David, "the fire burned." "Meditate upon these things," said Paul to Timothy. (b) Self-examination is a very important means of grace, and one, too, that cannot be neglected without spiritual loss. And it may be classed with the internal means of grace, as it takes place within us. The practice of reflection, and of turning our thoughts upon ourselves, and upon the spiritual state of our own hearts, will be found to be very useful to all who are striving to attain unto the gospel standard of holiness.

3. The public means of grace. While the external means of grace, a division of our subject already noticed, may properly include the public means of grace also, we think it well to look at what may properly be called public, as that which may be distinguished from what we may call the private means of grace. By the public means of grace, we understand that of a public character. And to those belong the observance and use of the Lord's day as a day of devotion, and as a season designed for our spiritual improvement as well as for other purposes. It is a day set apart by civil authority, among Christian nations generally, as well as by divine authority, for our moral or spiritual good as well as for our physical. And it is an institution eminently adapted to these ends, and should be so used. (b) To this class of means designed for spiritual growth, advancement and improvement, belongs the general worship of God as performed in the public sanctuary, on the Lord's day, and at such times as the church deems it expedient and proper to assemble for the ordinary worship of God, or for the observance of those sacred festivals, such as the communion season, which the gospel enjoins on Christians, and which they, out of regard to both the authority of their Redeemer, and to their own well being and comfort, delight to observe. And all Christians should, if they desire to abound in the work of the Lord, avail themselves of every opportunity afforded them for enjoying and using the means of grace contained in the public worship of God. "Not forsaking the assembling of ourselves together, as the manner of

some is," says the apostle Paul, "but exhorting one another: and so much the more, as ye see the day approaching." "Strength and beauty are in his sanctuary," says David.

4. The fourth and last part of our subject, is the private means of grace. There are some things we cannot do alone. There are others, however, that we can. And here we see manifested to us the wisdom and goodness of God. If we have no Christian friends to associate with us, and to help us, there are some means of grace we can use when left alone. (a) Secret prayer. Prayer is a wonderful thing, and it has accomplished wonders. And among the different kinds of prayer, that the gospel enjoins, and that have been successfully used by Christians, is secret prayer. "When thou prayest," said Jesus, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." What a precious promise! And how precious also are the means to secure its fulfillment! (b) Fasting may also be classed among the private means of grace. It is true, it must not necessarily be confined to privacy. It may also be a public means. But we notice it here under the head of private means of grace. "When thou fastest," said our Redeemer, "anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." And what shall the reward be? Whatever else it may be, it will be "grace to help in time of need."

Now, dear readers we have tried to explain and point out to you the means of grace. We have not mentioned all. Other things might have been named. We would further remark, that the faithful performance of every duty, may become a means of grace. The talent improved becomes multiplied. The grace that is not received in vain, will be increased. Then as we are saved by grace, if we are ever saved at all, we hope our readers will appreciate the great importance of the means of grace, and the absolute necessity of making a proper and diligent use of them, and act accordingly. And remember, if we would obtain grace, the means must be used. God has provided grace, and also means

by which it may be obtained. So "all things are ready." And "great grace" may be upon us; but the means must be used. Do not mistake the means of grace, for grace itself, and think because there has been a formal observance of the means, we have the grace. What we do we must do "heartily," and in faith. When we are sick, we are not satisfied by simply taking the medicine prescribed, but we want to feel well. So the grace of God, if we have it, will make us spiritually well—strong, holy and happy. And if these results do not follow the use of the means of grace, we may conclude they have not been properly used.

THE press of business at the commencement of the year is such that we find it almost impossible to give due attention to all our patrons and correspondents as soon as we would like to do, or as they expect us to do. We must ask the indulgence of our friends, and we will attend to their wants as soon as we possibly can. Some mistakes will also be likely to occur. Where such is the case, if our subscribers do not get their papers in a reasonable length of time after they send in their names, they will please drop us a postal card, or give us information in some way. We shall with pleasure correct all mistakes.

Hymn Books.

We are out of Hymn Books just now, but will have a supply in a short time. We have a number of orders on hand, and will fill them as soon as possible. Those having sent orders, seeing this, will understand why their orders have not been filled.

Almanacs.

We still have a good supply of Almanacs on hand and shall be pleased to receive further orders from the Brethren for them. Every family of the Brotherhood should have one.

Back Numbers.

We have printed a large edition of the numbers already issued, and can supply our new subscribers with back numbers. If any of our subscribers have failed to get all the numbers already sent out, and will let us know, we shall be pleased to send any they have failed to get.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notes of Travel.

DECEMBER 30th, 1874.

Brother James :

I left home on the 27th of November, and attended a church meeting at Shook Corner, Huntington county, Indiana, on the 28th. Preached at the same place Sunday night, the 29th, and held a collection in behalf of the Kansas sufferers. Received about thirty dollars, to be credited to the Clear Creek Church.

From here I went to Roanoke, same county, and attended a meeting. Held a collection for the Kansas sufferers, and received fourteen dollars. From thence I took the train for Stark county, Ohio, and stopped with my uncle, old brother Christian Welty, nine miles south of Canton, and held four meetings in company with brethren Kaler, Swinehart and Longanecker, in meeting-house called Zion.

From this place I was conveyed to Canal Dover, in Tuscarawas county, Ohio, by brother John Kaler. From there I walked three miles west, on the Shanesville road, to my two brothers-in-law, Joseph and George Smuts. I stopped there three days, and held two evening meetings, and again held a collection in behalf of the Kansas and Nebraska sufferers. I received nine dollars and twenty five cents.

From this point I was conveyed to Rogersville, in the western part of the county. Stopped there from Saturday until Monday, with my friends. Held two meetings in the village. Held a collection, and received thirteen dollars and fifty cents. From thence I was conveyed to brother John Burger's. Stopped in that neighborhood three days. Held three meetings at the Sugar Creek meeting house, and held one collection, and received thirty-five dollars and ninety cents.

From this place I was conveyed to near Fredericksburg, Holmes county, and stayed over night with brother Josiah Hostetler. Next morning I took the train to Orrville, on the Pittsburgh and Ft. Wayne Railroad. From thence I went to Fort Wayne. From there I went to Huntington. From thence I was conveyed to Sugar Creek, Whitley county, Indiana, and attended church meeting on Saturday. Preached Saturday night, and Sunday, morning and evening. Held a collection and received thirty-one dollars. I then took the train for home, and arrived there Monday evening, safe and sound. I found my family well. I enjoyed good health all the while I was

gone. Thanks to God, for his kind favor. In this visit I was absent three weeks and four days, and visited many friends whom I have not mentioned in this article. They all treated me very kindly, for which I return them all my heart-felt thanks.

I will now make a statement how I distributed the money collected, which amounted in all to one hundred and thirty three dollars and sixty-five cents :

S. C. Stump, Falls City, Nebraska, I gave \$44 00.

Solomon Stump, Phelps County, Missouri, \$31.00.

Jacob A. Truby, Republic County, Kansas, \$30.00.

Susan Arbaugh, Morris County, Kansas, \$28 00.

For postoffice orders and stamps, ninety-two cents.

Fraternally yours,

D. M. TRUBY.

La Grange, Ind.

A Suggestion.

DECEMBER 25, 1874.

Dear Editor:—

Since last April I have been in the great West. Four months passed in California, two in Nebraska and Kansas, and the last two in this state, Illinois.

It has been my fortune to see many things and to learn much of which otherwise I would have been ignorant. I have been made aware too, that we can only truly understand material things by coming in contact with them through our senses. Not more than one sees the world with the same eyes. My previous impressions were from reading and study, and I have learned how inferior they are to those formed from observation.

By traversing the American Continent, much of the wealth and grandeur of God's creation is seen. The soul must be gross that cannot discern God in rivers, plains and mountains, and do humble reverence to Him.

But it was to write of other matters that I took up my pen. It seems to me that our periodicals should give more church news than they do. A column of paragraphs, such as are given in many newspapers, would do much to supply what is needed. We are creatures of flesh and blood, as well as of faith, and an abundance of items of both body and spirit, would increase brotherly love and zeal for the church.

We are a distinctive and "peculiar" people, scattered over many states, hence each little branch should be known by the entire body. Families leave the homes of their childhood, and the roof under which they first heard the gospel preached to live in a new country. They are eager to hear whatever occurs in the old church, while many there will long remember the distant ones.

Events are constantly occurring in each church that is of vital interest to mem-

bers and would be read where ever the *Companion and Visitor* is taken. True, the correspondence published in our papers does in a measure supply the want, but too often these letters are expanded too much, the matter which should be related in a brief paragraph being spread over a column. Brother Moomaw's letter, though containing faults enough, is the best of the kind that I have seen for a long while. I know that too much can be expected of editors, but I think that a skillful journalist, if he had time, could glean enough matter to supply an interesting column of news each week.

As you bid me write freely whenever I wanted to, I have done so in love.

Your brother,

D. ELMER WOLF.

Mt. Morris, Illinois.

Notes of Travel.

DECEMBER 30th, 1874.

Brother James :—

I left home November 10th for a second trip west, and arrived at Lost Nation, Clinton county, Iowa, November 13th, at the house of brother John Gable. We made our home with brother John until December 4th. During this time we had attended nine meetings, mostly well attended and good order prevailing.

I left Davenport, Iowa, December 7th, for home, via Chicago and Pittsburgh, arriving at home December 9th. I found all well, for which we praise the Lord. We are very thankful for the kindness shown us by the brethren and sisters and friends while with them in Iowa.

I would further say to our friends with whom we have been on our former trip, that if the Lord is willing, we intend to make this our home in the spring, having made purchase of a farm at Lost Nation town, Clinton county, Iowa, believing that our services in this district is needed. The district is large, and the labor abundant.

Dear brethren, sisters and friends, a word in regard to the Kansas and Nebraska sufferers. Let each one respond liberally, as the Lord has blessed him or her, for the calls that have been made require prompt action on our part. Let every church come promptly to their relief.

In my travels I have seen many things that caused tears to flow, when we were permitted to behold such a bountiful country and at the same time witnessed so much poverty in many families. May the good Lord open the heart of every one that may see these few lines, and lead them to respond liberally. We have made their wants known wherever we have been traveling, since we left them, and we have been informed that aid has been sent already.

Brethren, keep the door of mercy and relief open! The winter is long! "The

poor ye have always with you," and you can do them good whensoever you will. And further, the Saviour says: "In as much as ye have done it unto the least of these my brethren, ye have done it unto me." May the Lord bless us with willing minds, and give us grace to live out the principles and doctrines of Christ in deed and in truth, is the prayer of your weak servant in the Lord.

Fraternally yours,

ISAAC BARTO.

Millerstown, Pa.

From Iowa.

NOVEMBER 23rd, 1874.

Brother Quinter:

By your permission, I will say a few words to the Brethren in general.

As many brethren are changing their Eastern homes for homes in the West every year, and in making that change they desire to better their condition in some way; to such as are contemplating a change, or have a desire to come West to locate, I would say, brethren, call and see our country before locating elsewhere. Our land is cheap compared with the land in the East—wild land, and there is an abundance of it yet. It ranges from \$8.00 to \$15.00 per acre, on ten years time, at six per cent. interest per annum, and four years before any part of the principle is required.

The above terms apply more particularly to the railroad land, notwithstanding some speculators give the same terms. We have a deep rich soil, producing all kinds of grain and vegetables abundantly. Good water in abundance; very healthy; ague almost unknown. On our uplands there is a considerable amount of timber for fencing and fuel. Stone coal in any quantity desired, and not very far to haul it. Fruit is raised to some extent. In a few years there will be an abundance of apples, cherries and all kinds of small fruit. Some orchards are now in bearing condition.

The winters in this section of Iowa, are dry, no rain falling from November until March or April, and not much snow. Roads generally good in winter. I like the winters here much better than in Indiana. We have good society. There is an organized church of the Brethren here, numbering about eighty members, with brother Christian Harader as our elder.

Now, Brethren, any desiring further information in regard to our country, will please address the undersigned, and I will give all the information I can. I am informed by one of the principal land agents, George C. Beam, of Red Oak Junction, Iowa, that land is being taken up faster now than at any time since he has been agent. All kinds of crops are good in this county, (Montgomery,) this season; no grasshoppers nearer than one hundred miles, to my knowledge, to do

any harm. May the good Lord bless all the dear brethren and sisters everywhere, with heaven's choicest blessings, is my sincere prayer.

Your brother in Christ,

N. C. WORKMAN.

Sciola, Iowa.

Book Notice.

"*Trine Immersion Traced to the Apostles*," has for sometime been out of print, and, up to the present date, we have been unable to fill orders, though they are steadily coming in. The demand for the work, even at this time, seems to be nearly as great as when the book was first published; which of itself, is proof that the work is generally sanctioned by the Brotherhood. That the work is doing good, we know from the many testimonies received at this office. We could fill several pages of the *Companion and Visitor* with them, many of which are quite interesting.

To accommodate those yet desiring the work, and at the same time, help to maintain and establish the practice of the Brethren, we have concluded to publish another edition, which makes the *third* edition that the book has passed through in a little more than two years. The work is now in press, and will be ready for delivery soon, and we hope that all those desiring the book, either for reading or general distribution, will send in their orders immediately. The price will be, as heretofore: 1 copy 25 cents; 5 copies \$1.10; 10 copies \$2.00. Churches or members wishing to purchase them by the quantity, for general distribution, and will take 25 or more copies at a time, can have them for 12 cents per copy. Bear in mind this is for *gratuitous* distribution only. For the above prices, the work will be sent postpaid.

"*Campbellism Weighed in the Balance and found Wanting*," is a tract of 16 pages containing a sermon in reply to Elder C—. In this work the author has pointedly contrasted some of the modern religious practices with primitive Christianity, and at the same, showing up some of the superior claims of the Brethren's practice. Sent postpaid, on the following terms: 2 copies 10 cents; 6 copies 25 cents; 25 copies \$1.00; 100 copies \$3.50.

As many readers of the *Companion and Visitor*, have not a list of our works, and are making inquiries about the price, etc., we will here append a list with price annexed:

"*Historical Chart of Baptism*," 50 cents.

"*Perfect Plan of Salvation*," 15 cents; 2 copies 25 cents; 10 copies \$1.00.

"*Origin of Single Immersion*." By Elder J. Quinter. 2 copies 10 cents.

"*The Last Supper*." A picture of Christ and his apostles. 15 cts.

We cannot too warmly express our gratitude and warmest thanks to the brethren and friends, who have taken

such an active part in purchasing and distributing our works. In this way, thousands have been reached, and there are yet millions more who should know and understand the gospel in all its primitive purity. There are multitudes of men and women, who will not attend preaching, that can be reached with books. The eye can be had when the ear is closed. Oft times you can send books and tracts where you cannot send a preacher. A certain writer says: "Books are like bomb shells—they can be thrown over walls whose gates are closed." You may fail to induce a neighbor to attend meeting, but give him a little book and he will not only read it, but lend it to his friends, and by so doing, may save both himself and others. A few dimes properly applied, may be instrumental in saving a soul from hell and hiding a multitude of sins.

We have never yet asked for donations to our Tract Department, but still they will come from those who are much interested in our work, nor neither do we now intend to ask for any, but simply offer a suggestion or two to those who have means that they wish used in forwarding the cause of Christ. Those sending donations should state distinctly in what way they wish me to use their gifts. We have two ways of applying them:

1st.—The Printing Fund; i. e., to pay for the printing of books and tracts. The more of this fund we have the greater number and varieties of books and tracts we can keep on hand, so as to supply the general wants of the Brotherhood.

2nd.—The Distributing Fund. This is to be used in the gratuitous distribution of books and tracts in the parts of the country where the doctrine and practice of the Brethren are not very generally known.

We have many calls for tracts for distribution, from members who are too poor to pay for them, which our limited means will not enable us to supply. Of this class we have an important request from Washington Territory that ought to be attended to. Also, another from one of the leading cities of Kansas, where there are but two old members, whose son has created quite an inquiry about the Brethren by purchasing a few dollars worth of our books, which he says have been read and handled by the people till they are about worn out, and then comes a request for works to be distributed. These are only a few of the many coming to this office.

We will aim to give notice, through our papers, of our works as we publish them. This we are requested to do by many who feel anxious to read the works we have in course of preparation.

Sums of \$2.00 and over, would better be sent by postoffice order, draft, or have letter registered.

Address,
J. H. MOORE,

Urbana, Champaign Co., Ills.

Letter From Bro. Beer.

WARNOCK, OHIO. }
December 9th, 1874. }

Editor Companion and Visitor:

My last communication was dated, Cameron, West Virginia, November 28th. On that day brother A. Wise and I went to brother M. Pyles', Marshall county, West Virginia, a few miles southwest of the southwest corner of Pennsylvania. On that evening we had a meeting in the M. E. meeting-house at Germantown, a small village on Rocky Run. Next day, Sunday, at 11 o'clock, also on Monday at the corresponding hour, we had meeting at the same place.

On Sunday evening, brother Wise preached at the Carney school-house, about three miles distant, and I at the house of brother Pyles. On Monday evening we were at the Miller school house, and held forth the truth there. And on Tuesday evening we again had meeting in brother Pyles' house. Our meetings in this neighborhood were held at different places by request to accommodate such as could not otherwise attend.

On Wednesday and Thursday evenings we had meetings at the Carney school-house, in Wetzel county, West Virginia. On Thursday at 11 o'clock, and on Friday at 10 o'clock we met at brother W. Wade's at the mouth of Knob Fork. Here, on Friday, a dear sister was received by baptism. Others expressed their purpose to unite with the Lord's people. There was considerable interest manifested at the different points mentioned in this report; and we were sorry to leave, but we had to do so in order to meet other engagements. On Saturday we reached brother Wise's home in Greene county, Penn'a, and preached in their school house on Sunday.

On Monday, December 7th, brother Wise and I took the train at Cameron, West Virginia, for Warnock, Belmont county, Ohio, where we arrived safely at nightfall. Here we inquired after friend David Snyder, and were informed that he lived nearly two miles distant. Our informant directed us on our way and kindly proffered us the use of his lantern, which we gratefully accepted. In due time we arrived at the house of our friend, where we were received and welcomed, and where we are now lodging.

Friend David Snyder and his wife were raised in Somerset county, Penn'a. He is elder A. P. Snyder's son. They came to this place in the spring of 1855. They live on the line of railroad known as the Central Ohio division of the Baltimore and Ohio Railroad, about fifteen miles west of Belaire. Belmont county, contains about 560 square miles, and in point of wealth, ranks eighth in the state. Here, near the middle of this county, our friends are very comfortably situated,

with one exception. I here refer to the want of church privileges. They hold the faith of the Brethren, but we have no organization here, and, in fact, we have never had meetings here. This tells us again that we need a more general and extensive system of evangelization; and we both pray and hope that the day may soon come when we shall have it. This evening we expect to have our first meeting here. It will be in a Presbyterian meeting-house at Warnock. We do not know how long we may remain here, as circumstances must determine. Brethren, pray for us. More anon.

So far I had written, but as the foregoing did not appear at the time intended, I subjoin this

CONCLUSION OF MY REPORT.

Our first meeting in Ohio was in the evening of December 9th, 1874. We had very good attendance, and these people gave unusual attention to the word spoken. We had six meetings in this vicinity—five in a Presbyterian meeting-house at Warnock, and one, Sunday, 13th, at 10 o'clock a. m., at friend (now brother) David Snyder's house. At first our friends seemed to have a reluctance in granting us the use of their house, as but few of them knew anything about the Brethren's faith and practice. After a few meetings, however, they seemed to become deeply interested, and they manifested a very warm feeling toward us.

On Sunday, brother David Snyder and sister Susan, his wife, were baptized "in the name of Jesus Christ, for the remission of sins." Quite a number of spectators were present; and it was evident, from their quietude and solemnity, that many of them were deeply impressed with the scene. Our last meeting at Warnock was on Sunday night. It was hard to leave these dear people, who attended so regularly and listened so eagerly; and it was all the harder, when a number of tearful eyes invited us to remain.

On Monday morning, December 14th, we were taken to the station by brother Snyder, where we gave him the parting hand. As trains did not connect at Benwood, West Virginia, we ran to Wheeling, four miles above on the Ohio River, where we spent most of the day in sight-seeing. In the evening we took the train to Cameron; and then walked about four miles to brother Wise's home, here we found all in usual health.

I remained with the Brethren in Greene county, principally at their meeting-house on Wheeling Creek, until Monday, December 21st, when I bade them farewell. During the week spent among these brethren, we had some refreshing seasons from the presence of the Lord. We had eight meetings which were well attended.

I will not burden your columns with an account of my trip homeward, which

would be of interest to but very few; but I will sum up as follows: I left home on the 10th of November and reached home again, thankful to find all well, on the 23rd of December, having been absent about forty-three days. I preached forty sermons. Brother A. Wise was my companion and co-laborer, whose company I much enjoyed; who also preached several times. We had the pleasure of receiving three souls into the church, and the satisfaction of knowing that many good impressions were made, which we trust will remain to the glory of God. I made the acquaintance of many brethren and friends, whom I shall long remember. Everywhere I was the recipient of kindness, for which I shall ever feel thankful. Here I feel like acknowledging the reception of a gift, in the form of a bed-quilt. It was presented by brother A. Wise in behalf of his wife, daughters and daughters-in-law, (all sisters,) who with their busy hands made it while I was with them. It was donated as a token of their appreciation of my humble labors, and of sister Beer's self-denial. They have our thanks.

I leave the result of our labors with the Lord, praying that his name may be glorified, and that much good may follow. I may at a future time give some practical reflections and suggestions in relation to our Home Mission.

Fraternally,
J. W. BEER.

Meyersdale, Pa.

Acknowledgment.

Brother Quinter:—

Acknowledge through your paper the receipt of the following amounts from the different churches, for the relief of the Kansas and Nebraska sufferers:

Green Spring Church, Ohio, \$40.00; Black Swamp Church, Ohio, \$15.00; Elderton, Armstrong County, Penn'a, \$12.20; Snake Springs, Bedford County, Penn'a, \$40.00; Maple Grove, Ashland County, O., \$12.85; Monticello Church, Ind., \$9.00; Green Tree Church, Montgomery Co., Pa., \$60.00.

In behalf of the suffering people, we thank the brethren and friends for their timely assistance. It will certainly alleviate much suffering. May the Lord continue to move the hearts of his people with compassion for the needy.

Yours in love,
C. L. KEIM, Treas.

Notice.

JANUARY 4th, 1875.

The brethren will please not send any more money orders in my name, for the relief fund, as I am chosen one of the traveling evangelists, for the purpose of spreading the gospel in Northern Missouri and Southern Iowa. I shall, therefore, be from home after the 7th of January, 1875, perhaps, until March. As

no one can lift the orders only those to whom they are payable, they will lie dead until my return. Send all monies, either by draft or otherwise, to C. Forney or C. L. Keim.

JOHN FORNEY, SR.

Falls City, Neb.

MARRIED.

By the undersigned, at his residence, November 29th, 1874, in the evening, Mr. ANANIAS LIVENGOD and sister SABINA ENFIELD, both of Ellick township, Somerset county, Pa.

JONATHAN KELSO.

At Salisbury, Pa., December 29th, 1874, at the residence of brother Silas Livengood, by the undersigned, brother A. D. BEACHY to sister MARY E. WALKER.

S. C. KEIM.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Cerro Gordo church, Macon county, Illinois, November 8th, sister SUSANNAH, wife of brother Solomon Eby, aged 63 years and 5 months.

The subject of this notice emigrated from Cumberland county, Penn'a, with her sister in the spring of 1857. She was a daughter of David Nickey of the above named county. The funeral was preached by the writer and others.

JOSEPH HENRICKS.

Near Lacona, Warren county, Iowa, August 31st, brother JACOB J. SHUPE, aged 69 years, 10 months and 13 days.

His disease was palsy. He was anointed with oil "in the name of the Lord." He was the father of eight children (one of whom preceded him in death,) and thirty-two grand-children, and one great-grand-child. He was a faithful brother and served the office of deacon for many years. Thus sister Cynthia A. Shupe was called to part with her Christian husband, the children with a kind father, deeply feeling the loss of him who has cared and provided for them many years. May the Lord in mercy remember them and sanctify their loss and sorrows to their eternal interest, that they may meet in the kingdom of heaven with unending joy, where the sad hour of death never comes. Funeral services by brethren G. R. Baker, D. Sink and J. Beard, to a large assembly of sympathizing people, from Job 14:14.

Also, in same district, April 30th, brother SAMUEL CRUMRINE, of lung disease, aged 68 years, 5 months and 28 days.

His wife died two years previous to his death, with brain fever. They were faithful members of the church about twelve years. The parents of ten children (five died previous to them,) and one great-grand child. Sister ELIZA CRUMRINE was aged 55 years, 11 months and 21 days. Their bodies were both followed to their resting place by their children and a great many friends. Funeral services by the above named brethren and brother S. Garber, to a house full of hearers, from the following words: "What is man, that thou art mindful of him, or the son of man, that thou visitest him."

NATHAN MILLER.

In the Panther Creek church, Woodford county, Illinois, November 22d, of diabetes, sister LEANNAH BROWN, wife of brother D. S. Brown, aged 57 years and 19 days. Funeral discourse by brother John Metzgar to a large congregation of sympathizing friends and neighbors.

The subject of this notice was a daughter of Thomas Robinson, of Roanoke county, Virginia, where she was born, raised and married to David S. Brown. Not long after her marriage she became a member of the church; was a member up to the time of her death, about twenty-seven years. She was confined to her bed about three months, and at times suffering severely, all the time wearing away, she was not unmindful of her duty, but called for the elders of the church and was anointed. She was conscious until within a day or two of her death, when she gently breathed her last. As a wife she was a helpmeet indeed, a kind mother and a good neighbor. She leaves a husband (a brother) and eight children (three of them members) to mourn the loss of a dear wife and mother.

R. GISH.

[Pilgrim please copy.]

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Emma A Miller 3 20; Cath Smithson 17 50; Val Blough 18 00; J W Metzger 1 60; N F Underwood 1 75; Jacob Mohler 5 13; G A Nickel 1 60; A Burkholder 3 30; Jno Price, sen., 1 60; J M Bowman 3 20; S C Keim 1 50; Aaron Brower 1 70; A Breniser 1 60; Jno Garber 4 80; W F Murry 1 80; A Younce 41 75; J B Switzer 3 20; Jno Diehl 8 00; D Brower 6 40; J Y King 3 30; E Newcomer 13 71; S Porter 1 60; F Annon 1 60; Sarah P Funtz 1 6; W R Deeter 17 50; Polly Miller 1 60; J Souafrank 1 70; R B Beard 6 00; Mary A Crumpacker 1 60; H Musselman 23 04; J M Yoder 50; D A Hufford 3 00; B Musser 17 60; S Garber 1 60; M Hohl 3 30; D N Snyder 1 60; L Stephen 4 50; J Mishler 12 00; D Heckman 5 55; Mary R Charles 3 20; J J Hoover 3 20; J Fahruey 8 00; Rob Smutz 7 15; J R Nisewonger 8 00; L Miller 4 80; G W Shively 3 30; Jno Wise 15 00; S Swihart 4 35; J D A Milne 6 40; M Witter 1 70; J W Parsley 2 50; D Rothrock 1 60; Eliz McBride 1 80; C Sauer 22 00; I Frantz 6 00; Rebecca Woolverton 4 80; Jac H Longanecker 16 45; J Lesh 14 15; M Row 15 15; J R-plogie 1 60; W F Neal 1 7; D Helser 3 30; J K Beery 1 60; M Kirkpatrick 1 50; Mrs Maggie Ringler 1 50; E Nearhoof 8 65; J H Dale 1 00; W B Himes 1 50; S Book 1 60; J Studebaker 4 80; G M Lutz 3 00; Louisa A Engle 6 40; A Whitner 3 62; Moses Miller 2 90; M M Bashor 1 75; Mary A Burger 1 60; Phebe E Uilery 5 93; Mary J Condry 1 60; Dr C Bomberger 3 30; J Huntington 1 00; J K Smith, M. D., 4 32.

"A Drop of Joy in Every Word."

FLEMINGTON, Hunterdon Co., N. J. }
June 26, 1874. }

Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir:—It is with a happy heart that I pen these lines to acknowledge that you and your Golden Medical Discovery and Purgative Pellets are blessings to the World. These medicines cannot be too highly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, limbs

and face. I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to day I am in good health, all those ugly ulcers having healed and left my skin in a natural, healthy condition. I thought at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. God's blessing rest on you and your wonderful medicines is the humble prayer of

Yours truly,
JAMES O. BELLIS.

When a medicine will promptly cure such terrible eating ulcers and free the blood of the virulent poison causing them, who can longer doubt its wonderful virtues? Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recommending it to cure every disease, nor does he so recommend it; but what he does claim is this, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable or mineral. The Golden Discovery is warranted by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples and Eruptions, also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck, Legs or other parts, and all Scrofulous Diseases of the Bones, as White Swelling, Fever Sores, Hip Joint and Spinal Diseases, all of which belong to Scrofulous diseases.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,

J. S. FLORY,
49 2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
35. Polo, Ills.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. METERS.
21-4f. Donegal, Pa.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, FEB. 2, 1875.

Vol. II. No. 5.

Selected for the COMPANION.

Sinner's Warning. L. M.

JOHN R. NISEWONGER.

While watchmen blow the trumpet round,
Come listen to the solemn sound;
And be assured there's danger nigh.
How many are prepared to die?

Come old and young, come rich and poor,
You'll all be called to stand before
The God who made the earth and sea,
And now proclaims his majesty.

Will you, preferring foolish toys,
Deprive your souls of heavenly joys?
And will the call you hear to-day,
Be slighted still and pass'd away?

Your day of grace will soon be o'er,
When gospel truths you'll hear no more;
The coffin, earth, and winding sheet,
Will soon enclose your frames complete.

Then while your friends walk by your tomb,
And see the grass around it grown,
They'll raise a sigh, and think you gone
To lands from whence there's no return.
Oran, Ohio.

For the COMPANION and VISITOR.
God in Afflictions.

No. 1.

In endeavoring to write on the above subject, I will review, revise, and correct some of my former attempts on a somewhat similar subject, namely: the peculiar benefits that may be derived from being afflicted; by which I might include, not only bodily afflictions, but trouble, distress, sorrow, temptation, adversity, and persecution, from whatever cause they may originate, ever keep-

ing this in view, that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job 5: 6. Who knows but that the hand of God may be in it, to draw them more effectually from the transient and perishable things of this world and life, to woo them by his loving-kindness, his amazing love and mercy, in and through Jesus Christ, to fallen humanity. That afflictions of some kind or other, (and God in his all-wise providence knows what is best calculated to work for our good in the end,) are as necessary for our spiritual welfare, as the bread we eat is to nourish and sustain the natural life of the body is what I will try to make appear and illustrate. We naturally shun affliction. It is not desirable nor pleasing to the flesh, but now, since man fell from his original state of innocence, friendship and communion with God, he is a sinner by nature, and under a curse, from which, through repentance and conversion to God, he is again reinstated into his favor and friendship. He then has a warfare, "for flesh lusteth against the spirit, and the spirit against the flesh," hence in this warfare, a life of labor and sorrow, &c., has become a necessary consequence, and is a restraint on sin, converting the curse into a blessing.

I will commence with the Patriarchs, who were greatly benefited by afflictions, especially Jacob, Joseph, and his brethren. When Jacob, in search after peace and all alone, first became acquainted with God, at Bethel, in the vision of the ladder, the Lord said unto him, after renewing the covenant promise, "And be-

hold I am with thee and will keep thee in all places whither thou goest," so that every event in his eventful life shall work together for the best, for his spiritual welfare and advancement. And his was also St. Paul's experience. He says, "For we know that all things shall work together for good," &c. Rom. 8: 28. This includes all believers. But this exalted privilege did not exempt Paul from great trials and afflictions in the flesh, neither will it exempt you nor me, dear reader, if true believers, though perhaps we may not suffer one tenth part as much as Paul did, at least for righteousness' sake; yet he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. To follow Jacob, we find that God did, according to promise, "go with him and keep him," so that everything in respect to his life seemed to prosper in his hand. But this did not exempt him from trials and temptations, for they rather increased, being frequently disappointed and called upon to endure great hardship: "In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes." Gen. 29: 25; 31: 40. But we find that in his pilgrimage, he not only met the approbation of God, but also the ministrations of angels to encourage and strengthen him on his way. But did this exempt him from great pending trials? No, for they were still accumulating, he had just been delivered from one enemy and difficulty, but there was apparently, another greater obstacle in the way: "then Jacob was greatly afraid and distressed."

How unworthy he felt in view of past mercies, and how very dependant upon God in his then pending trial. His supposed enemy with his army was approaching, and meet him he must. How liberal he was with his wealth, if possible therewith to appease him. But he had still in reserve a better and surer way to subdue and appease his enemy, so as to meet him peaceably, namely, the sure mercies and promise of God: "And the Lord said unto Jacob, return unto the land of thy fathers and to thy kindred, and I will be with thee," Gen. 31: 3; which promise he now laid hold of and pleaded, wrestling with God in prayer until the break of day, and most glorious was his victory achieved. "Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God and with men, and hast prevailed," Gen. 31: 1-23, &c. Israel prevailed through the redemption purchased by Christ. Paul says, "Who shall separate us from love of Christ? Shall tribulation, or distress, or persecutions, &c.? Nay, in all these things we are more than conquerors through him that loved us." Rom. 8: 35-37. And in reference to affliction the prophet says, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." Isa. 63: 9. Though this prophecy was not yet written, it was realized by Israel in his afflictions. Oh, how consoling and sustaining it is for every believer and lover of Jesus to have and realize such a sympathizing friend! "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 2: 18; 4: 15. But this exalted privilege of Israel did not exempt him from great trials and afflictions, for, even along with the great blessing received, like Paul, there was given him a thorn in the flesh. "He touched the hollow of his thigh, and Jacob's thigh was out of joint, as he wrestled with him," which temptation and affliction in the flesh he had to feel and endure, being needful and for his good, else it would not have been given to him. It proved "as an anchor to the soul, both sure

and steadfast." Seeing "Through manifold trials and temptations, that the trial of his faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, in the end." 1 Pet. 1: 6, 7. "Although the fig tree shall not blossom, neither shall fruit be in the vine, &c." As under a seemingly adverse and frowning Providence, Israel exclaimed, "All these things are against me," when they were only preparing him more fully to appreciate future happiness and joy. How cheerful he went down into Egypt, especially when on his way God spake unto him in visions of the night, and said, "Jacob, Jacob, fear not to go down into Egypt: for I will go down with thee, and will there make of thee a great nation, and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes." Gen. 46: 2-4. And when the time came that Israel must die, he calls his sons together to bless them, and while under a spirit of prophecy he exclaimed, "I have waited for thy salvation, O Lord." Gen. 49: 18. What he had waited for so long in humble pious hope, is brought nigh to cheer him in his last moments. D. N.

Welsh Run, Pa.

Rights of Children.

The first right of every child is to be well born; and by this I mean that it has a right to the best conditions, physical, mental, and moral, that it is in the power of the parents to secure. Without this, the child is defrauded of his rights at the outset, and his life can hardly fail, of being a pitiful protest against nature's broken laws. Good health, good habits, sound mentality, and reverend love should form the basis of every new life that is invoked. The mother who gives herself up to morbid fancies, who considers her health an excuse for petulance and non-exercise of self-control, proves herself unworthy of the holy office of mother, and ought not to be surprised if she reap, at a later day, the bitter harvest of her unwise sowing.

Second in importance to none, as a means of securing the happiness and best good of childhood and youth, is the right to be taught obedience. It is easy to submit to what we know is inevitable, and, to the little child, the

requirement of the parent should be law without appeal. The tender, immature being shut in by the unknown, where every relation is a mystery, and every advance an experiment, has a right to find itself everywhere sustained and directed by the parent. It should not be tempted to resistance by laws that are imperfectly enforced, nor subjected to the injurious friction of discussion by having a long list of reasons given for every requirement. The habit of obedience to the parents may be formed before the child is two years old; and this is a necessary precedent of obedience to law, the next stage of a true development.

The child has a right to employment and the free use of its faculties. "What shall I do?" is the plaintive wail of many a little one imprisoned in rooms where everything is too nice to be played with, and among grown-up people who cannot endure noise. "Sit down and keep quiet," is too often the impatient answer—an answer which I never hear without an indignant mental protest. I admonish you, father, mother, guardian, into whose hands God has committed the sacred trust of a child's life, be careful how you betray it! Beware how you hinder a soul's development by a selfish seeking of your own convenience!

Absolute reliance on the love of the parents, faith in their wisdom that forbids doubt, are indispensable conditions of a healthy and happy development. They constitute the fertile soil and genial atmosphere in which all beautiful human affections bud and blossom. "Father does what is right," "Mother knows better than I," are the instinctive utterances of a child whose life and education have been rightly begun. That these utterances are not oftener heard, is a severe commentary upon our methods, a sad indication how much the rights of children have been neglected.

The child has a right to ask questions and to be fairly answered; not to be snubbed as if he were guilty of an impertinence, nor ignored as though his desire for information were of no consequence, nor misled as if it did not signify whether true or false impressions were made upon his mind. He has a right to be taught everything which he desires to learn, and to be made certain, when any asked-for information is withheld, that

it is only deferred till he is older and better prepared to receive it. Answering a child's questions is sowing the seeds of its future character. The slight impression of to-day may have become a rule of life twenty years hence. A youth in crossing the fields dropped cherry-stones from his mouth, and at old age retraced his steps by the trees laden with luscious fruit. But many a parent whose heart is lacerated by a child's ingratitude might say:

"The thorns I bleed withal are of the tree I planted."

To answer rightly a child's questions would give scope for the wisdom of all the ancients; and to illustrate needed precepts by example would require the exercise of every Christian virtue.—*Victoria Magazine.*

For the COMPANION and VISITOR.

The Missionary Cause.

The language of the great commission given by our Lord, indicates how near the missionary cause lay to his heart, and how earnestly he desires that his salvation should be known unto the ends of the earth.

If I were an ambassador, and stood on the watch-walls of Zion, I should feel more disposed to personal effort and pecuniary sacrifice for this noble enterprise.

"Go ye into all the world and preach the gospel to every creature." The glorious effects of the message of the gospel of glad tidings, when believed, are pardon to the guilty, purity to the polluted, and deliverance to the enslaved. It declares that "God was in Christ, reconciling the world unto himself, not imputing unto men their trespasses;" that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is summarized in these words: "He that believeth and is baptized shall be saved;" not because baptism is as indispensable as faith, for "By grace we are saved through faith," but because wherever faith is genuine, it will lead to that open confession which is made in baptism. The adverse side of this message of good news is, "He that believeth not shall be damned." The gospel presents an alternative to men, and leaves them to make their choice. This gospel is to be published over all the

world, because all men as sinners, need it, and because it alone can meet their case.

One of the earliest effects of sin was to make one say, "Am I my brother's keeper?" But the first effect of the gospel is to make every one who accepts it, responsible for the presentation of its terms to his fellow-men. The duty of publishing these glad tidings rests on every believer in them. This precept was given to the disciples as such. It then term it on these grounds, the apostles' commission, but that does not mean, if I understand it right, that it is to be restricted to the apostles, or office bearers of any sort in the church. It is addressed, if I understand aright, to all believers; for the law is, "Let him heareth say come."

The above remarks I have hastily written. And though I am not yet a member of the church, nor have I felt the transforming power of the gospel, I am very thankful that God has endowed me with a talent capable of understanding his word, which I hope may at some future day be the means of making me ail that I should be, namely: a new creature in Christ. I know that "In a little while he that shall come will come, and will not tarry." And as the gospel is designed to prepare men for the coming of the Lamb, and we all need a preparation, it should be preached according to the commission, to every creature.

SAMUEL S. W. HAMMERS

Gettysburg, Pa.

A Cure for Trouble.

Many persons attempt to drown trouble in drink. You might as well attempt to drown a fish in a brook. It is the element in which trouble lives and thrives. Others nurse their trouble in idleness. They say, "I don't like doing anything." No doubt about that. The first effect of trouble is to absorb all your energies, and make you feel that all effort is difficult, perhaps useless. But it is effort which cures trouble. Work is the only certain remedy for it. If misfortune has come upon you, work must retrieve it. If sudden calamity has struck you hard, you must strike something else hard, or it will crush you. If you have met with losses, you need all your energies to make them up, and these you cannot have if you lie awake thinking about your troubles.

Every sleepless hour at night takes away half the value of a waking and working hour by day. Do not mope over your dinner, but eat it and away to work again.

Don't spend your breath in telling unsympathizing friends of your misfortunes. Don't disturb your wife by senseless groaning in the night season. Work off your troubles during the day, and you will be certain to sleep them off during the night.

There are some troubles which time only can heal, some, perhaps, which no time can heal, but there is no burden of trouble which will not be made lighter by good hearty, honest work. Try it and see.

And remember that, as most of our troubles are caused by departing from duty and from God, there is no perfect cure for them until we penitently return to Him who "binds up the broken heart," and who, having been himself a man of sorrows and acquainted with grief, knows better than anyone else how "to comfort all that mourn."

"What a friend we have in Jesus
All our sins and grief to bear;
What a privilege to carry
Everything to God in prayer."

—Selected.

For the COMPANION AND VISITOR.

The Catholic Mode of Baptism.

The following mode of baptism used by the Catholic Church, I have extracted from a work written by the Most Rev. Dr. Challoner, of Philadelphia, in 1841. He says:

"Then the priest asks the person that is to be baptized, N. Dost thou renounce Satan? To which the person himself, if at age, otherwise the god-father and god-mother, in his name answers: I renounce him. The priest goes on—And all his works? Ans. I renounce them. Priest and all his pomps? Answer, I renounce them."

On page 38, he says:

"After this the priest asks: N. Wilt thou be baptized? Ans. I will. Then the god father and god mother both holding or touching their god-child, the priest pours the water upon his head three times in the form of a cross, or where the custom is to dip, dips him three times, saying at the same time these words: N. 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' which words are pronounced in such manner that the three pourings of the water concur with the pronouncing of the three names of the divine persons; for the form is to be pronounced but once."

JOHN W. PROVANCE.

Farmington, W. Va.

What Pleases God.

BY GERHARDT.

What God decrees, child of His love,
Take patiently, though it may prove
The storm that wrecks thy treasure here,
Be comforted! thou needst not fear
What pleases God.

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

The truest heart is God's own heart,
Which bids thy grief and fear depart;
Protecting, guiding, day and night,
The soul that welcomes here aught
What pleases God.

Oh! could I sing as I desire,
My grateful voice should never tire,
To tell the wondrous love and power
Thus working out, from hour to hour,
What pleases God.

The King of kings, He rules on earth,
He sends us sorrow here, or mirth,
He bears the ocean in His hand;
And thus we meet, on sea or land,
What pleases God.

His church on earth He dearly loves,
Although He oft its sin reproves;
The rod itself His love can speak,
He smites till we return to seek
What pleases God.

Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God.

Thy heritage is safe in heaven;
There shall the crown of joy be given;
There shalt thou hear, and see, and know
As thou couldst never here below,
What pleases God.

—S. lected.

"Rich as a Jew."

"Rich as a Jew," is a phrase which has become so common that it is an every day expression, just as the old Roman, when measuring a man's wealth, spoke of him as being as rich as Cæsus. We had a conversation with the late Johanas Hopkins a few years previous to his death on the growing wealth of the American Israelites, and there were few men of his day whose judgment on such matters was more sound and safe. Speaking of the Jews of Baltimore, he

said:—I have always found them safe men to deal with; they value their credit more than they do their money, and will make any sacrifice to maintain it. In his banking operations he had dealt largely with them, and found them true to these engagements, and frequently anxious to take up their notes before they were due to save the interest. During the past twenty years the Jews of this country have made rapid strides in the accumulation of wealth, and in many branches of mercantile business they are realizing a pre-eminence that is creditable to their sagacity and enterprise. Men who were at one time wandering over the country under a pedlar's pack, are now at the head of leading mercantile firms, in the West and South especially, and in Texas all the leading business of the country is in the hands of the Israelites. At Saratoga, Cape May, Newport and Long Branch, and all the principal summer resorts, they are to be found every summer in large force, and where they display rich equipages, diamonds and other evidences of wealth, there is an assurance in the mind of the beholder that there is an abundance of stocks, bonds and secure investments behind them. This is not always the case with visitors at these fashionable resorts.

It might be well for the Gentiles to inquire into the causes that enable the Jews to keep on amassing wealth steadily and rapidly. In the Jewish family all are active workers. There are no drones in the hive. Care is taken to train the sons to business habits, and they are reared with the special object of taking position along side of their fathers as soon as their education is finished. We seldom here of a Jew being a drunkard or living beyond his means, or, in other words, living on the money of his creditors. They have no prodigal sons scattered over the world, spending in riotous living the money which their parents have labored to accumulate. It has become with most classes of people, are anxious that the rich men of one age are the poor men's sons of the preceeding age, and that the sons of the rich generally die poor. This however is not the case with the Israelites in any portion of the world. Wealth with them is never squandered, but is always multiplying and increasing. The wealth of the Rothschilds has grown through several

generations. We seldom hear of a Jew investing money in any of the baubles that tickle the cupidity of the less wary investors. He likes a good percentage, but he must also be sure that he is not risking the principal to secure a good rate of interest. In short, neither father nor son ever lives beyond his income, and never wastes money in endeavoring to make a show or to rival his neighbor in equipage or dress until he is amply able to do so without fear of having to ever make a step backward. It would be well for all the world to imitate the Israelites in this particular."
—*Baltimore American*.

This characteristic of the Jews, morality and economy, is by no means overdrawn by the *American*. It is literally true and the Gentile, as well as the so-called Christian world, can and ought to learn lessons of sobriety, economy, and good morality from them. The *American* says: "We seldom hear of a Jew being a drunkard." And I will add: We *never* hear of a Jew being a *murderer*. So well do they understand the law of God; "Thou shalt take no satisfaction for the life of a murderer; he shall surely be put to death," to be the *sin unto death*, that they never commit it. But while good morals and economy are commendable traits in their character, we must deplore their blindness in the Christian religion; but as "blindness in part is happened to Israel, until the fulness of the Gentiles be come in," perhaps it is no fault of theirs.

The Rabbi, Jacob L. Mayer, of the Har Sinai Hebrew Reform Congregation, delivered an address on the Messiah and the Jews, which gives an idea of how intelligent and learned Hebrews all over the world look upon the subject. He said the Maccabees certainly were the anointed of Jehovah, and the blessed sons of God in distinction from all other men, who were simply sons of God. In the gospel of Luke, Adam is called the son of God, and the descendants of Adam, whether good or bad, are naturally sons of God. Men whose lives are beneficial to the world at large, are the blessed sons of God, and all those who, under the government of Supreme Wisdom, are instrumental in the achievement of humane and salutary ends in Israel are, to us a Biblical term, anointed with the Spirit of God, besides being each of them

a Messiah. The Jews of Germany looked upon Napoleon I. as their Messiah, as he had actually saved them from oppressors, and inaugurated the era of freedom among the Israelites in Europe. In the same sense the Rabbi said he referred to the Maccabees as the anointed sons of God in Israel.

The pure Hebrew term, said the Rabbi, is the word *Masheach*, which translated into Greek, is *Christos*, from which, by way of Latin adoption, the English language got its Christ; meaning the anointed one, in Israel, of course anointed in the Jewish spirit and custom, for the development and eventual restoration of prosperity in the Commonwealth of Israel. In this sense, Judah, the Maccabee, was a Messiah, as well as Cyrus, King of Persia, who is spoken of by Isaiah, chap. 45, as a Messiah.

* * He said Moses was the first Messiah, then Joshua, Deborah, Gideon, Samson, Saul and David. Every helper in time of need, was a Messiah in Israel. * * He said they wished for another government; a kingdom of heaven upon earth. Such said he being the feelings and aspirations of the masses, he who was bold enough in the face of the ruling power to proclaim such kingdom—of heaven—would be the long sighed for Messiah. Not a Messiah for the remission of sins, but a strong, powerful, glorious and courageous warrior and conqueror, descended from amidst the princely nations, overthrowing the government of oppression and establishing a heavenly kingdom on earth, the yoke of which would be easy to bear. Such was the Messiah they expected. Here the Rabbi named some who aspired to this Messiahship, and says, Jesus of Nazareth followed them. He also had his adherents among the lower classes, and he also spoke in the sense of his predecessors. He also proclaimed the kingdom of heaven, and preached the same moral and religious doctrines literally, which Hillel had propounded eighty years before him. The lower classes called him their Messiah, son of David to-day, and the next day they exclaimed, Crucify him! and he was crucified. His views were exclusively Jewish; those of Paul of Tarsus, the great Jewish apostle to the Gentiles, were cosmopolitan. The labors of Jesus were, like those of his predecessors, in the

interests of his country; Paul labored for all humanity. Jesus died a Jew, in Judea; Paul died a citizen of the world, in some unknown place. Jesus aspired for the Messiahship in Israel; Paul made him the Son of God among the Gentiles.

The Rabbi said: It is noteworthy that Paul utterly ignores the Messiah of Jesus of Nazareth, whom he proclaims to the Gentiles as the Son of God, while Peter, the apostle to the Jews, never alludes to this supernatural divine worship of Jesus, whom as Son of God, he glorifies as the Messiah of the Jews. The position of the two apostles was different, hence the difference of their ways to treat the subject common to both of them etc. * * He finally concluded by saying: "They do not wait any more for the Messiah of the house of David, the Jews in the North, West and civilized South of Europe. He has come in the person of a Huss, Gutenberg, Luther, Copernicus, Columbus, Heider, Lessing, Dohm, Humbolt, and hundreds of other great men, who were brilliant stars in the heaven of humanity and progressive reform among men, and above all, is the great republic of the United States, the blessed land of anointed ones to Israel, Washington first, and after him the great host of noble men, on the broad platform of freedom, to all and everybody, is respective of creed or position. We flock around the banner of these anointed ones, and endeavor each of us to act in the spirit of messianic truth and love towards all, who as human beings have claims in the blessings of a Messiah."

This being the teaching of this very learned blind leader of the naturally blind Israelites, what religious faith and obedience to the law of God through Christ can be expected from them. The Jew, like the masses, among whom even Brethren are found, believe more than a common education is necessary to qualify a man to preach, or to teach the nations. None are more learned than the Jewish Rabbi; and none more ignorant of the truth than he. A man who can but read his Bible, and reads: ("The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. . . I will raise them up a prophet from among those brethren, like unto thee, and will put my words in his mouth; and he shall

speak unto them all that I shall command him.") knows that this prophet was not Washington the soldier or statesman. And if he reads, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." And reading on: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." etc. He will be slow to believe that either Huss, Luther, or the United States were meant by the prophet who spake as he was moved by the Spirit of God. It was by this law and the prophets with other similar ones, that Paul proved that this Jesus whom I preach, is the Christ; and not by any artificial or of man made education; as many suppose. And if ever Rabbi Jacob L. Mayer is brought to the cross of Christ, it must, and will be done by the Law, Prophets, and Psalms. And not by any education the schools can teach.

D. P. SAYLOR.

For the COMPANION and VISITOR.

**A Drop from the Crystal River
for a Thirsty soul in the
Wilderness.**

BY C. H. BALSBAUGH.

Only a drop my beloved, but welling out from beneath the Throne, it has the freshness of the Eternal Fountain, and may quicken thy soul and turn thy Rephaim into an Elin.

Sin is a dreadful evil. It has wasted the ranks of heaven, populated hell, and blighted the earth. It is the Marah of our existence, and the Upas of the Universe. But for sin you and I might be as free from pain as the elect Angels, and as happy as they. But there is not only an Abaddon, but a Redeemer. The "Abolisher of death" has opened a rill out of the "River of Life" into every soul that longs for deliverance from the dominion of death. To faith death is stingless, the grave without a victory, and sin the death of sin. In being slain by sin, Christ slew sin. He was dead, and is alive forevermore. The bloody garment—the "coat of many colors"—which was exhibited as the triumph of malice, was the means of helping Him to His

Mediatorial Throne, to dispense the treasures of the overflowing granaries of Heaven.

If there is any glory in suffering for Christ, you and I have special reason to be thankful for our high privilege. It is certain that in Heaven we cannot honor Him in "the fellowship of His sufferings," and should therefore make all the more of His cross while we have the opportunity. It is well to long for His coming to take us to Himself, but it is better to say from the heart, "Not as I will, but as Thou wilt." Jesus knows your seclusion, knows the intensity of the flames that try your gold, and has His eye constantly on the process that is to make you "meet to be a partaker of the inheritance of the saints in light." Your sighs and groans are heard in Heaven, your tears are preserved for a testimony against the Great Day, and your prayers are gathered into the Golden Censer. The bitter dregs you drain from your earthly cup, will be transmuted into a hallelujah beverage through all Eternity. May the Beloved grant you a prelibation out of these lines. A wooden cup may hold the drink of Angels.

Have faith in God. It is His delight to attend to our impossibles. He is glorified in honoring the faith that honors His Omnipotence. "Pray without ceasing" for love and patience and endurance, so that the glory of the Cross may pale the sun, and make your sick room a Bethel, and a Peniel, and a Heaven-mirroring Patmos. Let all who leave your chamber feel that the place is a Mahanaim. May saint and sinner be inspired by a Tabor spirit in beholding the transfiguration of your suffering humanity, and become living tabernacles of the All-Beautiful. Keep yourself in the summer of the upper Paradise, so that when it is winter with others,—their comforts withered and frozen—they may visit your "garden of spices," and behold the beauty and inhale the fragrance of Emmanuel's evergreens. Keep thyself ready for the Lily-Gatherer, for His chariot is on the way, and His heart burns as ardently for you to come as yours does to go. The Wonderful in life, will be more wonderful in death, and most wonderful in Eternity. Be thou wonderful in Him now and evermore.

Union Deposit, Pa.

For the COMPANION AND VISITOR.
Traffic in Ardent Spirits.

BY SIMON MIKESELL

The proposition that I am about to make is this: the manufacturing and vending of ardent spirits is morally wrong. We take the position that it is wrong and ought to be abandoned.

The Bible condemns it most conclusively. It contains one hundred and twenty-one warnings, besides seventy-one warnings and reproofs; twelve times denounces it as poisonous, and five times totally prohibits it. In examining this, let it be remembered that the reason why this occupation is engaged in, and the only reason is to make money. Is it right for a man, for the sake of gain, to be engaged in the sale of a poison attended with destruction to the property, health, happiness, peace, and salvation of his neighbor, producing mania and indigence, poverty, and curses, and death, and woes innumerable to the land and to the church of God.

Barnes a well known writer says, that the traffic is a violation of that law, which requires a man to honor God. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." And yet, is this a business that was ever engaged in, or ever pursued with a desire to honor God? Is it an employment over which a man will pray? Can he ask the God of heaven to give him success? Let him then in imagination follow what he sells, to its direct result; let him attend it to its final distribution of poverty, and woes, and crimes, and death, and then kneel down before heaven's eternal King and render thanksgiving for this success. Alas, it cannot be: man pursues it not from a desire to honor God.

The man who would pray over a business like this, would be mocking God. The business may be abandoned without difficulty. The only question is whether the love of conscience, and the love of God shall prevail over the love of that polluted gold that will drag your soul down to hell.

Sometimes we are told that the traffic is a source of gain to the country. Now this is known to be false. The Honorable Charles Buxton, of London, says: "It is intoxication that fills our jails: it is intoxication that fills our lunatic asylums: it is

intoxication that fills our workhouses with poor. Were it not for this one cause pauperism would nearly be extinguished in England.

The Westminster Review says: "Drunkenness is the curse of England, a curse so great that it far eclipses every other calamity under which we suffer. It is impossible to exaggerate the evils of drunkenness." While it is the curse of other nations, it is no less so of America. Its blighting, withering, deadly effects are more or less seen and felt in every section of our fair land. It is said that in the year 1860 there were 88,002,797 gallons of spirituous liquor distilled, and 5,115,140 barrels of fermented liquors brewed, worth \$739,020,579 at retail prices; while the value of all the flour, cotton goods, boots, shoes, woollen goods, clothing, and books; newspapers and other printing produced in the United States, was \$610,000,000. The time lost by drinking, cost of crime, pauperism, litigation, etc., would make the total expense at least \$1,250,000,000. The civil and diplomatic expenses for 1863 amounted to \$11,066,138.14. Thus the people tax themselves \$728,000,000 more for liquor than the cost of the United States government in ordinary times. I have no time to notice other objections, that the manufacturer and vender might give. I would just add here, do anything, beg, dig, do anything but this. It would be a glorious martyrdom to starve contrasted with obtaining a livelihood by such an employment in this land. Now in conclusion remember the word of the prophet: "Woe unto him that giveth his neighbor strong drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2: 15.

Troy, Ohio.

For the COMPANION AND VISITOR.
A Precious Promise.

BY J. MATCHETT.

"Ask and it shall be given you."—MATT. vii. 7.

As I have never written any for the *Companion and Visitor* as yet, I will try and offer a few thoughts on a subject that is of vital importance to some of its readers at this time.

The above heading seems to be language that is positive—words used by our Saviour over eighteen hundred years ago. He has promised us that if we will only

ask, we shall receive. And these promises are "to you and your children and all that are afar off." Now, brethren, if we ever expect to dwell with Christ, after leaving this world, we must do whatever he bids us do.

He tells us it we will do as we are told, or taught by him, we are his brothers. Would it not be joy to a person to know that he was a brother to Christ; that he felt satisfied in his heart that this was the case. Now, brethren, the Scripture just reads the same to us all. Ask and ye shall receive. That's the way Christ offers to treat us. Now let us come right to the point. Do we know any one that is a king, yes, pleading and calling, "day after day, for bread," for poor children? Shall I say, yes? And they offer, too, to pay in trust for the money advanced. They have asked in many ways. Brethren, let us remember what became of that man, the crumbs of whose table were desired by a poor man.

One thing we may be sure of, if we shut up our bowels of mercy, our going to meeting will avail us nothing. Now, dear brethren, don't depend on one another, but try and open your own hearts and let that man in, that will go with you and sup with you, and you will find pasture for your souls. Do for mercy's sake sit down by your desk and count out a nice sum of money for Christ. He will not promise you ten per cent., but you may expect ten fold the amount, when he comes, who will give you a white stone in which there is a name written no one knoweth, except him that receiveth it. Brethren, let us give this matter an earnest thought. God has blessed us with many a good crop, and how soon he may send a famine we know not.

Would it not be a wonderful sin and shame for the German Baptists to with hold their substance, and let the people in the West perish? And I must say that while I think our church is the best church, after all without charity a membership in it will avail nothing. Now, brethren, though some people call us rich Dunkards, let us be careful that we don't say we sent so much and so much, and depend on that; but let us say, we will send a little at every call, and at every opportunity that we may have.

Hagerstown, Md.

For the COMPANION AND VISITOR.

A Broken Rail.

BY JOHN CALVIN BRIGHT.

I went from our little village to the city of Dayton by rail this morning, January 9th. The temperature being some fifteen degrees below zero, and the winds from the Arctic regions blowing at a dashing rate from the north west, caused one, even in a well

furnished coach, to draw his over-covering close around him to keep comfortable. And as the road was in a poor condition, many of the ties being considerably decayed, timid minds had their anxieties called in that direction also. As we sped onward at a cautious rate toward the city a terrible jolt told the story of "A Broken Rail." Nothing serious occurred however as the train all came down on the track again. And no loss anyway unless perchance a strain that may tell on the wear of the running gear of the car. But many shook their heads with terror when they thought what *might have been*—how they *might have been whirled* over the bank into the icy, chilly waters of Wolf Creek on this terrible cold day. While the more considerate, though they exhibited no signs of fear, yet the expression of their countenances evinced a thankfulness and gratitude to the Benevolent Parent for his fatherly care and protection. As another train was due shortly, we returned and repaired the casualty. After all was righted we proceeded onward toward the city without further interruption. A serious affair always sets me thinking, and as I was in a meditative mood at the time the following cogitation rushed through my mind as the iron horse drew us toward the city.

God created man in his own image and gave him dominion of the fowls, fishes, and beasts, and pronounced him very good. Man by disobedience lost his blessed privileges etc., to some extent. But ample preparations have been made by an all-wise Providence for their recovery. The thought that struck us was, that notwithstanding all this men will "go on the same forever" in the course of sin, rolling it as a sweet morsel under their tongue. Though mercy invites with outstretched arms, though Justice threatens with eternal misery, though serious accidents daily call numbers from this stage of action, though the seeds of death are in us and his hand lurks in every path we tread, and though we almost continually see trains "sable and slow paced" move toward the fresh mounds of earth in the cemetery, yet the complaint of an ancient prophet looms forcibly up, "my people will not consider." Friends will gather around the rigid forms of the departed and mourn with a fervency of a devoted mother, listen to the

blessed truths of the gospel of salvation as it falls from the lips of the man of God, and anon with joy receive it, but the cares of this world, and the deceitfulness of riches choke the good seed, and then they mind earthly things, glory in their shame, make a God of their bellies, and with panting eagerness, pursue honor, riches and pleasure until a dart from the Pale Rider lays them low, and rushes them unprepared into the august chamber of the Judge of the quick and dead. In our coach were some that evinced considerable fear, but as soon as they discovered that all was well they uttered some blasphemous oaths. May they learn the value of piety, and be also walking commentaries of the Scripture—"Casting all your care on Him, for he careth for you."

Here our reflections took a new turn. We thought this broken rail might represent a loose or unsound place in our characters. We appeal particularly to the youthful readers of the *Companion and Visitor*. A boy with a fine intellect but with a brow of daring and independence, violated his parents' command with boldness, became disorderly at school, violated the laws of his state and expiated his crime on the gallows. Disobedience to rightful authority was his broken rail, and "No danger, his creed." Want of punctuality is another grievous fault with many. One of Napoleon's generals was an hour behind time at Waterloo, and the world knows the result. "By and by" is the decayed rail that thumps them off the track. And Drinking and gawing, with their watchword of "just this once" are broken rails with a smooth bark on out side. May we expunge all such worthless material from our characters, and instead lay the solid planks of truth and honesty as a foundation on which to build all the Christian graces, girdling them all with charity the bond of perfectness, and learn of Him who is meek and lowly of heart. Then when the spark of life is fled, we with harps of gold and voices of untold sweetness will cause the heavens to reverberate with our songs of free grace and love. Hallelujah! Amen. Here the watchword of the brakeman was, "Dayton," and our musings are brought to an end.

Dayton, Ohio.

Cultivate the intellect.

Things Consecrated.

BY BONAR.

By sleep He consecrated sleep,
And taught us how to lay our head,
With trust like His, divine and deep,
In slumber on our nightly bed.

By death He consecrated death,
And made the grave a holy home,
In which our flesh, the turf beneath,
Shall rest in hope until He come.

Resting, He consecrated rest,
And bade us in His rest to dwell,
As when, with weariness oppressed,
He sat at noon on Sychar's well.

Weeping, He consecrated tears,
And showed the mourner how to weep;
And yet the tear-sick eye He clears,
Lest sorrow be too long and deep.

Loving, He consecrated love,
Lifting it out of human sin.
Making it pure, like things above,
And deepening the fount within.

—Selected.

For the COMPANION AND VISITOR.

Whoever is Born of God Doth Not Commit Sin.

BY MATTIE A. LEAR.

[The following passages of Scripture were sent me by sister Lear, of Christian county, Illinois, with a request that an explanation be given; and that all may enjoy the benefits of our investigation, we conclude to answer this through the columns of the COMPANION AND VISITOR.]

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—1 JOHN i. 8, 9, 10.

"Whoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 JOHN iii. 9.

My Dear Sister:—

I very much admire the spirit manifested in your letter of inquiry. You say that in the above texts there appears a contradiction; but you believe that the trouble is in your inability to understand, and not in the word of God. Would to God that this same humility of mind pervaded the hearts of all who search the sacred volume, for then would there be less diversity of opinion, and less disputing among the children of God. The apostle John lived to see many errors creep into the church. He lived long enough to see many false teachers arise; and he witnessed the effects of their pernicious doctrines. His

zeal for the peace and purity of the church, constrained him to expose those errors, and to vindicate the cause of truth.

According to the testimony of some of the early fathers, John wrote his gospel to refute certain errors which were prevalent in his day. The first three gospels are more of a historical narrative; though the leading facts of our Saviour's life, and his admirable precepts for the regulation of our conduct, are faithfully recorded, yet concerning the person of Christ, and the creation of the world, they have scarcely touched. These two points thus left unguarded by the sacred penmen, could not long escape the notice of false teachers; taking advantage of this silence, they soon involved the subject in inextricable mystery and confusion. John, therefore, undertook to write what has been emphatically called a *spiritual* gospel. He at once strikes at the very root of the prevailing errors, and without any hesitancy, boldly asserts the divinity of Christ, and the creation of the world by Him.

Some critics have thought that John wrote his gospel while on the isle of Patmos; and sent it to the church at Ephesus, and that his first epistle was written at the same place, and sent to the same community, commending and dedicating the gospel to them. Between John's gospel and this epistle there seems to be an inseparable connection. Now if we turn to Rev. 2:1-7, we may learn something of the condition of the Ephesian church at that time. The church at this place had been founded by the apostle Paul, and while he was a prisoner at Rome he wrote them a most glowing epistle. Overjoyed with the account which their messenger brought him of the steadfastness of their faith, and the ardency of their love to all the saints, Eph. 1:15, and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, this great apostle forgot his own painful condition as a prisoner under one of the worst of tyrants, and soars into the most exalted contemplation of those sublime topics. But this church, though she rose in such unclouded splendor, though her first love was so warm and glowing, yet scarcely thirty five years elapsed before she is censured with having *left her first love*. This declension was no doubt the result of internal factions and false doctrines.

The great fundamental doctrines of the Christian system are the incarnation of the Holy Trinity and his vicarious atonement. Hence the apostle says: "Many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 JOHN 4:1-3.

This spirit of antichrist, which is coexistent with Christianity, has always under some name or other, aimed its blows at the great author of our holy religion. In the primitive age of the church the Corinthians denied the divinity of Christ. During the middle ages the Arians held the same views; and in modern times this blasphemous system has been propagated by the Socinians and Unitarians. The doctrine of human depravity is closely associated with the doctrine of the vicarious atonement, to deny the latter, is to deny the former, and hence this seems to be the very error which John is refuting in 1 JOHN 1:8,9,10. As the same errors exist at the present age that existed in John's day, the same refutation is applicable, hence whosoever will deny their fallen and sinful condition, or in the language of the apostle, say that they have no sin, and hence have no need of Christ's atonement, deceive themselves, and the truth is not in them. But says the apostle: "If we confess our sins," if we acknowledge our lost and ruined condition, if we confess our helplessness, our ignorance, and the dreadful corruption of our depraved natures, then is he faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. "They that be whole, need not a physician, but they that are sick. Christ came not to call the righteous, but sinners to repentance."—Matt. 9:12,13. The publicans and the harlots go into the kingdom of God before the self-righteous pharisees; because those feel and own their guilt, while these boast of their morality.

This subject is most forcibly illustrated in the prayers of the pharisee and publican. The former boasted of his virtues, a poor tribute to bring to God. The latter confessed his sins and plead nothing but the mercy of God, and in his case was the promise of the apostle verified that God is faithful and just to forgive us our sins, for he went down to his house justified. "Whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin; because he is born of God." The early heretics whom John had occasion to refute, were also noted for the gross immorality of their lives. This immoral conduct was the result of the false system which they had imbibed. The genius and very soul of Gnosticism, (a system of heresy with which the early Christians had to contend,) was mystery; its end and object was to purify its followers from the corruptions of matter, and to raise them to a higher scale of being, suited only to those who were become perfect by knowledge. And this purity they taught was only to be acquired by holy contemplation.

They persuaded themselves that knowledge was everything, and despised the distinctions of the moral law. Hence they would not permit any restraint upon their actions. They held matter to be

intrinsically evil, over which they would assume no control. They thus wholly neglected to govern their moral conduct, claiming that purity consisted not in good or bad actions, but in devout meditations. With what force then is the language of the apostle hurled against such visionary schemes! He strikes at the root of the matter! He does not hesitate to unchristianize such fanatics. "Whosoever is born of God doth not commit sin." "Sin," we are told, "is a transgression of the law." Whosoever, therefore, is born of God doth not transgress the law, which they affected to despise. Their profession and conduct showed that they were not born of God, but were influenced by the evil one.

The word of God deals very leniently with those who err through weakness, but with willful transgressors, or those who try to justify their wicked actions, no extenuation is offered. "His seed remaineth in him; and he cannot sin." Christ tells us that "the seed is the word of God." If this seed by which we have again been begotten, and reinstated into the favor of God, *remain in us*, then in the strong language of John, we cannot sin. This renovating agent, if it has really and truly found an indwelling in our hearts, will completely metamorphose us. So completely change the current of our passions and desires, that we will no longer have any relish for sin. Instead of finding any pleasure in those abominable practices which so much delight the carnal mind, and which they run after with so much greediness, the child of God detests. "Because he is born of God." This princely birth has exalted us into such a sphere of holiness and purity, has wrought upon us such a refinement of manners, such purity of tastes, such exalted sentiments that we cannot stoop to anything low and groveling. In the language of John, "we can not sin;" because we are born of God. What is more excruciatingly painful to the refined Christian ear than low vulgar language, or unmeaning jargon? How much rather would he be alone, than in the society of those whose conversation is anything but profitable, and which only reveals the utter want of cultivation, both of head and heart.

But such visionaries, as those with whom John had to deal, were not confined to his day. Previous to the reformation, it was the prevailing and popular belief that good works were meritorious and that such works would render God propitious. Thus man, in his arrogance and presumption, dared to appropriate to himself a part of the merit of his salvation, and to pluck from the brow of Christ a portion of those laurels which he so dearly bought.

After the reformation the popular current of belief flowed into the opposite channel. "Salvation by faith alone without works," then became the prevailing dogma. This tenet being ad-

vanced by Luther and his colleagues; was further speculated on by those who lived immediately after him, until most monstrous errors were propagated.

In 1525, a sect arose called the Libertines. The principal tenets of this sect were that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that man could not, properly speaking, commit sin; that religion consisted in the union of the spirit with the Supreme Being; that all those who had attained this happy union by sublime contemplation and elevation of mind, were then allowed to indulge without exception or restraint, their appetites or passions.

The Antinomians, a sect who flourished a little after, taught doctrines equally as erroneous. They held doctrines that clearly superseded the necessity of good works and a virtuous life. They maintained that good works do not promote our salvation, nor ill ones hinder it, equally as well will the second part of our text apply to these errors, as to those that existed in John's time.

Good works are not a means of our salvation, but the result of the means. The blood of Jesus Christ cleanseth us from all sin. This precious blood is the only purifying agent. Again, this favored apostle asserts this glorious truth, when on the isle that is called Patmos; banished there by a relentless tyrant. He was visited by his risen and glorified Master from whom he received a message to each of the seven churches of Asia. He tells the churches that these messages are from Jesus Christ, and then goes on to describe him, and winds up by saying: "Unto him that loved us, and washed us from our sins in his own blood." And when he saw that great multitude, which no man could number, of all nations and kindreds and people and tongues, before the throne, and before the Lamb, clothed with white robes, and palms in their hands, one of the elders told John, that "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore, or because they have been thus cleansed, not because they have endured much tribulation, are they before the throne of God, and serve him day and night in his temple."

The Land of Palestine.

Palestine sits in sackcloth and ashes.—Over it broods the spell of a curse that has withered its field and fettered its energies. Where Sodom and Gomorrah reared their domes and towers, that solemn sea now floods the plain, in whose bitter wa-

ters no living thing exists—over whose waveless surface the blistering air hangs motionless and dead—about whose borders nothing grows but weeds and scattered tufts of cane, and that treacherous fruit that promises refreshment to parching lips, but turns to ashes at the touch. Nazareth is forlorn. About the ford of Jordan, where the hosts of Israel entered the promised land with songs of rejoicing, one finds only a squalid camp of fantastic Bedouins of the desert; Jericho, the accursed, lies a mouldering ruin to-day, even as Joshua's miracle left it more than three thousand years ago; Bethlehem and Bethany, in their poverty and humiliation, have nothing about them now to remind one that they once knew the high honor of the Saviour's presence; the hallowed spot where the shepherds watched their flocks, and where the angels sang "Peace on earth, good will to men," is untenanted by living creature, and unblest by any feature that is pleasant to the eye. Renowned Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur and has become a pauper village; the riches of Solomon are no longer there to compel the admiration of oriental queens; the wonderful temple, which was the pride and glory of Israel, is gone, and the Ottoman crescent is lifted above the spot where, on that memorable ground of the world, they reared the holy cross.

The noted sea of Galilee, where Roman fleets once rode at anchor, and disciples of the Saviour sailed in their ship, was long deserted by the devotees of war and commerce, and its borders are a silent wilderness; Capernaum is a shadeless ruin; Magdala is the home of the beggaried Arabs; Bethsaida and Chorazin have vanished from the earth, and the "desert places," round about them, where thousands of men once listened to the Saviour's voice and ate the miraculous bread, sleep in the hush of a solitude that is inhabited only by birds of prey and skulking foxes.

Palestine is desolate and unlovely.—But why should it be otherwise? Can the curse of a Deity beautify a land?

COULD a full history of our race be written, what a scene of misery, blood and tears would be presented.—*London West.*

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., February 2, 1875

Eminent Saints Only Men.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.—JAMES v. 17, 18.

The apostle when he made the allusion that he did to Elias, was admonishing his brethren to pray for one another, and made the statement that "the effectual fervent prayer of a righteous man availeth much." And as an illustration and confirmation of the statement, refers to the prayers of Elijah by which the watery heaven was closed and opened.

When men in holy league with God, and by the communication of his power to them, have done wonderful things, as they often have done under these circumstances, the impression at times has been made that such men were not ordinary men, but belonged to a higher order of beings, or that they were gods in human form. Hence when Paul and Barnabas came to Lystra, and found a poor cripple who had never walked, and he hearing Paul preach, had faith in him, and the apostle perceiving his faith, healed him. "And when the people saw what Paul had done, they lifted up their voices, saying in the speech Lycaonia: The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker." But the apostles reproved them, and said of themselves what James said of Elias, "We also are men of like passions with you."—Acts 14:3-19.

Men, like Paul, and Barnabas, and Elias, and a host of others, have had much faith in God, and much godliness, and with that, much power, and have been able to do great exploits, though they were only men, and men of like passions with other men. But they were men of God, and through him closed and opened heaven, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight

the armies of the aliens."—Hebrews 11:33, 34.

He was a man subject to like passions as we are, in other words, he was subject to the same infirmities that other men are, having the same nature, feelings and weaknesses that they have. We have a very striking manifestation of his infirmity and weakness, and perhaps of his fear, at the threatening of Jezebel, the wife of King Ahab. Jezebel hearing what Elijah had done to her prophets, sent the following message to him: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Hearing this he fled, "and came and sat down under a juniper tree: and requested for himself that he might die: and said, it is enough; now, O Lord, take away my life; for I am not better than my fathers."—1 Kings 19. Here we see that the man whose prayer had raised the dead, and who had shut and opened heaven, and to whom God had given such signal tokens of his love and favor, and whose courage failed not when he charged Ahab to his face as the cause of Israel's trouble, 1 Kings 18, is greatly alarmed, and flees to the wilderness in what seems to have been by no means a commendable state of mind for a man of his character and general attainments in piety. But the prophet was in one of those doubting and desponding states of mind, that David was in when he said: "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" But when he came to himself, and collected his thoughts, he exclaimed; "This is my infirmity."—Ps. 77. So it was the infirmity of Elijah that led him to flee from Jezebel, confirming the account that James gives of him, that he was a man of like passions with us. But while he showed the infirmity of a man, he also showed the faith and power of a saint of no ordinary attainment, for as a prince he had power with God and with men and prevailed." Gen. 31:28.

James having introduced the case of Elias to confirm his statement that "the effectual fervent prayer of a righteous man availeth much," then says, he "was a man subject to like passions as we are." He stated this fact in regard to Elijah to meet an objection which his readers might be ready to advance. They might

say that Elijah was an uncommon character, a supernatural being, and they might urge the consideration that he was taken to heaven in the wonderful manner he was, to prove their position. And looking upon him as more than a common man, and as a being of a superior order of intelligence, they might argue that his example could not with propriety be urged for our imitation. Hence the allusion of James to the human side of his character. And his example becomes valuable and important, in showing us what men may become, and what wonders they may accomplish, when co operating with God, and when enjoying his friendship and favor.

The history of the redeemed that we are favored with, shows us that men naturally as weak as we, and subject to the same temptations of vanity, pride, fear, wrath, envy and malice, have by the power of God overcome all the obstacles in the way of their salvation, and have not only saved themselves, but have been a blessing to their race, and have done great things to further the purposes of God. They overcame the would by their faith, and by the power of God which they enjoyed in no ordinary degree. They did not plead their infirmities as an excuse for slothfulness and wrong doing, but made the presence of such infirmities in them, a reason for more watchfulness, prayer and piety.

When we look at what men have done, and at what they have become, though of a fallen and ruined race, there is indeed, hope for humanity. "Where sin abounded, grace did much more abound." Rom. 5:20.

"I looked," says John, "and, lo, a Lamb stood on the mount Sion, and with him an hundred, forty and four thousand, having his Father's name written in their foreheads. * * These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."—Rev. 14:1-5. These faultless saints with the Lamb on mount Sion, singing on their harps the new song, were men "subject to like passions as we are," for "they were redeemed from among men." Oh what an encouraging thought! If upon the deliverance of Israel from the oppression of Egypt, it was said, and said with astonishment,

"What hath God wrought!" with how much greater propriety will that language be used when the redemption of the saints is fully consummated! Frail child of humanity, with many infirmities upon thee, and with all thy passions and lusts to contend with, if thy faith and hope are in God, despair not! Think what others of thy race, subject to like passions as thou art, have attained unto, such as Elias, and the hundred and forty and four thousand, and then run with patience thy race, and thou too wilt reach the goal, and receive the prize.

To Our Agents and Friends.

We hope our agents and friends will not cease their efforts to obtain subscribers for us. For the successful labors already performed for us, we tender them our thanks. We shall be glad to receive subscriptions at any time, and are prepared to furnish all new subscribers with back numbers.

Changes of Address.

Brother Samuel Murray has changed, his address from Huntington, Indiana, to Wabash, Indiana.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Help! Oh, Help Us!

Much suffering and even starvation is now beginning to look some of our poor and needy in the face, and yet how long before these needy people can expect a crop from which to live! I received a letter from brother Allen Ives, dated January 3rd, stating he had visited ten families that day, and but two out of that number thought they could get through without help. Two families were already suffering for the necessities of life, and the other six families thought they could shift along a little while.

Brother Amos Reed writes, under date of January 16th: "Brother Lewis Jordan and I have just distributed \$200.00 worth of goods and provisions in our district, and came home yesterday from a nine days' tour. We have left provisions to last two weeks, and covered most of the naked. Some women and children are still left bare footed."

Republic county, Kansas, has been canvassed, and the result is, that nine-tenths of the people have not food enough to last two months. We have forwarded \$200.00 more to brethren

Reed and Jordan, so they will be able to renew their journey by the time the first two hundred are exhausted. But our treasury will soon be exhausted, unless our brethren and friends continue to contribute liberally, as the number of needy ones is daily increasing, and hence the amount forwarded must be increased in the same proportion or starvation must be the close of their sufferings in very many cases.

Statements from the different localities of the drouth and grasshopper district, of the amount on hand upon which to subsist, show that a very great amount must be donated. Some of our statements show a much greater want, in proportion to the number, than Republic county, Kansas.

The wants seem to be much greater than were at first supposed, and, therefore, we must conclude to give much more than we at first thought of giving, and continue to do so, from time to time, as the wants and numbers of the needy keep increasing.

It would be well to notice Paul's instructions. See 2nd Cor. 9. And after the same manner, let each one purpose in his heart to lay by him in store beforehand. Say, every week, or every month, which would be better, probably, in this case. Do it cheerfully. Remember the Lord loveth a cheerful giver. Dear reader, the Lord, in his infinite wisdom, never enjoined a duty upon his creatures, without offering them an opportunity of giving to the poor, afforded unto every one. Let us respond to this calling for help by giving bountifully.

We need not be fearful of giving too much in this case very soon. About sixty thousand (60,000) persons must be fed, or left to starve; and some, probably, to freeze before warm weather comes. They are dependant upon those whom God has blessed bountifully, and now asks to give to the poor. The Saviour assures us that whatsoever we do unto the poor we do unto him—if we feed the hungry now—it will be remembered in the judgment, and may win for very many the invitation, "Come inherit the kingdom prepared for you from the foundation of the world."

It should be remembered that these needy, if not helped to seed and feed in the spring, will be left without employment, and will continue to be in a condition of want, so that furnishing them seed will be as furnishing to them bread for the next year. How could we bear the idea of seeing our stock suffer much less starve to death, which must be the result with much of the stock, unless some feed, in the way of grain, is placed within their reach. Inasmuch as we know the condition of our brethren and friends in the West, if any should starve or freeze to death, as long as there is enough and to spare in our hands, or while it lies in our power to save them,

it would almost seem as though the brethren could not be "pure from the blood of all men," as was one of old. Such a neglect of duty would not be in harmony with the nature and character of the world's Redeemer, who, while on earth, was ever so very ready to alleviate and relieve human suffering. Are not our sympathies drawn out sufficiently, by the cries and appeals for help, in this time of great want, in the West and South, by our brethren and friends, to cause us to act and prevent freezing and starving? They ery not only for temporal, but also for spiritual food.

Let us all think of the poor shivering hungry mothers and children, and then think of how much lies in our power to do for them, and think that God will hold us accountable for what we can do and faithfully continue to act before it is too late. May God help us to be faithful in his cause, is my prayer.

C. FORNEY.

Falls City, Nebraska.

False Rumors Corrected.

JANUARY 19th, 1875.

Brother Quinter:—

There seems to be a necessity to have noticed in the *Companion and Visitor*, that a report is in circulation in some localities in the East, that the people of Kansas are speculating through the destitution among them, off of the Eastern people; that is, that contributions for the needy are so urgently solicited, that more is being secured than their crops would have amounted to had they been ordinarily good.

We think our Kansas brethren should be apprised of this matter, so that they be fully prepared to show their innocence of said matter as reported, should any thing of the kind ever become necessary to sustain the good name of the brethren. This we feel is a very important consideration, and one, we trust, which the Kansas brethren have not overlooked; and we further suggest, inasmuch as the brethren distribute donations also to those who are not members, but are needy, that the appeals for help should not be entirely confined to those of our brethren in the east, as there are those who are not members with us that would contribute to the relief of the destitute in the West, if they were included in soliciting such contributions. To confine soliciting means to the brethren, for all the needy living among the destitute Western brethren, would certainly tax them pretty heavily. The liberality of the brethren, with which they have responded to their destitute Western brethren, is praiseworthy. May moderation characterize the needy, who are receiving this liberality of the brethren so that in good conscience brotherly love may continue.

JOHN HARSHEY,
SAM'L S. MOHLER,
FRED. CULP.

Cornelia, Missouri.

A Request.

COMPANION OFFICE, }
January 11, 1874. }

Dear Brethren:—

Allow me to make this request of you, viz: Do not acknowledge the receipt of money and supplies through the *Companion and Visitor*? You have little idea what an amount of extra printing and work this makes for brother Quinter; and the space thus occupied can be filled with matter and articles that will do more for the advancement of the relief cause. Do not ask him for space for these public acknowledgements. *Ac knowledge every contribution carefully to the donor, and publish only such things as are of especial interest, or seem from peculiar circumstances to demand it.*

The churches everywhere I request to appoint soliciting committees in every congregation, and instruct them to visit personally members, neighbors, friends, everybody. Take contributions of anything that will do to eat or wear. Send clothing and money to Falls City, Nebraska, as directed in No. 1 of the current volume. *Eastern churches should sell grain and heavy, bulky contributions, and send the money.*

I make the following extract from a late circular issued from Topeka, Kansas: "Supplies to particular localities, must be sent in care of E. S. Stover. Goods so consigned, will be transported over all the principal railroads of the country free." Therefore, all goods shipped to C. L. Keim, Falls City, Nebraska, should be sent in care of E. S. Stover.

Let me call especial attention to brother Fitzwater's communication, in No. 1 of current volume, from Phoenixville, Penn'a. He says, *they propose monthly contributions.* An excellent idea! For it should be remembered that aid must be continued until we can raise our next crop. Much has been done; much more is to do. Keep the good work going on!

Fraternally yours,
JAMES L. SWITZER,
Brethren's Agent.

DECEMBER 6th, 1874.

Brother James:—

To you and to the readers of the *Companion and Visitor*, I send greeting, through the grace of our Lord Jesus Christ, the Protector of our lives, Preserver of our souls and Redeemer of our spirits.

I will give you a little church news from the Montgomery Church, Indiana county, Pennsylvania; and also a few thoughts.

The Holy Spirit was at work with us to-day, and found his way and place into the hearts of two penitents that were baptized, or buried in the watery grave. Seven have been added to our church by baptism since last June, and one restored.

May the glorious gospel light so shine in the hearts of our brethren that restoration will be a total stranger among us, not being needed.

We feel to rejoice with the angels of God, that the gospel ship is still moving Zionward, steadily. Perhaps soon she will land in the harbor, by the sunny banks of deliverance, with many passengers. O sinner, where are you? This ship is not like the one Jonah took passage on. None but the righteous will be carried to that point. Sinner, forsake your sins, and get on board, for this may be her last trip to you! The first opportunity is always preferable; the second is a waste of time.

On the 2nd of December we were surprised, and agreeably too, by brother Jos. Berkey, one of our evangelists, returning homeward from his field of labor. He is the fellow-laborer of brother J. W. Beer, of whom we have heard since he is in his mission labors.

My dear brethren, I hope we have not been slack concerning prayer, which hath been so earnestly solicited by them. Let us pray to our God, that much good may be done through their efforts. May God grant them many souls for their labor, and a home in heaven with all the sanctified, is the prayer of God's children.

Brethren, pray for the missionary cause; pay to the missionary cause; send in your dollars for the cause, or your twenty-five cents, or your dimes, that you can consistently pay to so noble an institution; then the Lord will answer our prayers, and the work will prosper.

Brethren, let us pray for one another; let us remember our starving Brethren in the West; let us minister to their temporal wants; then the good Lord will hear our prayers, and grant an answer of peace to our souls, and the suffering will be made to rejoice. The apostle James illustrates this subject more fully.

Fraternally yours,

PETER BEER.

Decker's Point, Pa.

JANUARY 5th, 1874.

Brother James:

By request of my brethren and sisters, I will send you a little church news for publication.

I left home on the 25th of December, it being Christmas day, which was a day of great pleasure and enjoyment to some, but not so much so to me, as my thoughts were somewhat divided, partly with my family which I had left behind, and partly at the place where I was going. Many thoughts passed through my mind while on the way to the station, thinking how others were enjoying themselves with their families, etc., but with the thought that we were called, and that we must go, I went on to Oakland, where I staid over night with brother Franklin Nair. Next morning I took the 9:21 train for place of meeting.

I arrived at Nuzum's Mill same day at 12:30, and was met by brother Welsley, who took me to his house and kindly entertained me. After dinner we went to the place of meeting, for evening service. Here we met brethren Z. Annon, J. W. Provance and I. Ball. I formed my first acquaintance with brother Provance at this meeting; with the other two brethren I had had former acquaintance. We labored together for Christ's cause from Saturday the 26th until Wednesday the 30th of December. During this time we held eight meetings. There were three applicants, two of whom were immersed in the mouth of a stream emptying into the Valley River.

During this series of meetings the weather was very disagreeable, nevertheless the meetings were well attended, and very good order and attention were prominent features throughout the entire time, which gladdened our hearts very much. We believe many were made to feel that it was good to wait upon the Lord. We hope the fruits of this meeting will be realized in the bright morn of the first resurrection. We believe the Lord has begun a good work in this place, and may the prayers of all God's people ascend the hill of the Lord in behalf of it, that the good work may be carried on to the uttermost.

On the 30th, at two o'clock p. m., I took the train for Oakland, and arrived there at six o'clock that evening. I staid all night with Mr. Simon Fike. Next morning I walked twelve miles to my home, and upon my arrival there found all well, for which we thank the Lord. We owe our best thanks to the brethren and sisters and kind friends, who have treated us so very kindly during the meeting. We hope the Lord will bless them, and all our labors together, and keep us bound together with cords of love, and at last bring us to eternal happiness and glory.

Fraternally yours,

AARON FIKE.

JANUARY 19th, 1874.

Brother Quinter:

By request of some of my dearly beloved brethren, I herewith send you the following items. They are correct to the best of my knowledge and belief.

During the fall months of September and October, I, in company with brother J. M. Johnson and brother R. Reed, paid a visit of love to the Brethren of Armstrong county, Pennsylvania, called by those congregations to be present at their lovefeasts. Of the three bodies visited, only two held lovefeasts. But we spent about three weeks, preaching mostly night and day.

At Cowanshannock we labored the more earnestly, and, we think, the most incessantly. Here the order and attention was very good, but the weather in-

element and roads very muddy, yet the love gained advantage ground. Here an election was held for a choice of two deacons. It resulted in naming brother Samuel and brother Joseph Wilt to that important trust. They being so minded to obey the gospel, it but indicated that those brethren have among themselves fruits which can "be known of God," that his calls are by his children both heard and appointed. Brother Samuel's lady was then holding credentials within the Presbyterian order. However none the less did the Lord call her among us to do his holy will—having opened her heart he filled it with filial fear to the end that she should have eternal life. On the second Saturday she volunteered to carry the cross, and brother Robert Whitacre knows whereof she confessed, and unto whom she is covenanted. Sister Isabella, does not the "light of Jesus now fully shine in your heart to the full assurance of faith"?

At Plum Creek the Brethren were in harmony and we had a good, orderly feast; three sisters were here baptized. Here too the effort of brother Lewis Kimmel, a warm advocate of normal training among our young Brethren. Brother Lewis labors to promote a practical education, above the elementary grade of infant classes, in orthography and advancing into higher mathematics, and lessons in the earlier and riper texts of the classic grammars and readers. We did not have the pleasure of their entertainment as appointments were at our hands to preach the gospel when so called. However, we think, had we been present at the entertainment, we could have had but a feeble idea of the pupils' progress, not knowing his advancement at the commencement. Those desiring the benefit of such a school, should not fail to communicate with the Principal, Lewis Kimmel, Elderton, Armstrong county, Pennsylvania.

At father Beer's the attention and order was Christian-like. At Red Bank we had, we think, edifying meetings. Two were baptized. But as we spoke somewhat about the abuses of the primitive order of apostolical baptism, and the current customs and usages of these latter days, it gave rise to some dissatisfaction among a few, that worship God with a different mind from us. We endeavored to preach the importance of the sameness of gospel command and ordinances now as then, the power to bless and comfort now as then. In this we tried to be plain and intelligible. How far we have succeeded, God only knows best.

An article in the *National Baptist*, appeared giving a history of us as a people and of the sermon of this Tunker preacher. In said article we were credited with tenets, usages and teachings, such as we might consider as both good and evil. The reflections made against ourself were contradictory and confusing. These

things having come to my knowledge I felt it my duty to visit those Brethren, and their neighbors of other persuasions, and trace up the origin of the article reflecting ill-credit upon us. Accordingly we visited them on Saturday, the 20th. Found them enjoying good health and on interchanging views with the author of the article, found that he had never become acquainted with our people except from books and hearsay, or as impressions gained upon him. With this as a basis, he agreed to publish another article, as a correction, with our approval. From this we tried to preach a number of discourses upon points calculated to awaken inquiry with us all. Two were baptized in this last visit. The church here has no preacher elect, and should have one by all means.

At Glade Run we preached mostly day and night for eleven days, and baptized six souls. These last six, with the thirteen a month before, gives an increase of nineteen members to this beloved body. Thus we see the necessity, brethren, of more vigilance, labor and sympathy among our brethren, and also among the unconverted. Let us all do our part nobly. To all the brethren in the above named churches, I would say, you have my prayers and sympathy, as well as humble thanks.

Yours in Jesus name,
JOS. I. COVER.

Notes of Travel.

JANUARY 12, 1875.

Dear Editor:—

On the 21st of December, in company with brother Michael Cline, I left home on a mission of love to the brethren in Boulder county. About noon on the 23rd, arrived at Greeley. Had expected to preach here, but all the church houses were being fitted up for Christmas, with evergreens, Christmas trees, and the necessary accompaniments preparatory to show, were used in an abundant manner,—revelry, feasting and pious (?) gambling, was the rule; devotional service, the exception! Truly, popular religion is hugging the world close! Oyster suppers twice a week in some churches; baked beans and pork a speciality in others! All to raise funds to pay the trumpeter, and adorn the "Temple of Diana."

On the 24th, we traveled all day arriving, at night, at brother Patterson's, near Longmont. Next day, Christmas, commenced a series of meetings at the Stone school-house, on St. Vrain. Had full houses, and the best of attention paid to the word preached. Sunday morning, the 27th, solemnized the rites of matrimony between brother and sister Pye's daughter, Tabitha E., and Wm. McDonald. Monday morning, in company with brother Turner and family, went into the mountains—distance sixteen miles—to

the town of Sunshine, situated in one of the most flourishing gold mining districts known in Colorado. Arriving at brother Turner's home, we were very agreeably entertained.

On the following morning we set out to spend the day prospecting, and take a look at the extensive quartz mills now in course of erection. We also interviewed the town which is but four months old, and has near one hundred houses; and buildings going up daily. The 1st day of January, 1874, the first discoveries were made at this place. There are some rich mines already open, and quite an excitement exists. There are fortunes there for some, but it is like a lottery, there are many blanks; and to get the shiny ore, the love of which is the root of all evil, it takes work—hard work to get it out of the flinty quartz. Many will do better to get gold out of the rich soil by the farmer's process, than to come to the "gold diggings" to get it.

On the 30th, we came down out of the "hill country" into the beautiful plane. At night had another meeting with the brethren and friends, making six meetings at that point. The prospects are encouraging. A resident minister is much needed in that locality. An efficient brother if that capacity could, I think, soon have quite a church there. Who of the many in the East will say, I will go and east my lot there, and work for the welfare of Zion. It is a beautiful locality; land is rich, and yet cheap; water, pure and healthy, is abundant; timber, for fuel and fencing, plenty, and free to all in the foot hills near by. The scenery is grand, and the climate healthy. Farms for rent, can be had on easy terms. Mills, stores, etc., and excellent school-houses convenient. Society in the main good.

On the last day of 1874, came to Greeley and spent New Year's day in town. January 2nd, spent in the city of Denver. But few cities in the West are improving as rapidly as this city of the plains. Quite a number of brick is moulded every month at the mint, that are worth from fifteen to twenty thousand dollars each! They are of pure gold. In this state the precious metal is shipped east. Efforts are being made to have a coining mint established in Denver. Up to January 4th we had an unusually fine winter. Monday, the 4th inst., it commenced snowing, and turned cold. We started for home on the 5th, but the weather was so severe we only traveled twelve miles and put up at a ranch, where we were lucky in finding good quarters. A blazing log fire, in a huge chimney, made us think of our boyhood days, and under the circumstances was enjoyable indeed. Our host has been a settler in Colorado for thirty-six years; is a man of more than ordinary intelligence, is wealthy and, of course, respected! notwithstanding he has two Indian squaws for wives and a large family of half "injins." He

told us many adventures of early frontier life. He was frequently with the noted Kit Carson, also with General Fremont, acting at times as guide for them.

The next morning being clear and more favorable, we pursued our journey, also the day following, putting up at night at "Wild Cat Ranch." During the night it began storming again. We lay over all next day. The ranch we stopped at is a stock ranch, owned by Mr. Liff, the cattle king of the plains. He has some eight or ten like ranches, where his herders stay, and at which points his cattle are gathered up in the spring to brand them. He does not make any provision whatever for shelter or feed in the winter for his stock. He has probably over twenty thousand head. Last year he shipped over two hundred thousand dollars worth of cattle, and had an increase from his own herds of over four thousand calves.

On January 9th, we arrived at home and found all well, for which we feel grateful to the giver of all good. We are now at this date having some severe weather for this country. We have been thinking of the district where the grasshoppers destroyed the crops, and fear there will be suffering, both with the people and stock, yet we hope the hand of charity has done her duty, and of the abundance of the East those districts may have enough. It is a sad thing to think any of our fellow-beings, especially those of the same family, spiritually, should suffer for the necessities of life, when we think of the thousands of dollars spent to no good use in many places. How can we spend to the satisfying of our carnal desires, or at the mart of fashion and folly—open our purses in such wastefulness, when we hear in our ears the cry for bread and raiment coming from our fellows in the West, or even other places?

To our brethren who were so considerate as to think of us and make inquiry as to our welfare, and made overtures of assistance, we will take occasion here to thank them and to say we have been so blessed by the hand of God, as to have enough, and have no special appeals to make in behalf of the church here, other than for offerings to God in prayer for our spiritual good. It does not cost dollars and cents to subscribe to such an appeal, hence we don't want to be forgotten.

We have been visited during the last season by the grasshopper plague to a considerable extent, yet Colorado has enough and to spare. We are not as liable to be under the necessity of calling for assistance in the event of the failure of crops, as some other sections. From the fact agriculture is not our main dependence. Our stock interest is greater than the farming, and is independent of it. So is our mining interest. Therefore if the grasshoppers take all our crops, our cattle "of a thousand hills,"

and minerals will be left, for "hoppers" can't eat them. As to the drouth, we have no fears in that direction, as our crops are not dependant on rain; we get abundant crops without it. While we have nothing to boast of, we are satisfied "we are what we are," and are where we are. We are conscious of the fact, it is more important *how* we live than *where* we live, and all we have is of God and to him all praise and honor is due.

J. S. FLORY.

Buffalo, Colorado.

Notice.

At a meeting of our district, the people and Brethren appointed me as Treasurer. All donations and moneys should be sent to me, at Bunker Hill, Russell county, Kansas, in place of Alfred Stowell. We will be very thankful for all donations, and will acknowledge by receipt and through the *Companion and Visitor*.

WM. B. HIMES.

Announcements.

DISTRICT MEETINGS.

The District Meeting for the Northern District of Iowa and Minnesota, will be held on Friday, the 19th day of February, in the Coldwater Church, Iowa. Greene. (probably on the Cedar Falls and Minnesota Branch of the Central Illinois Railroad,) is the nearest station, and is but a short distance from the place of meeting. An invitation is extended to all who wish to meet with us, and especially to those in the district. It is very desirable to have a full representation of the churches of the district, so that business before the meeting may be disposed of satisfactorily to all.

JOHN F. EIKENBERRY.

The District Meeting for the Northern District of Missouri, will be held in the Hamilton congregation, Caldwell county, Missouri, on the 19th day of April next, at the Mill Creek school-house, three and one-half miles west from Hamilton and four miles southeast of Kidder. Those coming by railroad will stop off at Hamilton. Delegates are requested to be in the congregation on the 18th, as there will be preaching in the morning and evening of the 18th, and council meeting will begin at 9 a. m. on the 19th. A general representation is desired.

GEORGE WITWER.

MARRIED.

By the undersigned, at the residence of the bride's parents, on the 4th day of January, 1875, in the city of Peru, Indiana, DAVID DE RY and REBECCA REYMER.

JOHN P. W. LE.

On the 31st of December, at the residence of the bride's parents, Mr. JACOB A. FAUST and JENNIE S. HOCK, both of Roxbury, Penn'a.

Also, on the 12th inst., at the residence of elder Jacob Reinhold, Lancaster City, Mr. C. H. NAGLE and HANNAH ANNA REINHOLD, of Lancaster City.

I. F. ALLEN.

By the undersigned, at his residence, January 12th, 1875. Mr. JOHN N. FLAKE and Miss MARY A. SULLIVAN, both of Fulton county, Illinois.

Also, by the undersigned, at the residence of the bride's parents, Mr. JOHN EFFLAND and Miss PHOEBE A. COOK, both of Fulton county, Illinois.

SAMUEL TENNIS.

By the undersigned, at the residence of the bride's mother, on the 22nd of December, 1874. Mr. GEORGE CRAWFORD and Miss AMANDA METERS, both of Ashland county, Ohio.

Also, at my residence, December 27th, 1874, Mr. LEVI ARTZ, of Nebraska, and sister MARY KILHEFNER, of Ashland county, Ohio.

Also, at my residence, December 27th, 1874, Mr. LEMON WEIDLER and Miss ELMIRA MEYERS, both of Ashland county, Ohio.

D. N. WORKMAN.

On the 29th of December, 1874, in Upper Canawago church, Adams county, Penn'a, Mr. M. CHAEL T. BURGET and Miss LIZZIE, youngest daughter of brother John Brough.

PETER B. KAUFFMAN.

By the undersigned, at his residence, January 25th, 1875, Mr. JACOB KINDSINGER, of Summit township, and Miss LYDIA HANDWERK, of Elklick township, both of Somerset county, Penn'a.

JOEL GNAGY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Mahoning church, Mahoning Co., Ohio, December 25th, 1873, sister SARAH, wife of brother Henry Osborn, aged 59 years, 7 months and 23 days. Funeral occasion improved from Heb. 13:14.

Also, in the same church, at Columbiana, January 12, 1874, elder HENRY KURTZ, aged 77 years, 5 months and 21 days. Funeral services from Rev. 14:12, 13, by brethren C. Kahler, M. Weaver and L. Glass.

Also, in Leetonia, Columbiana county, Ohio, February 11, 1874, JOHN STIVER, aged 86 years, 5 months and 12 days. Funeral services by brethren J. B. Shoemaker and M. Weaver, from John 5:25-29.

Also, in the same church, in Columbiana county, Ohio, March 16th, sister SARAH, daughter of brother Jacob Longenecker, aged 33 years, 10 months and 17 days. Funeral services from 2nd Corinthians 5:1, by the writer.

Also, in the same church, Mahoning Co., Ohio, October 16, sister CATHARINE widow of brother Jacob Sumner, dec'd, aged 73 years, 11 months and 1 day. Funeral services by elder M. Weaver and the writer, from Phil. 1:21.

JACOB N. KURTZ.

In Huron county, Ohio, December 12th, CHARLES A., infant son of brother William and sister Maggie Riagle, aged 1 year, 6 months and 27 days. Funeral discourse by the undersigned, from Matt. 18:3.

S. A. WALKER.

In the Lost Creek congregation, Perry

county, Pfoutz's Valley, Penn'a, January 13th, 1875, LURTHA S. BRANDT, daughter of brother Daniel and sister Brandt, aged 5 years, 7 months and 11 days. Funeral services by the Brethren.

ISAAC BARTO.

In Sandyville, Tuscarawas congregation, on the 25th of December, WILLIAM HENRY, son of John and Mary Lebold, aged 10 mos. and 9 days. Funeral occasion improved by the Brethren, from the Ps. 103:15

CONRAD KAHLER.

In Upper Canawago congregation Penn'a, brother SAMUEL HOLLINGER, aged 56 years, 7 months and 15 days.

The deceased was for a number of years a very efficient and much beloved deacon in the church. Left a widow and three children (all members) to mourn their loss.

SUSAN B. GITT.

In the Indian Creek branch, Westmoreland county, Penn'a, on the 15th of December, brother JACOB MYERS, aged 62 years, 5 months and 10 days.

His disease was gravel. Funeral services on the 16th, in the borough of Ligonier, in the Methodist church, by the writer, assisted by Rev. Leonard, Methodist, to a large concourse of people. Text, St. John's Gospel 11 chap. part of 25th verse.

D. D. HARNER.

At Burr Oak, Jewell county, Kansas, Nov. 6th, MILLARD, son of brother Allen and sister Mary Ives, aged 5 years, lacking two months and two days. Funeral discourse by the writer, from the words, "Be ye therefore also ready."

C. FORNEY.

[Pilgrim please copy.]

In the Otter Creek congregation, Macoupin county, Illinois, departed this life January 1st, 1875, brother GEORGE SHULL, aged 37 years and 6 months.

Disease, inflammatory rheumatism. Brother Shull leaves a wife, children and many friends to mourn his departure. Funeral occasion improved by the Brethren, from John 7:17.

GEO. W. MATHIAS.

In Sac county, Iowa, of typhoid fever and congestion of the lungs, SIDNEY BARTLEY, son-in-law of John and Elizabeth Gable, aged about 24 years.

He had been married only three months. Funeral service by a Free-Will-Baptist minister, to many friends.

E. GABLE.

Near Berkley's Mills, Somerset county, Penn'a, January 11th, NETTIE LULA, daughter of Samuel S. and Henrietta Bittner, aged 8 months and 6 days. Funeral services by the editor.

In the Middlecreek congregation, Somerset county, Penn'a, on the 21st of August, at her son's, sister POLLY LINDAMAN, aged 73 years and about 3 months. Funeral services on the 22nd, at Kingwood, by brother Josiah Berkley and the writer. Text, Rev. 14:13.

A. F. SNYDER.

In the Somerset district, Wabash county, Indiana, December 23rd, brother D. DAILY, of lung fever, aged about 40 years.

Brother Daily has been subject to fits the greater part of his life. He leaves a wife and five children to mourn his loss. Funeral services by the Brethren, from Is. 40:29; 30.

H. R. MINNICK.

In the Mohicon congregation, Rousburg, Ashland county, Ohio, December 10th, 1874,

MARY ELLEN McENTIRE, daughter of brother and sister Ecker, aged 21 years and 10 months.

She united with the Lutheran Church in the year 1870 and lived a consistent and exemplary member of the same until her death. Her husband who is a member of the same church is left to mourn his loss. Funeral services by the Rev. Brown of the Lutheran faith, assisted by the writer, from Isaiah 40:6, 7, 8.

Also, in the Danville congregation, Knox county, Ohio, October 14th, HANNA FAUCET, wife of J. M. Faucet and daughter of brother John and sister Workman, aged 34 years, 11 months and 25 days.

She was married January 14th, 1858, and we are glad to say proved herself a faithful companion and affectionate mother. She leaves a kind husband and six children, the oldest of whom is fourteen and the youngest one year old, to lament her departure. While in her last illness she turned to God in repentance and resolved to unite with the Brethren if her life was spared to do so, but God saw fit in his infinite wisdom to direct otherwise. A few days previous to her death she gave her babe to her sister and requested the writer to preach her funeral discourse; also, to be dressed in a plain shroud, as her mother had been a few months previous, and to be buried by the side of her child that had crossed the cold river of death before her. Funeral services by the writer, from Heb. 2:3

D. N. WORKMAN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Wm Damer 2 50; Jno Billhart 3 20; E Henry 1 8; J S Sinsman 8 00; Mark Miner 75; Joel Shively 5 92; Geo Studabaker 4 55; J S Newcomer 4 80; I Luster 3 40; S Y Souder 3 20; Hannah Hobbs 1 70; E P Peilly 7 20; C Newcomer 7 20; Jno Hollinger 1 45; G Albright 3 40; L P Keim 4 80; J S McFadden 1 50; Jos Schmaetgenberger 1 60; M M Eshelman 1 6; J P Ebersole 19 20; Jno Royer 1 60; J S Shirk 1 60; A W Meutger 5 76; P Sheldenberger 2 35; A Holinger 20; Joel Flory 2 25; Jacob Eberly 12 70; Benj Benshoff 15 50; Miss S A Mort 1 70; S Spicher 5 00; S A Garber 4 80; J Fitz 1 50; B Witwer 1 60; Grabbill Meyers 1 70; S P Frame 1 70; E Crowl 1 60; S Mattes 2 10; John Shiver 28 96; A Summy 2 45; D Stump 1 50; W H Lichty 50 00; E Oxley 1 80; W Davis 90; Jno Neff 3 20; L Andes 12 10; W G N'ninger 3 40; I G Royer 8 70; J H Ownby 2 00; F K Cline 1 60; J W Hitt 1 60; A Fikend 1 60; J Barrell 1 60; M Lingeneiter 8 70; J Weaver 1 70; W K Simmons 1 60; S Ryman 3 00; B F Miller 1 70; Geo Fishbaucher 1 5; D L Miller 16 40; Sarah Armstrong 1 60; Nancy Seymour 1 60; W A Pecht 1 70; H M Miller 3 25; S S Ulerly 3 20; P Harden 3 20; G R Kistler 3 00; E A Brunner 1 50; J W Emmert 1 60; A J Sterling 1 60; M G Cline 1 7; E Watters 1 60; Eliz Plauk 1 60; C Bucher 8 16; J M Harshberger 4 80; S D Keyser 1 60; Daniel Renner 1 70; D H Replogle 3 20; D Wysong 8 64; J Kittenhouse 12 80; P Kelch 1 60; H J Hauger 32 00; J Bahr 5 00; J Holder 3 20; Cath Long 2 00; J Y Heckler 38; C Hoover 11 70; M M Reed 1 60; I D Huntsberger 3 20; Sarah Northup 1 70; Christie Ann Royer 1 25; J S Ulerly 1 60; H S Kiser 1 60; S Smith 25; E C. Pecker 1 60; M Zigler 1 60; P Shade 1 60; L H Flack 1 60; Wm A Smith 1 60; W H Reed 1 50; J S Yoder

75; Jos Hisey 80; Wm Merrill 1 75; J P Ebersole 1 60; S A Walker 20; S Geib 1 60; A Faw 1 60; J A Byer 1 70; B Leer 6 95; J W Tucker 25; M H Shaver 8 70; H Gibble 75; M S Ulice 1 60; J R Denlinger 22 00; S H Caylor 10 25; G W Mathias 4 80; A G Keim 1 5; J R Ulerly 2 00; Jno e Bucher 4 80; J C Lehman 1 5; J L Myers 1 60; O Shumaker 1 60; C Wolfe 1 6; S Thomas 1 60; J Y Keeney 3 55; J Gris-o 3 20; M A Knupp 1 60; D R Kline 1 90; E L Fahnstock 3 90; Sarah M Langdon 1 50; Jos Ellenberger 4 80; Frank Holsinger 1 70; P R Wrightsman 3 00; Ruth Sinsman 1 50; A O Diehl 1 60; J P Replogle 4 35; W H Renner 18 85; S B Shirkey 4 70; J R Ellenberger 6 00; J M Miller 25 00; P Beer 20; P Hoffert 6 40; A Pheil 4 80; W H Rinner 1 40; Jno Snider 9 60; D H Sell 1 60; L Lichty 1 60; G Sala 10 00; C Birk 1 50; J P Ebersole 1 60; Henry Keller 5 90; Abner Fidler 1 60; D E Brubaker 4 80; Jacob Deardorff 1 60; C Myers 3 20; M H Smith 4 50; Sam'l Ridenour 1 70; D M Shavly 1 50; R C Holl 1 60; Jno Garher 3 20; Jos Stiller 3 2; J B Shoemaker 3 20; D S T Butterbaugh 1 60; T F Imler 1 87; D G Varner 23; J Mohler 5 13; D N Deeter 2 50; I H Crist 3 10; H Swadely 4 80; J I Cover 1 50; W R Deeter 1 50; H Replogle 15 0; J K Reiner 3 50; H B Brumbaugh 4 45; Jno Evert 4 80; A Bender 1 60; Jac Lehman 17 60; J F Hess 2 50; E Brooks 3 20; A Pheil 8 00; C Sheller 1 60; S D Faulkender 5 12; H Clapper 8 00; C M Whitmer 6 40; D Lindemath 1 60; Z Leatherman 2 00; S Gochmour 1 60; G W Mathias 31 20; S Sheller 27 86; Mich Bollinger 1 60; C Heise 10 50; Jac Conner 40 00; D Gochmour 2 00; J Kimmel 1 60; J B Vamper 7 35; S A Sisler 10 00; D Garber 12 50; E B Plaine 7 0; H Stitzel 6 40.

For All Female Complaints

nothing equals Dr. Pierce's Favorite Prescription. It is a most powerful restorative tonic, also combining the most valuable nerve properties, especially adapting it to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation or ulceration, or from nervousness, or neuralgic pains. Mr. G. W. Seymour, druggist, of Canton, N. Y., writes Dr. Pierce as follows: "The demand for your Favorite Prescription is wonderful, and one man stated to me, that his wife had not done a day's work in five months, when she commenced taking your Favorite Prescription, took two bottles and is now on the third bottle, and is able to do her house-work alone and milk fourteen cows twice a day." Dr. Pierce's Favorite Prescription is sold by all dealers in medicines.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp, J. S. FLORY, 49-2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD, Polo, Ills.

NEWSPAPER COMMENT

UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink, ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ills., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.

49-1f.

TAPE WORM.

The symptoms resultant from this parasite on the Human Organism are numerous. Dyspepsia, a gnawing, gripping sensation of the bowels; a defective craving; voracious and depraved appetite; Indigestion; Sour Stomach; Stools Fetid and mixed with slime and partially digested worms; Foul Breath; Bad Taste in the Mouth, &c. GENERAL SYMPTOMS: Trembling of the limbs; Nervous; Palpitation of the Heart; Peevishness; Disturbed Sleep; Nightmare; Headache; Temporary Blindness; Insanity; Fits; Cold Feet; Weak Spells; Sallow Skin; Sunk Eyes; Emaciation; Dropsy; Worm Fever; and complicated with other Complaints may result in Death. My treatment seldom fails to cure.

Send a full history of your case, giving name, age, and any prominent peculiarities. If you wish a course of treatment, send five dollars; if only advice, one dollar. Address Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. Refer to Editors C. F. C. and G. V.

WATER WHEEL!

THE "BEERS" WHEEL

Is grinding with less water than the overshot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.
Cocolumas, Juniata, Co., Pa.
BEERS, GANGLER & COOKE.
Selens Grove, Snyder Co., Pa.

Valuable Farm For Sale.

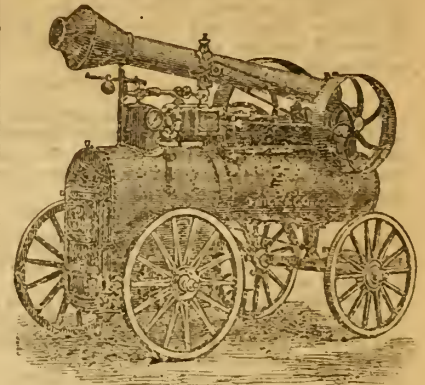
A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. METERS.
Donegal, Pa.

21-1f.

THE ECLIPSE.

NEW AND LATEST IMPROVED
PORTABLE FARM ENGINE.

Also, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

1f. Waynesboro', Franklin Co., Pa.

Live Agents Wanted.

To sell DR. CHASE'S RECIPES; OR, INFORMATION FOR EVERYBODY, in every County in the United States and Canadas. Enlarged by the Publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Sample copies sent by mail post-paid, for \$2. Exclusive territory given. Agents more than double their money. Address, D. C. CHASE'S STEAM PRINTING HOUSE ANN ARBOR, MICH 49-3m.

Non-Conformity to the World, Or A Vindication of True Vital Piety. A book of 200 pages. Single copy, \$1.00; per dozen, by express, \$9.00. Address

M. M. ESHELMAN,
Lanark, Carroll Co., Ills

41-3m.

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of his class. Only 25 cents per year. A beautiful MAR of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KIMTZ,
Palmd, Mahoning Co., O.

2 1f.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

Address: J. W. BEER,
Meyersdale,
Somerset Co., Pa.

35.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, FEB. 9, 1875.

Vol. II. No. 6.

It is Finished.

Christ has done the mighty work ;
Nothing left for us to do,
But to enter on his toil,
Enter on his triumph too.

He has sowed the precious seed,
Nothing left for us unsown ;
Ours it is to reap the fields,
Make the harvest joy our own.

His the pardon, ours the sin,—
Great the sin, the pardon great ;
His the good and ours the ill,
His the love and ours the hate.

Ours the darkness and the gloom,
His the shade-dispelling light ;
Ours the cloud and his the sun,
His the day-spring, ours the night.

His the labor, ours the rest,
His the death and ours the life ;
Ours the fruits of victory,
His the agony and strife.

Bonar.

For the COMPANION AND VISITOR.
God in Afflictions.

No. 2.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and behold, the bush burned with fire, and the bush was not consumed." Exodus 3 : 2.

In the history of Abraham we have a noble example of the triumph of faith, and he is worthy of all imitation. But he had to endure great trials of temptation. The impression of my mind seems to be, O that I had more of his faith, while I am endeavoring to write concerning the same. But perhaps, I may be encouraged and strengthened while so doing, as I have been, since I commenced trying to

write on the above subject. When God called Abram from Ur of the Chaldees, he said : "Get thee out of thy country and from thy kindred into the land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and in thee shall all families of the earth be blessed." Gen. 12 : 1—3. Abraham's whole life almost was one series of trials : his leaving his native country and kindred, his sojourning in the land of promise, as in a strange land, his being driven by famine to seek for sustenance in Egypt, and so long a time intervening between the promise of a numerous posterity and the birth of a son ; the birth of Ishmael so long before that of Isaac, the painful observance of circumcision, and the expulsion of Hagar and Ishmael, were all so many severe trials of his faith and obedience. But more severe than all these was the command to offer up his beloved son, who was to be heir of the promises, and father of the blessed seed. Notice also how Abraham's other sons abound in children, while Isaac in whom his seed is to be as the stars of heaven for multitude, remains childless for twenty years after his marriage ; and that too, a marriage on which the divine blessing had been so remarkably sought and obtained. (Gen. 24 chapter.) In view of which the apostle treating of the faith of Abraham says : "as it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were ; who against hope believed in hope, that he might become the father of many nations,

according to that which was spoken, So shall thy seed be." Rom. 4 : 17—18. While enduring the said trials of his faith and afflictive dispensation of God's providence, the Lord appeared again to Abraham in a vision, repeating to him the promises, and accompanied them with the most gracious declaration of his favor. He appointed a certain sacrifice for him to offer, and caused a deep sleep to fall upon him, attended by a horror of great darkness, during which there were revealed to him some of the most important events in his future history, and that of his posterity, and which were all accomplished in due time, and with wonderful exactness ; "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them ; and they shall afflict them four hundred years ; and also that nation, whom they shall serve, will I judge : and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again. Gen. 15 : 1—16. According to Bible chronology, from Abraham's arrival in Canaan, to the birth of Isaac, was twenty-five years, Isaac was sixty years old when he begat Jacob : and Jacob was one hundred and thirty years old when he went down into Egypt. Making together two hundred and fifteen years ; and from the time his family came into Egypt till their departure was just two hundred and fifteen years more, making a total of four hundred and thirty years. Exodus 12 : 40—41.—And "all the souls of the house of Jacob, which

26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

came into Egypt, were seventy." Gen. 46: 27. So that in the space of two hundred and fifteen years, they increased to, "almost six hundred thousand on foot that were men, besides children, and a mixed multitude went up also with them." Exodus. 12: 37, 38.—"And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush, etc." The time being come for the Israelites to depart from the land of their servitude to their long promised possession, being oppressed to the height of endurance, we read, "and the Lord said, I have surely seen the affliction of my people in Egypt, and have heard their cry by reason of their task Masters: for I know their sorrows; and I am come down to deliver them." God prepared and appointed Moses to be the leader and instrument in his hand to deliver them. He was first directed to this work while watching his flocks near mount Horeb. He there saw a bush which seemed to be all on fire, and yet it was not consumed. "And Moses said, I will now turn aside and see this great sight." As he approached nearer to examine, "God called unto him out of the midst of the bush, etc." In the bush, burning and not being consumed, and the symbol of the divine presence in it, we have beautifully represented the afflictions of the Israelites under the cruel oppression of Pharaoh and the Egyptians, but God was in it. Hence the safety of the bush amidst the flames, the Lord's admirable care and protection of his poor suffering ones. None is so tenderly careful as Christ;" In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." Isa. 63: 9. "Now there arose up a new king over Egypt, which knew not Joseph, and he said unto his people, behold, the people of the children of Israel are more and mightier than we, come on, let us deal wisely with them, lest they multiply, etc." Then, more especially were their afflictions increased, for Pharaoh saw how astonishingly fast they increased, and fearing that the Israelites would become more numerous and mighty than the Egyptians, they increased their burdens and afflicted them the more, thinking thereby to hold them in check, and to keep them from increasing so fast, but to his utter amazement and grief, it is

said but the more they afflicted them, the more they multiplied and grew." Exodus 1: 8—12.

D N.

Welsh Run, Pa.

For the COMPANION and VISITOR.

Hear What God Says.

BY J. S. FLORY.

"I will hear what God the Lord will speak."—PSALMS 85:8.

Yes, hear what God has to say about the matter. But how prone man is to consult man. How natural for us to try to please men that they may talk well of us. How sensitive we are to the praises of men. How we will bow and scrape, and often pamper to custom, that we might gain the laudations of men of "standing," or men of renown. Often much concerned about what they will say. It is more important to concern ourselves about what God will say, or what God will think about us. If God approves of our course what need we care for others? If God condemns, no matter if the whole world approves, we should be ashamed.

"I will hear what God the Lord will speak," should be our motto in all we undertake. If this were the standard of all religionists, falsity and hypocrisy would have no hiding place. Pompous show and outside put-on would be at a discount. We need not perplex our minds about what is right, or what is wrong, if we only will listen to what God says. God speaks by his Spirit through his word, not only once, but God speaketh often. Through our consciences and by his providences he speaks to us. In these last days he speaketh "unto us by his Son." He speaketh unto us by the apostles, for Paul says: "The things that I write unto you are the commandments of the Lord."

How dare we rest at ease in the cradle of vanity or worldly conformity, because our preacher does not say anything about the matter. See what God says about it and act accordingly. What! ask of man the liberty to do so and so? God has not delegated to man the right to decide in matters of right or wrong, only by his rule of decision. Therefore see what God says, and take his answer as a positive rule. His answer

will settle the matter at once and leave no room for equivocation. His answer is always found as the *equatorial* line, never in *latitude*! Men may reason, suppose, infer and take for granted this or that theory will meet divine favor, but when God speaks he means just what he says. See to it then what he does say, and you will know what he means. Some good preachers are continually telling the people what they *believe*. The duty of the preacher is to tell the people what *God says*, not what they believe; believe what you please and let the people believe what they please, that is none of your business. Preachers of the Gospel, you tell your hearers what *God says*, not what you believe. He means just what he does say. Tell them what he speaks about his Son, whom he gave a ransom for sinners. Tell them what he says about sin and the soul that sinneth. Tell them what he says about damnation, not what you believe about it; or be so compassionate toward your hearers as to shun to tell them just what God says about the wicked, for fear you shock their fine sensibilities. If you are called to wield God's spiritual sword, use it with the same edge he gave it. The lightening of his word should never find a hindrance in you. Let it strike the heart, let the dread thunders awake the sleeping soul, leave the result of the "earth quake" to God. Tell just what God says of the benefit of faith; just what he says must be done to win the Holy Spirit. In God's own words tell of the glories of heaven, rather than mount up to monotonous heights beyond the illimitable universe. Lofty high-stand oratorical voyages often make the head dizzy. It is a blessed truth, that God speaks so the child may understand. In telling what God says, tell it in *his own word*. To attempt to dress God's word in a mantle of scientific lore, is like a snail on a plate of gold, a slimy pathway tells which way it went.

Reader, if you are reclining at ease in Sion, or on the stool of doing nothing, excusing yourself because the Christian world is quarrelling over creeds and councils, go and hear what God says in your case, and let the world gaze on in blind adherence to what man says. If they have fully enough in their hearts to swallow every dainty tit bit of theologi-

cal mince-meat, ground out of scientific morality, that is no reason you should shut your ears to what God says, or your heart to the wisdom of the Bible. If you are a member of Christ's Church, you are duty bound to "hear what God the Lord will speak." He will speak to your understanding *if you are willing*. Ah! there is the difficulty, we are often not willing to hear. We want to serve the world, just a little. Don't want to hear him tell us "be not of the world;" or "love not the world." We think probably more of *self* than others do. We want to give *self* a circumscribed limit to lie in. If we crucify ourselves entirely, the world will be dead to us. We love the world's minds, the world's approbation, and now then like to pamper the carnal appetite, so we do not care to hear what God says about these things, for we have a vague idea he will not comfort in them. Yes, there is where all the trouble comes in. We have heard a whispering, now and then, it is wrong, so we are careful not to enquire too closely of God. To ease conscience, perchance we enquire of man about the matter, being careful to ask as we think will not be as precise as God is.

I once was admonishing, in a very pleasant manner, a young sister of the importance of living consistent to our profession. During the conversation she went to her trunk, and taking out a fashionable hat trimmed in gaudy style, she said, "Will you allow me to wear that?" I said yes, if the Lord will sanction the wearing of it by a disciple of his. Do what he says about it, for I know you know what he says about wearing that that is highly esteemed among men. She said not a word more about it, and that ended the matter. But had I given the least encouragement, how acceptable no doubt it would have been. See what God says about these matters, and we shall know how to live, how to walk, how to talk, how to deal, and how to run the race that is set before us.

Some things God tells us is not joyous so long as there remains life in the "old man," but there is much he tells is full of peace and joy, and how eager we are to hear his gracious promises! Right here let us stick a pin, and remember we must hear him *in all things*, or the promises will not be ours. It is not

our privilege to stop our ears to that we do not like, and listen only to that we do like and be benefited thereby. We must listen well to the story of the cross, or the story of the crown will not charm our fears.

In conclusion I would say, let us all hear what God says *now*, and it will be happy word. We shall hear from him in eternity, words of joy unspeakable and full of glory.

Buffalo, Col.

The Gentleness of Jesus.

The conversation of Christ with his disciples, when he took leave of them at his last supper, was most sweet, loving and friendly, talking with them lovingly, as a father with his children, when he must depart from them. He took their weakness in good part, and bore with them, though now and then their discourse was very full of simplicity; as when Philip said, "Show us the Father," etc.; and Thomas, "We know not the way," etc.; and Peter, "I will go with thee unto death;" each freely showing the thoughts of the heart. Never, since the world began, was a more precious, sweet and amiable conversation.

Is it not a shame that we are always afraid of Christ, whereas there never was in heaven or earth a more loving, familiar or milder man, in words, and demeanor, especially towards poor, sorrowful and tormented consciences? Hence the prophet Jeremiah prays, saying: "O Lord, grant that we be not afraid of thee."

I expect more goodness from Kate, my wife, from Philip Melancthon, and from other friends, than from my sweet and blessed Saviour, Jesus Christ; and yet I know for certain that neither she, nor any other person on earth, will or can suffer for me what he has suffered; why, then, should I be afraid of him? This, my foolish weakness, grieves me very much. We plainly see in the gospel how mild and gentle he showed himself toward his disciples; how kindly he passed over their weakness, their foolishness. He checked their unbelief, and in all gentleness admonished them. Moreover, the Scripture, which is most sure, says: "Well are all they, that put their trust in him." Fix on our unbelieving hearts that we should be afraid of this man, who is more loving, friendly, gentle and

compassionate towards us than are our kindred, our brethren, and sisters; than parents themselves are toward their own children.—*Martin Luther.*

The Disbanded Grange.

The Good Hope Grange, of McDonough Co., Ill., has disbanded. At the regular meeting on the 20th of June, resolutions disbanning the organization were adopted with only two dissenting votes. A financial report shows, according to the *Carthage Republican*, receipt of \$522.65 for initiations and dues, and expenditures of \$455.15 amount paid to State and National Granges and for grange tools and regalia, leaving a balance of \$68.40 only for grange purposes. The delinquent fees from members amount to \$250. The resolutions declare—

1. That the original principles and objects of the order have been ignored, and that State and National officers have assumed powers that are arbitrary and tyrannical.

2. That large sums of money have been exacted by State and National Granges from subordinate Granges for which no adequate return has been realized.

3. That there have been repeated attempts by those in the lead and in authority in the granges to divert the order into a political party, contrary to its constitution and against its best interests.

4. That the order is burdensome and expensive to the members of the order, without adequate compensation for money expenses, that it is now engendering a spirit of class legislation and mutual distrust between the agricultural and commercial intercourse of the land, thereby demoralizing and debasing the standard of relations the community bears to each other. And further, that the order, as ruled by designing men connected therewith, has been entirely prostituted from its original purpose, and brought into subjection to further their personal and political interests, to all of which we do most sincerely and emphatically protest.

"I am a home missionary," once observed a Christian mother; "six pairs of little eyes are daily watching my looks, as well as listening to my words; and I wish my children never to see in me that which they may not imitate."

Satisfied.

"O Jesu, Freund der Seelen!"

O Jesus! Friend unfailing,
How dear art thou to me;
And cares or fears assailing,
I find my strength in thee!
Why should my feet grow weary
Of this, my pilgrim way;
Rough though the path and dreary,
It ends in perfect day.

Naught, naught I count as treasure,
Compared, O Christ! with thee;
Thy sorrow without measure
Earned peace and joy for me.
I love to own, Lord Jesus,
Thy claims o'er me and mine;
Bought with thy blood most precious,
Whose can I be but thine?

What fills my soul with gladness?
'Tis thy abounding grace;
Where can I look in sadness
But, Jesus, on thy face?
My all is thy providing,
Thy love can ne'er grow cold;
In thee, my refuge, hiding,
No good wilt thou withhold.

Why should I droop in sorrow?
Thou'rt ever by my side;
Why, trembling, dread the morrow?
What ill can e'er betide!
If I my cross have taken,
'Tis but to follow thee;
If scorned, despised, forsaken,
Naught severs thee from me.

Oh, worldly pomp and glory!
Your charms are spread in vain;
I've heard a sweeter story,
I've found a truer gain.
Where Christ a place prepareth,
There is my loved abode;
There shall I gaze on Jesus,
There shall I dwell with God.

For every tribulation,
For every sore distress,
In Christ I've full salvation,
Sure help, and quiet rest.
No fear of foes prevailing,
I triumph, Lord, in thee;
O Jesus, friend unfailing!
How dear art thou to me!

—Selected.

For the COMPANION and VISITOR.

Love.

BY MATTIE A. LEER.

We love him because he first loved us.—
1 JOHN IV. 19.

Perhaps no one was ever more thoroughly imbued with the love of God than was the apostle John. He styles himself, "That disciple whom Jesus loved."

There is something peculiarly touching and beautiful in this expression. John does not say, "That disciple who loved Jesus." There would be in such an expression something of egotism; and nothing could be more foreign to a properly instructed saint than self commendation. This expression shows that it was the grace of Jesus, and not his own merit that was prominent in his enlightened mind. "That disciple whom Jesus loved."

He knew that it was the love of Jesus that had placed him in his exalted position, that had wrought such a complete transformation in him. When he looked back and saw what he once was, perhaps harsh and unfeeling toward those who differed from him, perhaps of a relentless disposition, for we have a few instances in the life of this holy man when he first began to follow Jesus, that present his character in no very enviable light. One was when he saw others casting out devils in the name of his Master that did not belong to his company, he forbade them. John would have them work with him or not work at all.

This spirit of exclusiveness was incompatible with the spirit of his Master, and John received a mild reproof. Again, upon another occasion John exhibited a spirit equally or more unchristian. When the Samaritans refused to receive Jesus. John's indignation was aroused, and he said to his Master, "Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" His divine Master rebuked this fiery and persecuting spirit. Certainly a spirit of bigotry and persecution was originally in John. No wonder, then, when he looked back and saw what he once was, and what he might have been had that spirit become fully developed, how he might have been a bigoted, persecuting pharisee, and what he now was through the influence of divine grace, how that intolerant spirit had been extirpated—no wonder that he extols the love of Jesus! No wonder that he feels in his very soul, that he is an object of that love! It was not his merit that had preserved him from the depth of guilt into which his impetuous nature would have plunged him, neither was it his love to Jesus, but it was Jesus' love for him. It was this that thrilled his soul. It was this love that had so completely metamorphosed him. In all the dealings of his Master with him he could see only the hand of love. What if he had been torn from home and friends, and banished to a desolate isle, by order of a cruel ruler, did he not there receive new exhibitions of his Master's love? How infinitely superior was his condition on that barren rock, to that of the Emperor Domitian in his imperial palace.

The crime with which he was charged was that of sedition. To preach or promulgate a religion new to the Roman empire was an act chargeable with this

guilt. And those who were thus guilty of preaching a new religion were sent to solitary and deserted places of banishment. John's place of banishment was the isle of Patmos in the Ægean Sea. And here at the age of ninety, it is said, that he was obliged to work in the mines and quarries. To be condemned to such hard labor, under a heathen task-master, and at such an advanced age, would certainly be a terrible punishment. But John makes no complaint, instead of sitting down and repining at his hard lot and spending his time in useless murmurings, he engages in acts of devotion, and those barren rocks are made to resound with prayer and thanksgiving.

Though John is removed from his fellow-beings as not worthy of their society, yet Jesus notes the place of his exile, and while his holy though proscribed servant is meditating on his love and goodness in those lonely and desolate wilds, he reveals himself to him, as he never revealed himself to any other mortal. No other spot on earth has ever seen such displays of divine glory. Nowhere else has the great God-man ever appeared in all his regal magnificence and grandeur! And on that sea-girt isle, away from the din and confusion of the world, John had its future history disclosed to him; he saw nations rise and fall, he saw the onward march of truth, and beheld her struggling with error in fiery and deadly encounters. He saw him in all his giant strength trampling truth beneath his iron tread.

Thus was John's intended punishment so overruled by his munificent Master, that it proved to be the most glorious period in his life's history. No wonder then that he could look back over a life of so many vicissitudes, and changes a life of nearly one century spent in the service of so good and kind a Master, and exclaim in the language of our text: "We love him, because he first loved us."

Love begets love. Those who feel and appreciate Christ's love most, are those who love him most in return. John seemed to be thoroughly permeated with this love, and he seems to have responded most heartily in love to Jesus. His whole being was aglow with love. All his writings show that this attribute of Jesus more than any other attracted his attention. The first three evangelists seem to have recorded that which struck their senses with the greatest awe. John seems to have recorded that which touched his heart the most forcibly, and that was the disinterested love of Jesus. "We love him, because he first loved us." We have something to base our love upon. His love toward us as exhibited in his life of humility and suffering, shows us how he made himself of no reputation, and took upon himself the form of a servant, yielding humble obedience to all the demands of the law, even to the suffering of the terrible death of the cross. His

long forbearance with us, his repeated warnings, his chastenings, his corrections, all, *all* to draw us from ruin and death, to life and eternal happiness. All this is calculated to excite our dormant love, to arouse our affections. Every new revelation of him, is only a new exhibition of his beauty and perfections, as our knowledge increases, so does his loveliness increase to our sight, until we behold him as the chief among ten thousand and the one altogether lovely.

But what does he see in us to attract his love? Ah! how vile and hideous must we appear in all our natural deformity in his holy sight! It was not merit, or worth, that drew him to us, but pity for our wretched condition. A knowledge of our ruined and lost condition, and that great love that could draw him to us despite our vileness and pollution is all calculated to rivet our love.

The prayer of the afflicted but patient Job, should be the prayer of every saint, "Make me to know my transgression and my sin." Jeremiah tells us that "The heart is deceitful above all things, and desperately wicked," and then he asks, "Who shall know it?" Who indeed can fathom the depth of wickedness that lurks within the human heart. Sometimes we have a terrible exhibition of it in some poor wretch who has thrown off all restraint, and has abandoned himself to vice. A knowledge of our moral pollution, though revolting, is necessary to the formation of a Christian character. Self ignorance, and moral blindness, oh what evil they have wrought! These coupled with an unsanctified zeal instituted the inquisition with all its shocking horrors; these have lighted the faggot, and drawn the sword. Such fearful exhibitions of a mistaken zeal, of an unenlightened mind show us the imbecility of our poor race, and how much we need light and power outside of our own. What is a man if left to himself, if guided by his own judgment? A form of religion without the power, only makes man more intolerant, and more repulsive. But a knowledge of our own transgressions and our sins, a knowledge of our own shortcomings, our heart-rendings, our imperfections, and coldness of love, will sink us in our own estimation, make us more tolerant toward other's faults, and cause us to exalt the love of Jesus. "We love him, because he first loved us." With Paul we realize that it is "By the grace of God that we are what we are." We are wholly indebted to the love of Jesus for all the light and knowledge that we have, for all the peace, and joy, and comfort that we have in believing. What was it that drew him to us, that caused him to undertake our desperate case, what but *love*? Truly, God is love, and we love him, but not without a cause, because he first loved us.

John, in addressing the seven churches in Asia calls himself their brother, and companion in tribulation. There is

something very sweet in this, and some thing which shews how thoroughly he had imbibed the spirit of his divine Master. Though he had been favored with so many visions, and had received so many proofs of his Master's high esteem; though he had been employed as his Master's amanuensis in giving his approvals and reproofs, to the seven churches; yet all these distinguished honors do not exalt this venerable saint. He still feels himself on an equality with the rest; he is but their brother and companion. He comes out of the sacred pavilion, where he has held such long and familiar converse with the great King of kings, clothed with the same garb of humility, the same kind brother, the same approachable companion. He courts no honors, he does not want in any way to be distinguished from the rest.

We are told that after the death of Domitian, John was released from banishment, and returned to Ephesus. The declension of love in this church had no doubt long been noticed by this eminent apostle, and had no doubt been a source of great sorrow to him. His glorious Master had noticed the same defect, had pointed it out, and had expressed his disapproval of it, accompanied with the terrible threat that he would remove their candlestick out of his place except they repent. With this dreadful doom ringing in his ears, we may well imagine that this holy man put forth every effort to rekindle in this waning church the original flame of love, to bring them back to that light from whence they had fallen. It is said that when John was too feeble, by reason of his great age, to go into the congregation, or assembly of the Christian Church at Ephesus, in his own strength, he used to be conducted there by some of his brethren, upon whose arm he would lean, upon one of these occasions, being supported by two young men, who had been converted to a knowledge of the truth, he again met his brethren in church, being too feeble to preach, or scarcely to speak, so as to be heard, he looked around over the congregation, his aged eyes sparkling with a glow of love, his venerable countenance beaming with kindness. An unearthly glow lights up those placid features. Once more he gives utterance to words that are so characteristic of him—the very breathings of a heart wholly consecrated and sanctified by divine love: "Little children, love one another." These were his last words on earth and how appropriate as the last words of such a man. He then fell asleep in the arms of that precious Saviour whom he had so much loved in life, and of whose love toward him he had had so rich an experience.

A more touching and beautiful death could not be conceived, but it was wholly in keeping with his beautiful life. We need not be told how the good man dies;

ah no! if we serve Christ faithfully in life, we need have no fears of death. He will take care of us at that trying time. His grace will always be sufficient in life for its trials and temptations, and at last it will be sufficient to enable us to triumph over the last foe, which is death.

Urbana, Illinois.

FOR THE COMPANION AND VISITOR.

Lay Members' Responsibilities.

BY M. HADY.

It is an easy matter to tell others of their duty and responsibilities, but to know, see and feel our own is quite a different thing. When we go to meeting and listen to a sermon, we can easily judge whether the sermon was good, too long, too rough in expression, cold or warm, &c. Yea, we may talk about it for weeks, forgetting if it was cold, it suited us, for cold members generally help to bring about cold sermons, and of course cold meetings. In another article on "Ministerial Responsibilities," I said, that as a general thing, members carry out the doctrine the ministers preach from the pulpit. Now, this is certainly so in regard to the points I have mentioned. In other denominations the official member dictates; not so with us; the voice of the humblest member counts as much as that of the most exalted minister. Then brethren and sisters, look at this, should it not make us tremble, when we look at the responsible position we occupy. If our ministers would dictate, rule and preach for us, and we would buy our church-membership with twenty dollars per year, then we might sit a d rest easy. Then when we would go to meeting, we might fall asleep, while our brother might deliver or read his sermon to the congregation, nothing would be required at our hands. Look at it in this way, and then say, our responsibilities are not great. We, the lay members, help to make the rules in our church. If they are wrong, can we blame the minister, or ourselves? We look at our ministering brethren and even at our Deacon brethren, and we want every one of them to be Christians. How soon we see when they lack in any of the order, how soon do we detect their faults, forgetting ourselves, and not thinking our own souls are as precious as theirs. We want them to conform to the or-

der of the church, it makes no difference, whether we are so particular. They must be praying men, forgetting that every one who has named the name of Christ should be. Brethren and sisters, it is not my object to screen myself. When I write, I must say what I feel, let it hit myself or any one else. It is true, we love ourselves, but we should at all times love the good cause more. What will it profit us, if every one is trying to get his brother or sister right, and forgetting ourselves? It is certainly not more than right, that the official members of the church should be a specimen of the church or of what she teaches. But how much better is it, when every member is such; and if they should not live up to their duty, so much the better for us if we do. Let us at all times look to Christ first, and pattern after him; and then if our brethren ministers or deacons are wrong, we may help them to get right. But let it be done in love. At no time show a disrespectful feeling to them. If they feel they are weak, oh, let us encourage them! A deacon brother, a very good brother, a short time back said to me: "Oh I wished a hundred times already, the church would not have elected me to this office." Our brethren feel the responsibilities resting on them. Can we not in love encourage them? Yea we ought to help to bear their burden, not always seeing their faults, and talking about their short comings. We always should remember, it is he or she, who wishes to do right, who sees his own short comings first. We may profess to love God, his church and members of the church, but as long as we cannot help each other along as becometh brethren and sisters, all our boasting is in vain. We may boast of our zeal in the cause, yet as long as we do not love each other as become members of one family, all is in vain. But how can we encourage these brethren, it may be asked. This may be hard to answer here. We would say in short, we should encourage them, where they need encouragement. We should encourage the minister to preach the truth. This we can do, when we come to meeting regular, and there with our actions, prayers and looks, show him, we are interested. Brethren often tell us they cannot preach, when we seem to take no interest in what is said. Here then we have it. Don't

fall asleep, when under the preaching of the gospel. In this way we can encourage the minister. We may tell them or bring to their mind some of the subjects most interesting to us, the neglected duties of the church and what we think should be attended to within the church. All this will show we are interested. Of course we should never mention anything to the minister until we are certain our feelings are right. The subjects should be important and not only idle notions. We should at all times show, that the power of religion prompts us to do our duty. But how should we encourage the deacon brethren? In much the same way. Almost every member of the church knows the duty of the deacon, and whenever they feel too weak to live up to these, then let us encourage them all in love, and not with a spirit of prejudice. We should not tell them they are not fit for the office. This would be far from encouragement. These then are some of our duties; but our responsibility goes further. We hear our ministers preach that we should live a pure, godly, holy, prayerful life, and we acknowledge they tell us the truth; but oh! how do we obey? We scarcely ever think about it, and forget that God will hold us responsible for every gospel sermon we hear. No; we do not think that if we are disobedient, every sermon we hear, will only sink us that much lower in ruin. We often think and talk of ministerial responsibility, but we forget that we have after all, our own souls to save. We like to talk about others, how they should live, but we ourselves, can serve the devil all the time, feeling satisfied, only so we have united with the church, only so we conform to the order or forms of the church; feeling easy only so we are members; only so the church has no cause to cut us off altogether. Do we ever think of it, that we never brought forth fruit in our position, perhaps taking the live sap of some of the other branches, of the great vine? If we never did, let us do so now. Let us feel that in order to be good members, we must be fruit-bearing; we must do some good in the church, commence at home, and then we can go and help our friends. Let each feel the responsibility of the position we occupy, in the sight of God. Only the "pure in heart" shall see God.

For the COMPANION AND VISITOR.

A few Thoughts on Prayer.

BY C. M. AMBRUST.

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplications for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Ephesians 6: 18, 19.

What a wide field the above two passages of Scripture present to us, for prayer, and it seems that if the apostle Paul needed the prayers of the church to enable him to open his mouth boldly to preach the gospel, being endued with the Holy Spirit as he was, the thought has impressed my mind, should not we as lay-members pray more for those that God has called to preach the gospel in this our day, and where can we better pray for those, than around the family altar. It is certain that there would be more good done, for we read that "the effectual fervent prayer of a righteous man availeth much." But we need not only pray for our preachers. What can we do better than morning and evening call our families together and raise our hearts in prayer to him who has said "pray without ceasing?" And we know that it is pleasant to have family worship, not merely as a form, but come to God with a desire to have our spiritual strength renewed. And then when God is visiting us in our family devotions, should we not remember our preachers, and pray for them that they may be able to "divide the words of truth aright," and that "saint and sinner may receive their portion in due season"? But some will say, "Oh, I have not time!" or "I am so ignorant that I cannot pray in public or in my family." To such I would say, will you ever become better by neglecting that which God demands of you, and which should be a means of strengthening us in our warfare? Nay verily, but in the words of the apostle James 1: 5, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." Verse 6, "But let him ask in faith nothing wavering." Oh! who is there in the church that can neglect family prayer, and feel satisfied before God? Are there any that think they are discharging their duty to their family by neglecting prayer? Can

any say they are training up their children in the admonition of the Lord, while they are doing so? Now I earnestly ask those who read this, if they have never prayed in their families, to begin at once. O! brethren and sisters, think of the influence of prayer on your children. What will you say at that great day of reckoning should your children say, "If you had only taught us to pray, we with you, might now be in everlasting bliss, instead of this place of torment."

"Sweet hour of prayer! Sweet hour of prayer!

That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief,
My soul has often found relief;
And oft escap'd the tempter's snare
By thy return sweet hour of prayer."

Buffalo Col

Christianity and the Roman Empire.

When three centuries were gone, the Roman empire accepted Christianity. One day, in the senate-house they voted down Jupiter, and voted up Christ. That was a great step! But was it, really? The churches had rest; persecution ceased; pagan temples became Christian temples; all up and down the Mediterranean, from Asia to western Europe, Christian hymns and prayers and ordinances were celebrated. Pagan Rome, the most powerful empire on the earth, became Christian Rome. Let us not be deceived. There was much that was good in this change; but there was much that was evil, also. The pure and divine religion that glows in the breasts of martyrs could not be transferred by an imperial decree into the hearts of pagans. If paganism was christianized, Christianity was paganized. It was inevitable that the introduction of this vast mass of ignorance and superstition should corrupt both the faith and the practice of the church. To say the least, it was doubtful whether the nominal christianization of Rome was more a blessing than a curse. Certain it is that the Christian faith, henceforth, on the throne of the world, was hindered rather than helped by political power. There was within the mass the same pure, holy faith and experience that had characterized the mar-

tyr ages; but the mass itself, called Christian, was pagan still. It is no marvel that for ten centuries the ingrafted superstition poisoned and corrupted the pure truth. But the included truth continued to leaven the lump despite the powerful corrupting forces.—*Selected*

For the COMPANION AND VISITOR. Asking Security—Is it Right?

BY G. B. REPLOGLE.

We wish to call the attention of the Brotherhood to what is commonly known in business circles as "personal security;" i. e., one going security for his friend, by signing promissory notes, or other contracts with him, thus becoming surety in the event that the friend fails to make, or be able to make, payment, or fulfill the contract. We do not know when, where, or how the practice originated, but we have long been impressed with the thought that it is wrong and inconsistent for men professing Christianity to practice it.

Credit systems are at best, systems of chance, and all who deal on credit are playing games of chance. Then it follows that when we ask our friend to sign our note as surety for us, that we involve him in our game of chance, and if the chance terminates unfavorable to us, he is to be the loser, without any prospect of benefit in case the matter terminates favorably. Is it right?

Again, I sell a neighbor a horse on condition that he gives his note for the amount, with brother H. as security. Now, if I conclude that my neighbor is either unable or unwilling to pay for the horse, I do wrong in the very thought of putting my brother in the danger. If I intend to collect from him, I commit wrong. If I do not so intend, I do an inconsistency; I act the hypocrite, and may give him uneasiness that I could as well spare him.

Brethren, are these things proper among the people of God? I should like to hear from others. But, brethren, when you go to writing on this subject, let me admonish you to forget your greenback interests as much as possible, and think only of what God might approve.

Be Ye Separate.

From the very beginning, God intended that his people should be a separate people; hence we read Exodus xi. 7, "the Lord hath put a difference between the Egyptians and Israel," and this plan is carried out through the history of the Israelites. Just in that measure as they kept themselves unspotted and unmixed from the other nations did they prosper. The same rule is visible in the new dispensation: "Be ye separate, saith the

Lord," 2 Cor. vi. 17; and "redeemed from the earth, redeemed from among all men," Rev. xiv. 3, 4.

It cannot be denied, the more earthly a church becomes, the less of the divine life does she exhibit, and spiritual dearth is inevitable. It is also a deplorable fact that there is too much tendency among churches in our day to compromise with the world; it is a curse which blights her fairest prospects and destroys her tenderest vines. One of these causes is perhaps to be found among her ministers who hanker after notoriety, and covet the world's favorable opinions.

We will help you; we will buy your churches, organs, and give your ministers donations, says the world; we will satisfy your minister's ambition and pay your debts, but we want a favor in return. We cannot help you under existing circumstances; give us concerts, strawberry festivals, mite societies; be less strict with your young members, relax your discipline, be more genial in your pleasures and less spiritual, wink at our shortcomings, and we will support you.

Rest assured, Christians, you pay dearly for every favor the world bestows upon you. Balaam said to the king, it is impossible to overcome the people of Israel so long as their God is with them; neither tongue nor sword will overcome them, but decoy them away from their God, entice them to share your ways and habits, seduce them into your sins, and God will give them over into your hands. This is true as gospel, even in our day. Oh, that Christians were wise and would consider these things. What good will the world's help accomplish in furnishing us nice and costly organs, carpets and churches, if the Lord refuses to dwell therein?

What will become of the church when her members, the parents of her children, begin to argue that dancing is a necessary part of education, that operas, theatres and concerts are innocent amusements? When her ministers defend fairs and festivals as a necessity to help on our churches and religious institutions, and encourage these gaieties by their presence? What is the tendency when worldly societies and clubs open our churches, and their leader desecrate our altars by presiding therein over their deliberations about how to allure the innocent young Christian and how to blindfold the old watchmen?

O church of God, put on thine armor! Ye watchmen sound aloud the trumpet of alarm and danger! Worldliness is the present great danger of the church. "Be ye separate saith the Lord."—*Selected*.

If all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock.—*Solon*.

Answers to Prayer.

Our Saviour in the garden wept,
And thrice he prayed to God;
And while his tired disciples slept,
He sweat great drops of blood.
But though the cup his Father gave
Must never pass him by,
Yet strength to bear and power to save
Are sent him from on high.

His servant prayed that God would take
The piercing thorn away;
Yet, though he prayed for Jesus' sake,
The thorn must with him stay.
And yet in answer to his prayer,
A heavenly grace was sent,
To help its agony to bear,
Until his life was spent.

A child is bearing in his hands
A little pack of ware,
But by his side his father stands,
And guards his child with care.
So while the father stands so near,
To shield from rude alarms,
His child, when faint or filled with fear
He gathers in his arms.

'Tis thus our heavenly Father cares
For those who love his name;
He hears their oft-repeated prayers,
And loves them just the same.
And those who have some thorn or load
That seems too hard to bear,
He guards them all along the road
With a more watchful care.

Selected.

For the COMPANION AND VISITOR.

Emigration.

BY D. P. SAYLER.

The suffering condition in which the people of Kansas and Nebraska are represented by the Brethren's papers to be, has caused me seriously to consider the propriety, or impropriety, to emigrate. The prevailing disposition of man throughout the whole world, seems to be to emigrate to some other point. When people of the European continent emigrate to America, I see some good reasons for it. But when well to do people in comfortable homes become so restless as to leave all their comforts to make their home in the wilds of the new states, and their live in "dug-outs," or *sod houses*, in a temperature which settles down to 45° below zero; and then urge these, with their isolation from brethren and churches etc., as a claim upon the sympathies and charity of their more contented friends, I can see no reason for it.

The grasshopper plague in Kansas and Nebraska last year, is no new thing. All reading persons know, and all migrating persons ought to, that the same thing has occurred, and will continue to occur, every

year in which a general summer drought prevails over the Rocky Mountains, during the time the grasshopper eggs are laid and hatched in such numbers that they fail to find subsistence in their native home, and hence they too must migrate. They never can become so numerous in seasons of rain, and much moisture during laying and hatching time; neither can they exist long under copious falls of rain, they soon perish and die. These being well known facts, all persons afflicted with the migratory mania, should consider well where they intend going before they leave well tried and comfortable homes. If there are valid reasons to migrate to a country that is and ever will be subject to a grasshopper plague, and to a climate where the temperature goes to 45° below zero, it ought to be encouraged; but if no valid reason exists to do so, it ought to be discouraged, though it be *unpopular to do so*.

General Hagan, in an article in the *North American Review*, says: "The whole amount of available land for agricultural purposes in the middle states of the great west, is so small, and the average rain so insufficient, that the new states must decline and the old states prepare for a considerable increase of population." If, then, the condition of the people of Kansas is as bad as the Brethren's papers represent it to be, I would advise all to leave for some more congenial clime as soon as possible. The idea however of a country being applauded for its natural productiveness and salubrious atmosphere, as Kansas has been, and then her inhabitants to be reduced to destitution, want and starvation by the ravages of a swarm of grasshoppers, in the short period of one month, is not easy to comprehend. I, however, have no doubt but what this matter is greatly exaggerated, and the Brethren have certainly given it much prominence.

In support of my belief of exaggeration, I offer the following testimony: I received a letter from a man living in the grasshopper district; the man called me brother, (I do not know him.) The letter was written before the *begging* was put in motion. He said he owed a payment on his land, for which he had pledged his team, and now having lost his corn crop he must feed his wheat, and to save his team he wants aid to meet his obligations, etc.

On last Sunday I was shown a letter written December 5th, 1874, by a former citizen of Frederick county, Maryland, to a friend at his old home. He very vividly describes the swarms of grasshoppers and their ravages, and how long, and how far he had to haul water for family use, and forty-two fattening hogs, and how abundant the prairie chickens are, with a great variety of local news and gossip, etc., but not one word does he hint at either want or starvation. I would multiply similar testimonies, but will only give an extract from an editorial

in the *Chicago Tribune*, of the 17th inst., (January.) It says:

"The reports of the suffering in Kansas from the ravages of grasshoppers, have been greatly exaggerated. There has been proof enough to satisfy the public that there has been considerable suffering in some of the northwestern counties of Kansas, but subsequent information shows the truth has been grossly exaggerated for the purpose of working upon the sympathies and pockets of charitable people in the Middle and Eastern, as well as the Western States, and getting contributions for the relief of suffering Kansas. The country is literally swarming with beggars from that State, who are magnifying the accounts of suffering, and collecting in proportion to the dimensions of their stories.

"When the Legislature of Kansas, on the call of the Governor, met in extra session, a short time ago, it authorized all the county boards to issue and sell bonds for the relief of the people in each county who had suffered from the grasshopper scourge, so as to enable them to put in their winter crops and obtain seed for their spring planting. Only one county (Reno) availed itself of this privilege, and that county, through the operation of a ring of speculators, had already issued bonds to an amount exceeding the selling value of property in the county. In addition to this, it is a notorious fact that Kansas is full of cattle, fodder, grain and fruits of all kinds. Its farmers were never better off financially than now. Notwithstanding this, nothing has been done in the State toward relieving itself. The begging committees in the State itself, which is overflowing with products, and which boasts its three thousand miles of railroad, and its 600,000 or 700,000 population, have not tarried at home, but have set off on their mendicant pilgrimage through the East and the West, and are now narrating their stories of destitution and obtaining provisions and money to the value of tens of thousands of dollars. The point to be impressed upon the public is that Kansas is abundantly able to take care of its sufferers without outside aid, and this point we feel warranted in asserting upon good authority, as up to this time she has done little or nothing, because the people abroad have rushed *en masse* to the succor of starving (?) Kansas."

As far as I know the churches East have generally responded to the demands made upon them, and therefore think it a useless expenditure of money to pay expenses of traveling canvassers.

No real greatness can long coexist with deceit; the whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives but half his being, self mutilated, self paralyzed.

FOR THE YOUNG.

Three Good Lessons.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a flock of sheep which were carefully tended during the wars of those times. I was the shepherd boy and my business was to watch the sheep in the field. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the tree and read. I did not like that, and finally went to my grandfather and complained. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy: if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have the sheep." My desires were moderate, and a fine buck was worth a hundred dollars. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been to Congress in Washington's time; so I went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things, I will make thee ruler over many things." I began to see through it. "Never you mind who neglects his duty: be you faithful and you will have your reward."

I received a good lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods and said: "Make yourself so useful that they can not do without you." I took his meaning quicker than I did that of my grandfather.

Well I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called to congratulate me, and he said: "Be careful who you walk the streets with." That was lesson number three.

And what valuable lessons they are! "Fidelity in all things;" "do your best for your employers;" "carefulness about your associates." Let

every body take these lessons home and study them well. They are the foundation stones of character and honorable success.—*Selected.*

A Brave Reply.

"Come on, boys, to the lower pond," said Tom Thomson as he swept up in front of Frank, Charlie, and Fred. "They are having glorious fun down there. Bill Smith has built a large shed on the bank, and opened a saloon. They have a good fire, raffling, music, and warm, spiced ale, only ten cents a glass."

"Not for me," said Frank, the middle boy of the three.

"Why not," said Fred.

"Because," answered Frank, "I do not wish to make myself a liar and a thief. I promised my mother that I would not go to the lower pond; and if I did go, I should not only lie, but rob her of the confidence she now has in me."

"But she would not know, so you would not take away her confidence," said Charlie.

Frank looked indignant.

"Do you think a big boy like myself could look a sick mother in the eyes after cheating her, without her seeing traitor written on my face? Why, she would know I had been a mean boy as soon as she looked at me. Besides," said Frank, "why should we go? Here everything is pure; there nothing is pure. The glorious moon gives better light than Smith's lamps, without the smell of coal oil. The steel on the ice with our jolly song, is better music than is made by the asthmatic organ at the saloon, and without the accompaniment of oaths. We can get warm with our skates, without the tobacco smoke. We have a better drink, without the ten cents a glass. Here all is pure; there all is mixed with sin; so I stay where I am."

"So will we all!" sang out the boys; and away they went across the pond, and even Carlo barked in approval of his young master's sentiments.

You Will Not Swear.

One day a gentleman observed a group of boys, bent on play, strongly urging another boy to join them. He was struck with the very decided "No" which the boy gave to all their

entreaties. Anxious to see the result he stepped into an entry, where he could hear and see, and not be much observed.

"That boy has a will to resist the whole band of them," he said to himself."

A last effort was made to induce him to come with them—

"Now, James, will you not come? you are such a good player."

"Yes," he replied, "but on one condition. Give me your hands that you will not swear, and I will go."

They did so, and with joy they ran off to play. We are sure the game lost none of its interest for the want of swearing. Noble boy! not ashamed to show that he was on the Lord's side, even in the face of ungodly playfellows.

The Little Drawer.

"Where did you get your orderly habits?" I asked a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "my mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'"

"Once she sent for me to come from a party of little girls in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of the little drawer when I was four years old."

You see how easily habits are formed. It is never too late to begin a good one.

A SCREW LOOSE.—When I hear a boy speaking of his father as "the old man" or "the governor," I know that there is a screw loose, and the boy has taken a long step towards the bad. And the girl who pouts when reproved by her mother, and jerks off her bonnet in a pet when restrained from going abroad, has already mutinied against the law of Heaven, and entered a road that leads to a gulf from which there is no return.

A hypocrite with his mouth destroyeth his neighbor; but through knowledge shall the just be delivered.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Feb. 9, 1875.

The Majesty of Goodness.

The evil bow before the good; and the wicked at the gates of the righteous.—Prov. xiv. 19.

Associating with the word *bow*, the meaning of reverence, respect, homage, or worship, or all of them together, which the word in common use properly expresses, we have conveyed to us in the language of the Scripture quoted, the idea that the evil respect, and more than respect, the good; that is, that wicked persons pay respect and homage to the good. But how can we reconcile this with the facts that the history of the world presents to us, or with what our own observation and experience seem to teach us? Are not the wicked the supreme in society? Do they not usually occupy the highest seats of honor and influence even in Christian countries, or in what is regarded or called Christian society? And do not the good seem to be despised and oppressed?

That the wicked seem to rule and prosper, while the good are often destitute and oppressed, is one of the things which has often perplexed the minds of good men; as it would seem to be contrary to what we might expect under the government of a benevolent and just God. Jeremiah expressed himself as follows: "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?"—Jer. 12:1. The psalmist had a strong temptation to envy the wicked when he saw their prosperity, as his language shows: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked."—Ps. 73:2, 3. To the eye, then, of the common observer, it would appear that the good bow to the wicked, or that the wicked are the honored in the world, a state of things directly opposite to that declared in the passage heading our article. But God "callesth those things which be not, as though they were."—Rom. 4:17. That is, he speaks

of things as they ought to be, and as they will be, as if they were already so.

"The evil bow before the good." This indicates a state of things that always ought to be, if it is not. It is just and proper that it should be so. The good are the truly great, honorable and royal. They are a "royal priesthood."—1 Peter 2:9. They are the "sons of God,"—1 John 3:1—"heirs of immortal crowns divine." They can trace their lineage to the royal family of heaven with as much certainty and precision as could the Jewish priests theirs to the family of Levi. There are more true royalty, honor and dignity, in the log cabin of the godly, than in the palace of a wicked monarch. The good are the salt of the earth; and if there were no good people in it, it would soon be as Sodom and Gomorrah. The good, therefore, are deserving of the homage and respect of the wicked, and therefore the "evil should bow to the good," since these are far superior to the wicked.

"The evil bow to the good." This is a state of things which every mind not extremely depraved, and dead to all that is good and right, must approve of. Whatever may be the moral or religious character of many; however little the principles of the gospel may seem to influence them; and they may even go so far under some circumstances, as to withhold their assent from the truth or importance of Christianity; nevertheless, within their own hearts, if their conscience and judgment are left to act with any degree of freedom, they cannot but respect and pay homage to such a character as the perfect law of God inculcates, requires, and forms when in a proper state of mind it is submitted to. Bad men are often compelled, by the laws of their moral nature, to respect and pay homage to the good. Honesty, benevolence, truth and chastity, with all the elements that constitute the Christian character, must command respect. And where is the conscience that bows not to them? Yes, "the evil," especially the evil in Christian countries, who have the advantage of gospel light to enable them to form a just estimate of the influence of both sin and Christianity upon human life, character and destiny, cannot resist the impulse to "bow to goodness," so far, at least, as to acknowledge it is preferable to vice, as will clearly appear when their effects upon

mankind are considered and understood. And in many cases were it not for the pride of their hearts, and the love of the world, they would with all the feelings of a true worshiper, bow to the source of all goodness, to God himself, and sincerely adore him, and worship at his altar.

Again, there is another way in which the evil bow to goodness. It is when the afflictions of life overtake them. When adversity comes with its sufferings and troubles, and when death comes with its stern demands, to whom do the evil go? Do they not bow to goodness, by going to the good for relief and comfort? It was so with Pharaoh. When he saw the plague upon his land and people, he "sent and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail."—Ex. ix. 27, 28. And so it often happens with those who have served the world, and bowed to the authority of its customs and fashions, when brought to a dying bed, they then bow to goodness, by acknowledging that it alone can prepare them to meet God.

There is another aspect under which the statement that "the evil bow before the good," should be looked at, and from which the truth of the statement will further appear. The true is coming when good and evil in their time and real characters will be so fully revealed, that the abhorrent character of evil, and the majesty, the glory, the excellency and the importance of goodness, will be acknowledged by all intelligent beings. This revelation of goodness and evil will be made in the judgment if not before. Then will things be seen and known as they never had been before. "And the foolish said unto the wise, give us of your oil; for our lamps are gone out."—Matt. 25:8. Here the foolish virtually acknowledge their folly, and pay homage to the prudence of the wise.

Christian reader, the cause you have espoused, in embracing Christ and his doctrine, must sooner or later command the homage and respect of even the evil, since it is not only divine in its origin, but wisely adapted to the promotion of the highest interests of mankind. Your position then is right; maintain it with courage and zeal. Let your life be such

as will compel the ungodly to respect it, and bow to it. And let the unconverted remember that the good, and the good only, are right and safe; that the life and principles of the good will one day receive the approval of all intelligent beings. If you are now constrained to render homage to the good, as you probably are, do not only bow to the good, but also bow to the scepter of Christ, and possess not only a respect for goodness, but goodness itself.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

From Southern Kansas.

Left home on foot, the 18th of December, to visit the scattering brethren thro' Wilson and Montgomery counties, those two counties composing but one church. We had twelve meetings, and there was much interest manifested among the brethren in their Master's cause. I was gone from home nearly two weeks. On my return found all well. Many thanks to the dear brethren who treated us so kindly while among them. May the Lord bless the effort that we tried to put forth for good.

S. HODGDEN.

Church News.

JANUARY 26, 1875.

Brother James :

As church news seems to be read with pleasure by most persons, we here give you a short sketch of our meetings in the Coventry Church the present winter.

Elder Graybill Meyers and his brother Christian Meyers, came and paid us a visit on the 26th of December and stayed with us until the 4th of January. Bro. J. P. Hetrie, from Philadelphia, came on Tuesday and stayed until Thursday, the 7th inst.

We have two stated places of worship in the Coventry Church, viz : The Brethren's meeting house of North Coventry, Chester County, where we meet for worship every alternate Sunday, and the other at Lawrenceville, where we meet the other Sabbaths. We held three meetings at Lawrenceville, while the brethren were with us—the three first. We had meeting the balance of the time in the North Coventry meeting-house.

We had meeting every evening from Monday until the next Wednesday evening a week following, as stated above. Also, five day meetings, including Sub-

bath. The meetings were pretty well attended by the members of the church, who live scattered, and also largely by neighbors who are friendly to the Brethren. Good order prevailed, and very strict attention was paid to the word spoken.

Among other ministering brethren who labored among us, were brethren Isaac Price and Wm. Niece, and the ministering brethren who are at home with us, four in number. The brethren urged us to examine the law and the testimony; not to pin our faith to any human being's sleeve, but look alone to Jesus, the Saviour of the world.

The brother who last spoke to us told us that we, each one, could do something for God; each one could pray, each one could speak a kind word to the weary and heavy laden, and each and every one could pray earnestly for the minister that his tongue might be made loose, that he with boldness might speak all the words of this life. And we say we think by the grace of God each can set a good example to the world, and the members of the church, that others out of love may be constrained to fall in with the offers of mercy, and seek the Lord while he may be found and call upon him while he is near.

We have not heard of any who have yet been induced to come with us to serve the Lord, but trust the seed thus sown may produce fruit to the glory of God, that in eternity we may rejoice that the effort was made by the church to reach sinners. May God in his infinite mercy bless us abundantly out of the rich treasures of his grace.

Fraternally yours,

JOHN Y. EISENBERG.

East Coventry, Pa.

Suffering in Kansas.

JANUARY 28th, 1875.

Mr. James Quinter :—

DEAR BROTHER :—For the benefit of our Brethren in the East, who are making contributions for the needy in Kansas, I thought I would try and give them a true history of the suffering here in Kansas.

There are some families already suffering for the necessities of life, and more soon will be unless immediate steps be taken to relieve them. We have already received some aid from our Brethren, and I understand that there has been some goods sent by our brethren to the general receiving agent at Topeka, Kansas, which cannot be had.

Now, brethren, let me say to you, be very careful and send no goods or money to any one, except those brethren appointed by the Brethren for that purpose. We, the members of the Grasshopper Valley Church, have appointed William Gish as our agent. All goods should be sent to him to Rock Creek Station, Jef-

erson County, Kansas; and all money should be sent to his address at Grasshopper Falls.

Now, brethren, if this be carried out there will be no trouble, and the needy will get it. And further, unless there be feed soon sent for the horses, there can be no crop raised this year. We hear almost every day of horses dying for the want of feed. Now, if any of our brethren want better information they can have the same by addressing Wm. Gish, Rock Creek Station, or the undersigned at Osawkee, Kansas.

Yours in brotherly love,

A. L. PEARSALL.

From Illinois.

JANUARY 10th, 1875.

Dear Brethren, Sisters and Friends :

A few days ago we received a letter from one of our Eastern friends, stating that they heard we were burned out entirely, and that some inquiry had been made concerning this report, and many of our friends were wondering why we do not write to them. Some thought we had forgotten our Eastern friends, and said they would write to us if they knew our address, etc.

Now, as we do not know who would like to hear from us, and write to us, we thought we would take this method of informing all those that feel an interest in our behalf, where we are and how we are. It is far from it that we have forgotten our friends. But I wrote so often to so many different ones of my old friends and acquaintances, and sometimes even on business without getting an answer, till I got discouraged, and stopped writing.

We live in McDonough county, Illinois, eight miles southwest of Macomb, the county seat of McDonough county. Macomb is about two hundred miles southwest of Chicago, on the Chicago, Burlington and Quincy Railroad. The land is good; the most of the farming land is prairie. Timber is near at hand. Coal is plenty at 7 to 8 cents per bushel, or \$1.75 to \$2.00 per ton at the bank.

I am living with my son Samuel, and we are all well. The climate seems to be healthy. My health is better since I came to this country, than it was for years before, for which I feel very thankful. We have a small church here, numbering between forty and fifty members, and spread over a territory of fifty miles, nearly all English.

About the western fire we know nothing. Our crops were tolerably good. The chintz bugs done some injury to the spring wheat and corn. The grasshoppers did us no harm. All those that wish to hear from us should write and we will answer.

My love to all.

JOSEPH MYERS.

Fandon, McDonough Co., Ills.

Church News.

JANUARY 19, 1875.

Brother Quinter :—

We have just closed a series of meetings in our meeting-house, in the Springfield Church, commencing in the evening of January 13th and ending on the 17th, nine meetings in all.

We expected elders H. D. Davy and C. Kaylor to be with us. Brother Davy was called to a council meeting in Stark county, on the 12th inst., and about the time of the council meeting took sick with erysipelas and was obliged to return to his home the morning of the 13th. Brother Kaylor came on alone, and he with our own brethren and brethren from neighboring churches, continued the meetings as previously arranged.

Our meetings were well attended, and the gospel effectually promulgated in its primitive purity. We at first felt somewhat disappointed that brother Davy could not be with us, and deeply sympathized with him in his afflictions, but felt to cheerfully submit ourselves to the will of the Lord, who doeth all things well.

The word spoken seemed to have a deep impression on the members and we fondly hope that all have been built up in our most holy faith and that the result of our meetings may bring many souls from darkness to the marvelous light, and that the Lord may bless our dear brethren who have been here and labored so assiduously and faithfully for us in the vineyard of the Lord.

Yours in Christian love,

JACOB MISHLER.

Mogadore, Ohio.

Little Anna is Dead!

Four small words, yet what a flood of tears it has caused. Three years ago the father of little Anna bade his wife and child farewell, and started west to secure a house to move into, and expected to meet his family in a few weeks. He rented a house and was getting all ready, but, alas! when the time came for them to go, the tyrant death laid his cold hand on the mother, and in place of meeting his family, he received the sad news of her death; and now, without a moments warning, the notice of the death of bright little Anna.

We all think it hard when death enters our home, but how must those feel, when the first news they receive, is that the cold grave encloses their loved ones in death's cold sleep?

Little Anna was living with her grandparents. Her death was caused by a scald. The injunction, "Weep with them that weep," was indeed done in this case. I think many of those at the funeral, will long remember the day; may it be a lesson to us all.

Dear reader, pause, think, "What are thy hopes beyond the grave?"

"Death enters and there's no defense,
His time there's none can tell."

We are all hastening to eternity. So let this be another warning, and let us be wise and profit by it.

Little Anna, the idol of the family, how fair her form, how bright her eye! But—

"Alas! how changed that lovely flow'r,
Which bloom'd and cheer'd our hearts."

How uncertain is life, and how true the saying; "In the midst of life we are in death." While enjoying health, and in her childhood glee, the pale messenger comes and in the short space of twenty-four hours she is gone. She is no longer a citizen of earth—

"The once loved form—
Now cold in death,"

is free; far—

"From adverse blasts and low'ring storms,
Her favored soul has gone,
And with you bright, angelic forms,
She lives to die no more."

Though we now feel sad, and the ties of nature twine round our hearts as tho' they could not be riven, yet we are glad to know that—

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

"Cease, then, fond nature, cease thy tears;
Thy Saviour dwells on high;
There everlasting spring appears;
There joys shall never die."

S. H. SPROGLE.

Shannon, Ills.

From the Pacific Coast.

JANUARY 5, 1875.

Dear Brethren and Sisters, and Friends
in the East:

I have for some weeks felt as if it might be my duty to drop a few lines to the *Companion and Visitor*, for your perusal, especially to those which have had correspondence with me since I have been on this coast. The number has been many, and quite a number have made up their minds to move to this country, as soon as they can make the proper arrangements. And as I know they feel a desire to know what they can do here, should they part with their homes in the East, that have afforded them a living for years gone by, and not alone that, but many of their dear friends they would have to leave back, never to see their faces again in this world, while they go to seek their comforts and homes in the far west. This is the thought every father and mother should have who have a home.

I will say, consider the matter well, as it is quite an undertaking for a family

with several children, yet it can be done with courage and patience. Now then, I will try and tell you what you can do here, which as the object of this letter. The chances have been good for buying land this fall and winter, as good as at any time since we have been here, especially for those who can command some money. For more satisfaction to you, I will give you the price of a few tracts of land near here. One tract said to contain three hundred acres, two thirds or more river bottom land, and hill good for pasturing. This bottom land is a sandy loam, perfectly free from stone; it is thickly covered with ash and myrtle timber; on the hills cedar and fir,—can be had for three thousand dollars. This tract lies near a good school-house.

Another tract of one hundred and sixty acres, fifteen acres of which are cleared, said to be nearly all river bottom land, can be had for fifteen hundred dollars. Another tract of one hundred and sixty acres, about all bottom land, probably twenty acres cleared and under fence; house on it, so that a family can just be at home—price two thousand dollars. This is a choice home; plenty of good soft water. Another tract containing one hundred and sixty acres, several acres cleared and under fence, with house on it. This tract is probably one-half river bottom land—price one thousand dollars. There is plenty of good bottom land offered for twelve and a half dollars per acre; and there are plenty of chances to buy claims from those that have not lived on them the five years as the law requires. Such can be had for from five hundred up to fifteen hundred dollars, according to improvements; they relinquish their right and you can homestead it. The chances for taking new homesteads are not good.

Now, brethren, you that have expressed a desire to move to this country, don't be discouraged. In regard to health I would say, there have several members moved to this valley in poor health, and they are getting along well; some are getting right stout. The winters are very mild. We only have had a few frosts this winter, and at no time was the ground frozen so hard as to interfere with plowing. To-day, January 5th, many are busy sowing wheat. The ground is in very good order for putting in the crop. I feel fully satisfied that you can make homes here that will be pleasant, with contentment and industry. I don't know that ever I held forth the idea that men would increase their earthly store by coming here, but I have held forth the idea that men coming to this valley, and being industrious, and the Lord adding his blessing, they can have plenty to make themselves comfortable. I have, however, written somewhat encouragingly to those that are weakly and in poor health, and who cannot stand the cold winters of the east. I do think, brethren and sisters, it would be well for

many of you to try the pure air coming from the sea.

Now, brethren, I have written this letter for the benefit of those who have expressed a desire to move to this coast. I know it is an undertaking that ought to be well considered; but one thing is certain, it is home here to us. God's blessing is over all his works, and when you leave your dear brethren, don't think you will never find such ones again, for all the Lord's children are alike, and there are a few, we think, on this coast, that have been with Jesus. Their company is sweet to me, so I feel at home here with my brethren and sisters, as much so as at any other place; and for your satisfaction, I would say, there is room and chances for hundreds to get homes at reasonable rates, and labor plenty for the young men, especially during the summer season, at \$1.50 per day, common labor. By the month, from \$35.00 to \$50.00, about \$40.00 being the common price. The labor is lumbering, chopping and clearing.

Now, brethren and dear friends, you that know me, and those that do not know me in the flesh, I want you to take what I have written for what you think it is worth. As for myself, what I have written, I have done it in all good confidence.

From your brother,

DAVID BARKLOW.

Ott, Oregon.

Notes of Travel.

NOVEMBER 16, 1874.

Brother Quinter:

By the request of many friends and brethren, I will give a brief sketch of my visit of love.

I left Buckhannon, October 22nd, in company with friend George W. Ratliff and Wm. R. Gibson, and stopped at the house of our esteemed brother, Dr. P. C. Musser, in the West Fork arm of the church, Lewis county, West Virginia. Tried to preach that night in the Brethren's meeting house, which was a difficult task, as I had somewhat of a sore throat. Next day, 23rd, we took our leave of that esteemed family, and started to Doddridge county. Stopped at the house of our beloved brother, Milton Czigan, and tried to preach that night in brother C. Zigan's house. The congregation was small, but attentive, and seemingly interested.

On the following morning, 24th, we took leave of this friendly family, and started to Ritchie county, with friend Isaac Czigans, as pilot, and stopped at the house of brother John Friedley, in the Rock Camp arm of the church, and tried to preach in a school-house on Bro. John's farm, at three o'clock, to a small but attentive congregation. Here we had the pleasure of making the acquaintance of brother Martin Cochran, a co-

laborer of brother Friedley. We were met here by brother Peachey H. Reeves, from Cairo station, this county, on the Baltimore and Ohio Railroad. We enjoyed the friendship of brother Friedley and family for the night, and the next day, Sabbath, 25th, went to the Den Run school-house, some five miles from Bro. Friedley's, and tried to preach to a very large congregation, so much so that not near all could get into the house, and I had to stand in the door. The sermon seemed to be received very favorably, as there was some that gave expression of it by their tears. Took dinner with brother Michael Hoover, who lives near the place of meeting. Tried to preach at night, at the house of brother Martin Cochran, to a full house, having good attention. We tried to impart to them some of the laws of high heaven. We enjoyed the friendship of brother Cochran and family for the night.

On the following morning, 26th, in company with brother Reeves, we started for his home in Cairo, and as the Baptist friends were carrying on a meeting, we had no meeting at this place. We were met here by brother Thomas H. Reeves, who lives seven miles down the Hughes River from Cairo, to pilot us to his home. Next day, 27th, in company with brother Peachy Reeves and sister Catharine, his wife, we went to brother Thomas H. Reeves, on Gillespie's Run, and tried to preach that night to an attentive congregation, at the house of brother Thomas Reeves. Next day, 28th, we tried to preach the funeral of Samuel Middleton, at the Gillespie school-house, at 3 o'clock. Text 38th chapter of Isaiah, latter clause of the first verse. The deceased was aged 21 years, 8 months and 3 days. Meeting again at night. In this vicinity of the county they never heard the Brethren preach before. The attendance and attention was good, considering the busy time of the year. Some began to make inquiry concerning the doctrine taught them, and we tried to give the best instruction possible from the gospel. We hope the seed sown among them will some day be productive of a harvest unto eternal life.

On the morning of the 29th, I and friend Ratliff started for Wert county, with brother Thomas Reeves as pilot, some twelve miles over to Oil Rock, some six miles from Elizabeth, the county-seat of Wirt county. We left Wm. R. Gibson at brother Reeves', as his horse was not fit to ride, having his back hurt. We were very sorry to have to leave him, parting at brother Reeves, I and friend Ratliff went on to Elizabeth, the above named town, crossed the Kanawha River on a ferry-boat, and then took up Tucker Creek. We began to make inquiry for Brethren, and were directed to brother George Gott's. The Wirt county Brethren knew nothing of our coming. At the time I made arrangement to go to Roane county, I knew nothing about the route,

and therefore I did not let them know of our coming. But while in Ritchie county, the Brethren there informed us it would not be much out of the way to go that way, and as we had the time to spare, we went, and arrived at brother Gott's awhile before night. We concluded to have meeting that night. Bro. Gott started his son out to give the word, while we went to brother Samuel Boice's house. Brother Boice has charge of this arm of the church, with brother Thomas Showalter and brother John Gott to assist him in his ministerial duties. At night we assembled at the Brethren's meeting house, where we tried to preach again. For the short notice of but a few hours, we had a very good congregation. At this place they had the best singing that I heard while I was gone. I stayed all night at brother Boice's, and enjoyed their friendship.

Next day, 30th, we started for Roane county, arriving at brother Charles D. Hess', at night, who lives six miles above Spencer, the county-seat of Roane county. Brother Hess moved from the Buckhannon arm some three years ago. Next day, 31st, had meeting at a school house near brother Hess', at 11 o'clock, and took dinner at old Mr. Caveneas. We had meeting again at night. Lodged again at brother Hess'. Next day, Sunday, November 1st, we tried to preach the funeral of brother Charles and sister Mary Hess's child, little Ida, who died April 15th, 1874, to as large a congregation as we ever stood up before to deliver heaven's law. Text, 2nd Kings 4:26: "Is it well with the child?" In this vicinity of the county, they never heard the sound of a Dunkard's voice behind the sacred desk. They flocked in from far and near, some came the distance of fifteen miles to meeting. On Sunday, while standing before this large multitude of human beings, my prayer was sent away to the hill of heaven, for help, for Jesus to make one in our midst, not knowing there was any of my brethren or sisters near, only the two above named. While preaching, I turned to look out of the window that had been hoisted to let the sound go out to reach the ears of those who had assembled at the window to hear God's word, and to my great joy I saw just outside of the window, an old brother who bore that visible mark of the Brethren on his forehead, which made my poor heart rejoice within me. It gave me new courage, strengthening me to think some Brethren were near to raise me up though I should fall. Brethren what joy it gives to see those we love, and if we are children of God, we will love, and what a nice thing it is to see brethren and sisters in their uniform following in the footsteps of Jesus, not "being conformed to this world, but being transformed," that we may be able to prove what is the perfect will of God. After meeting I made the happy acquaintance of brother James S. Sears and

brother Esau Channel, who had landed in Roane county just one week before, from Tucker county, West Virginia, from the Shilo arm of the church, which brother elder Elias Anvil presides over. The above named brethren's address is Keedyville, Roane county, West Virginia. I also made the acquaintance of old sister Sophia Noel, who had moved from Monroe county, West Virginia, from the arm of the church in which elder Elijah Plesman has charge. She is living with her son, James W. Noel. Their address is Shambling Mill, Roane county, West Virginia. We all went to the house of brother Hess for dinner and had a social talk together.

Having been traveling and preaching for eleven days already, and having no help, and being very hoarse, and nearly worn out, I thought to have no more meetings; but while at dinner at brother Hess', Mr. Wm. S. Harris, plead for one more meeting, and so I yielded to his wish, and had a meeting in his neighborhood that night, which is some ten miles from brother Hess'. There was a prayer meeting appointed at a school house near his house, and instead of a prayer meeting, they had a sort of a preaching, and friend Harris gave me his hand for membership, but was not received in full as yet, but will be in some future time, if God is willing.

I stayed all night with friend Harris, and enjoyed their friendship. I hope the time is not far distant when that friendly family will all be Brethren. The next day, November 2nd, I started for home, that name to me so dear, both spiritually and temporally, knowing that there was loved ones looking for me to come in both homes. We called at the house of brother Solomon Wilson, in Calhoun county, West Virginia, for dinner. The brother said if we would stay until the next day, he would go with us on his way to Barbour county, where he was going to visit relatives.

On the 3rd we went to James Matheny's, in Gilmore county. Staid all night with friend James, and as friend Railiff had relatives living near this place, we laid over one day to visit them. The news went forth, and at night, November 4, we met at the house of friend Keaster's for worship, when we tried again to preach. Next day, the 5th, we landed at home, and found all well, for which we thank the Author of our being, for his mercies and preserving care.

We feel to thank the dear brethren and friends for the kindness which they have shown us while among them hoping and praying God will reward all with eternal life beyond this vale of tears, and is the sincere wish of your unworthy brother in the Lord. Amen.

DAVID J. MILLER.

Buckhannon, W. Va.

(Pilgrim please copy.)

Acknowledgments.

FALLS CITY, NEBRASKA, }
January 22d, 1875. }

Brother Quinter:—

Please acknowledge through the columns of the *Companion and Visitor*, the receipt of the following amounts, received for the relief of the Kansas and Nebraska sufferers, from the Brethren:

Green Tree Church, Montgomery Co., Penn'a, \$30.00; Manheim Church, Pa., \$136.00; Swann Creek Church, Fulton County, Ohio, \$27.50; Fall Creek Church Highland County, Ohio, \$30.00; Portage Church, Wood County, Ohio, \$33.00; Pipe Creek Church, Carroll County, Md., \$74.00; Lower Cumberland Church, Pa., \$60.00; Welsh Run Church, (Western Maryland District,) \$100.00; Friend D. Rodes, Erie County, N. Y., 50c.; Pine Creek Congregation, St. Joseph County, Indiana, \$45.10; West Salisbury, Somerset Co., Pa., \$29.10.

In behalf of the suffering people we thank the Brethren for their timely donations, which, when distributed, will alleviate much suffering.

Affectionately yours,

C. L. KEIM,

Treasurer Kansas and Nebraska Relief Fund.

FALLS CITY, NEBRASKA, }
January 30th, 1875. }

Dear Brother Quinter:—

Acknowledge through the columns of the *Companion and Visitor* the following amounts for the needy in Kansas and Nebraska from the individuals and churches, to wit:

D. A. Metz, White County, Indiana, \$12.60; Antioch Church, Ind., \$24.50; Deer Creek Church, Christian County, Illinois, \$100.00; Dry Valley Church, Mifflin County, Penn'a, \$25.00; Springfield Congregation, Summit and Portage Counties, Ohio, \$60.00; Chippaway Church, Wayne County, Ohio, \$50.00; Codorus Church, York County, Penn'a, \$91.00; Maurertown, Shenandoah Co., Va., \$10.00.

The elders here are distributing the money among the needy as fast as circumstances permit. Thus far all have been scantily supplied, at least enough to keep alive. The worst time, however, will come when seed will have to be furnished as well as bread. We hope the Lord will provide for this extremity. Thanking the donors for their charity for the needy,

I remain yours in love,

C. L. KEIM,

Treasurer Kansas and Nebraska Relief Fund.

JANUARY 25th, 1875.

Brother James:—

Please state through the *Companion and Visitor*, that we of the Grass-

hopper Church, received \$72.00 from the Howard Church, Howard County, Indiana, for which the brethren and friends have our humble thanks. May God bless and save us all, is my prayer.

CHRISTIAN HOLLER.

Oswatchee, Kansas.

A Reduction.

The publishers of "Non Conformity to the world," having thrown off some on their charges, I am enabled to sell the book at reduced rates. Hereafter it will be mailed free of postage on receipt of 75 cents, or \$8.00 per dozen. Hoping the brethren generally will avail themselves of the opportunity to secure, cheaply, a well bound book, containing observations upon the doctrine of humility,—a subject not at all pleasing to the depraved mind of man.

I remain your brother in Christ,

M. M. ESHELMAN.

Lowell, Ills.

Announcement.

FEBRUARY 1st, 1875.

Brother Quinter:

Please announce through the *Companion and Visitor*, that the District Meeting of the Second District of Virginia, will be held on the 15th and 16th of April, 1875; at the Lower Linnville Creek meeting house, Rockingham county, Virginia. Those coming by railroad will stop off at Broadway, within one mile of the place of meeting.

SAMUEL ZIGLER.

Broadway, Va.

(Pilgrim please copy.)

BRIEF.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Yellow River congregation, Marshall county, Indiana, of lung fever, SAMUEL THOMAS, aged 67 years, 5 months and 12 days.

Samuel was a member of the church of Christ about forty four years, and died in the faith, leaving an old companion and ten children to mourn their loss; but we hope their loss is his gain. Funeral from 1 P.M. 1:24, in the United Brethren's church, in Bourbon, to a large concourse of friends and neighbors.

T. H. SELLERS.

At Salisbury, Somerset county, Penn'a, January 3d, 1875, friend MICHAEL LONGSHORF, aged 64 years, 5 months and 15 days. Funeral services by the brethren, from 12h. 9:37.

In the 8th Bend Church, St. Joseph county, Indiana, DAVID GOOD, son of Daniel and Margaret Good, died August 25th.

He died principally of consumption. He was born in Rockingham county, Virginia, February 22nd, 1809, and lived 65 years, 6 months and 3 days. He was a worthy member for 30 or 35 years, during which time he

was very faithful. He died the death of an aged and holy Christian father. He was sick only two days before he fell asleep in Jesus, who, we have every reason to believe, received him home to his heavenly Father's kingdom, in that eternal rest. He leaves a dear companion, two sons and a daughter, all belonging to the church, who are left to mourn their great loss, which is his glorious gain. Funeral services by elder David Miller and Jacob Hildebrand.

JACOB GOOD.

In the Somerset district, Grant county, Indiana, on the 5th of January, of typhoid fever, ELI, son of brother Henry and sister Mary Eller.

The occasion was improved by the Brethren, at their meeting-house in Mt. Vernon. He was a very interesting young man in the 22nd year of his age.

JACOB MINNICH.

In the Cherry Grove congregation, Illinois, January 17th, ANNA FOX, grand-daughter of brother Elias and sister — Forney, aged 3 years, 9 months and 3 days.

The subject of this notice was a very bright little girl, and met death in one of his most terrible forms — by a seald. She lingered twenty-four hours when death put a stop to her suffering. Funeral occasion improved by brethren Martin and B. F. Miller, from Mark 10:13,14,15.

S. H. SPROGLE

In the Perry church, Penn'a, January 2nd, brother HEZEKIAH J. DAYTON, aged 49 years, 11 months and 22 days.

He leaves a wife and eight children to mourn their loss, though they need not mourn as those who have no hope. Brother Dayton was a faithful member in the church for about seventeen years. About two days before he died, brother Isaac Eby and the writer visited him. He expressed himself ready to go, and had the injunction of the apostle James administered to him in the anointing of the Lord. Funeral occasion improved by brother Isaac Eby and the writer, from 2nd Corinthians, first part of the fifth chapter.

E. D. BOOK.

In the Naperville congregation, DuPage county, Illinois, on the 27th of December, CYRUS, son of brother Michael and sister Sarah Sollenberger, aged 6 months and 15 days.

The Lord said: "Suffer little children to come unto me, for of such is the kingdom of heaven." Thus we can rejoice for the blessed promises.

JOHN HOLLINGER.

In the Squirrel Creek congregation, Wabash county, Indiana, May 28th brother JOEL BREWER, aged 59 years, 1 month and 29 days.

He has left many friends and relations to mourn their loss. Funeral services by brother David Neff, from Matt. 25:21.

Also, in the same congregation, county and state, October 24th, brother GEORGE OREN, aged 77 years, 6 months and 20 days.

Brother Oren has also left many friends and relatives to mourn their loss. Funeral services by brethren I. Myer and D. Neff, from Job 14:14.

S. A.

[Pilgrim please copy.]

In the Rush Creek Church, Hocking Co., Ohio, November 23rd, of consumption, Bro. JOHN BLOSSER, aged 69 years, 1 month and 9 days.

He leaves a wife, children and many friends to mourn their loss, but from his exemplary life we have abundant reason to believe that their loss is his eternal gain. We were sent for at the time of his interment, but was otherwise engaged in a matter over which we had no control, and therefore could not grant that time, but went and preached the funeral on the 6th of December in the Marion meeting-house, assisted by brother M. Moore and others.

W. ARNOLD.

In Marion county, West Virginia, FRANKERICK G. SANDERS, son of brother John and sister Jane Sanders, aged 6 years. Died in the year 1860.

Also, in the same county and state, HENRY M., son of the above parents, died October 31, 1867, aged 4 years and 5 months.

Also, in the same county and state, July 31st, 1874, MARY ALICE, daughter of the above parents, aged 4 years, 9 months and 4 days.

Funeral occasion improved by the writer and Chambers E. Glenn, to a large concourse of friends from the words: "And the dead in Christ shall rise first."

Z. ANNON.

In Shiloh church, Barbour county, West Virginia, January 3d, 1875, LAURA F., daughter of friend James Barnes and wife, aged 3 months and 8 days.

Funeral discourse by the writer to a large concourse of sympathizing and mourning friends, from the text: "The Lord gave and the Lord taketh away; blessed be the name of the Lord."

Also, in the same congregation, December 17th, WILLIE CASTOR, son of brother Silvanus and friend Delphia Coalbank, aged 3 years, 3 months and 1 day.

Funeral discourse by the writer, assisted by elder E. Anvil, to a large concourse of sympathizing friends, from the words: "As for man, his days are as grass, and as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more; but the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:15,16,17.

Z. ANNON.

In Labette county, Kansas, AMANDA, daughter of John and Hannah Hoff, aged 1 year, 10 months and 1 day. Funeral services conducted by the writer.

S. HODGREN.

In the Dry Creek church, Linn county, Iowa, on Sunday, January 24th, DANIEL HARRY, infant son (first-born) of brother Jacob and sister Anna Snyder, aged 2 mos. and 4 days. Funeral occasion improved by elder J. C. Miller and others, from Rev. 21:4.

THOS. G. SNYDER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Nathan Sittler 1 70; A Chamberlain 5 00; I Lutz 7 25; A H Hamm 10 08; Jno Kinseley 4 60; C Stouffer 1 60; W B Sowers 2 00; Noah Snider 1 60; Julia A Danner 1 70; Jac Kels 3 50; D B Martin 75; V R Marshberger 12 85; C P Swihart 8 00; Sam'l Gallatin 1 75; Hannah Weller 1 80; W R Deeter 1 50; H Zuck 4 25; I Dell 3 30; C C Lehman 1 50; C Bucher 1 60; Scvilla M Schluel 1 00; T O Cloyd 1 60; J Hiestand 3 00; S Neher 10; A

H Fike 2 35; S Eikenberry 6 00; A Whitmer 2 44; Jno S Hoffert 5 00; Nancy Stoner 1 60; J W Puttebaugh 7 50; S Harrison 75; S W Wilt 50; D Regley 4 40; O Metz 7 00; J Swinger 1 60; J K Awill 3 20; J F Giller 1 50; H Row 4 80; J Hner 1 60; Jacob Hollinger 5 00; E Mishier 6 70; J Lehman 11 10; S Chick 1 60; S Stoner 1 60; J G Bashore 3 20; Blauch and Stutsman 1 60; H P Strickler 3 20; F Meyer 6 15; Jno Keder 1 60; J K Byerly 3 80; A Mohler 4 85; H Bomgardner 10; J B G row 3 20; S Tennis 1 60; H E Light 1 60; J Markley 3 00; S Meikle 3 20; C A Mason 3 00; W A Maust 1 60; J B Tawzer 1 60; Jno H Wtmer 2 60; J S Mohler 5 00; Jno K Hance 1 60; C Melton 1 60; D A Bally 4 20; D Herber 1 60; Jno Brubaker 1 70; A Studebaker 1 60; D Schoonour 3 20; Wm Beachler 1 60; J U Singluff 1 60; Barbara Hoffman 1 60; C L Keim 3 20; J Bluebaugh 1 60; S Mohler 6 60; Jno Fritz 14 40; Jno A Miller 3 20; Mary Meyers 1 50; Jno Shellabarger 2 50; M Keefer 3 40; W Arnold 2 00; S A Walker 8 40; F Cotterman 1 50; S Stump 1 00; M A Riggle 1 60; I Smith 1 56; L D Roubert 1 60; I G Harley 4 80; I J Rosenberger 27 95; W J H Bauman 10 00; J Spangle 5 00; N B Johnson 6 00; M B Leas 1 60; Isaac Garber 1 00; A Nighswander 5 70; Eman'l Slifer 6 40; D Garber 4 00; J B Light 1 10; Sam'l Bashor 3 20; Wm J Pursley 3 30; J Rife 1 20; Keim and Livengood 85; E M Horner 1 60; Geo K Funderburgh 1 60; S B Miller 12 25.

The Road to Health.

Cleanse the stomach, bowels and blood from all the acrid, corrupt and offensive accumulations which produce functional derangement, and you remove the cause of most diseases which afflict the human family, and thus save large doctors' bills. The most effectual and reliable remedy for this purpose is found in Dr. Pierce's Pleasant Purgative Pellets. No cheap wood or paper boxes, but kept fresh and reliable in vials.

High livers, those indulging in ease and pleasure, and those of sedentary habits, can prevent Boils, Carbuncles, Gout, Red Skin, Eruptions, Pimples, Constipation, Piles, Drowsiness, Biliousness, and other conditions induced by taking from four to six of Dr. Pierce's Pleasant Purgative Pellets once a week, or, better still, one or two each night. They are sold by dealers in medicines.

Non-Contention to the World — 215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents; per dozen, \$8. Address,

M. M. ESHELMAN,
6-11. Lanark, Carroll Co., Ills.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,
J. S. FLORY,
49 2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
35. Polo, Ills.

NEWSPAPER COMMENT
UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink, ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the plan to be prompt, courteous, correct.—Grayville, Ills., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.
49-tf.

TAPE WORM.

The symptoms resultant from this parasite on the Human Organism are numerous. Dyspepsia, a gnawing, gripping sensation of the bowels; a defective craving; voracious and depraved appetite; Indigestion; Sour Stomach; Stools fluid and mixed with slime and partially digested worms; Foul Breath; Bad Taste in the Mouth, &c. GENERAL SYMPTOMS: Trembling of the limbs; Nervous; Palpitation of the Heart; Peevishness; Disturbed Sleep; Nightmare; Headache; Temporary Blindness; Insanity; Fits; Cold Feet; Weak Spells; Sallow Skin; Sunken Eyes; Emaciation; Dropsy; Worm Fever; and complicated with other Complaints may result in Death. My treatment seldom fails to cure.

Send a full history of your case, giving name, age, and any prominent peculiarities. If you wish a course of treatment, send five dollars; if only advice, one dollar. Address Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. Refer to Editors C. F. C. and G. V.

WATER WHEEL!

THE "BEERS" WHEEL

Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.
Cocolumas, Juniata, Co., Pa.
BEERS, GANGLER & COOKE.
Sciencs Grove, Snyder Co., Pa.

Valuable Farm For Sale.

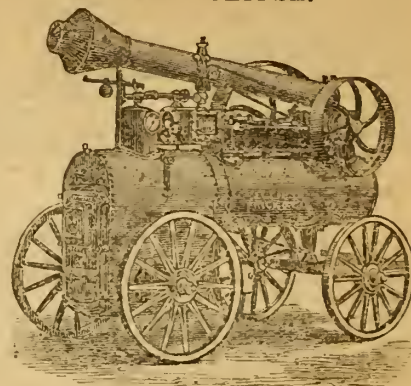
A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large hank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
Donegal, Pa.

21-tf.

THE ECLIPSE.



NEW AND LATEST IMPROVED

PORTABLE FARM ENGINE.

Also, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

tf. Waynesboro', Franklin Co., Pa.

Live Agents Wanted.

To sell DR. CHASE'S RECIPES: OR, INFORMATION FOR EVERYBODY, in every County in the United States and Canadas. Enlarged by the Publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Sample copies sent by mail post-paid, for 32. Exclusive territory given. Agents more than double their money. Address, D. T. CHASE'S STEAM PRINTING HOUSE ANN ARBOR, MICH 49-3m.

Non-Conformity to the World, Or A Vindication of True Vital Piety. A book of 200 pages. Single copy, \$1.00; per dozen, by express, \$9.00. Address

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41-3m. Lanark, Carroll Co., Ills

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,
2 tf. Poland, Mahoning Co., O.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

Address: **J. W. BEER,**
Meyersdale,
Somerset Co., Pa.

35.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, FEB. 16, 1875.

Vol. II. No. 7.

The Happy Choice.

"Mary has chosen that good part, which shall not be taken away from her."—LUKE x. 22.

Have I chosen Jesus?
Then I'll not repine,
If some little portion
Of His cross be mine.

Have I chosen Jesus?
Then, upon His breast,
Every weary longing
Soon will find its rest.

Have I chosen Jesus?
Then I've nought to fear;
Satan cannot harm me
With my Saviour near.

Have I chosen Jesus?
Griefs may come, and pain,
But I know His chastening
Will not be in vain.

Have I chosen Jesus?
Then I need not grieve
Earth or earthly treasures
At His call to leave.

Have I chosen Jesus?
Then I'll spend my days
Waiting for His coming,
Living to His praise.

Have I chosen Jesus?
Dying I may sing,
"Swallowed up in victory,"
Death hath lost its sting!

Have I chosen Jesus?
Well may I rejoice,
Since 'twas His own choosing
Led me to the choice.

Chosen, saved by Jesus!
Now He is my guide!
Can I fear He'll fail me,
When for me He died?

Selected.

For the COMPANION and VISITOR. The True God and the God of Superstition.

BY CYRUS BUCHER.

In reading comments on the above, I thought "ignorance is bliss and it is folly to be wise." The comments were on an address delivered by Prof. Tyndall before the British association at Belfast. They claim the true God when they say that "all plants and animals and even man himself have arrived at their present stage of being by regular evolution and not instantaneously, in obedience to an arbitrary fiat of the Almighty." Although the God in whom we believe and trust is, by them, called the "God of superstition," we cannot accept science to be just and fair in this respect both to God and ourselves. We believe the word of God, as it is written by inspiration; and we there learn that God in the beginning created all things and when he had finished it, he saw everything that he had made, and behold it was very good. And not that alone, God said: "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." Gen. 1: 26, 27. We think Prof. Tyndall, and his creed are using vain sophistry when they say man arrived at his present stage by degrees, by evolutions, etc.,—that man may have descended from the monkey tribe and by degrees came to

the present stage of perfection. But we do not believe it, we believe God to be a sublime being and we were created in his own image. And we further believe that if a change in man has taken place, it is the reverse of what science preaches—that we are not as perfect as when man was first created—that we are no more the image of God as Adam and Eve were. For man has transgressed and was driven from Eden, their sorrows were multiplied, the ground was cursed for their sakes the truth of which we see to the present day. And we conclude if a change in man has taken place, that is, in the physical structure, it is for the worse. We are no more in the image of God; but we await the time when we again "shall be like him." They say "the contest is not over God and no God, but over a God who works by invariable methods, as opposed to a God of shifts and devices, who can be diverted from his purpose by prayers, and prevailed upon to change his plans by urgent entreaty." This they call the "last lingering remnant of heathanism." We consider the language used in this respect to be shocking. When the serpent beguiled Eve, it did not try to make her believe "there is no God," but it is not as God says, "you shall not surely die." In this way the scientific school argues, we do not say there is no God, but he "is not such a God as you think." They very well know that if they would try to get the people to believe "there is no God," they would at once be met with derision. But they work by degrees, what Descartes and others have begun, the past century, Tyndall Huxley and Darwin are trying to complete

in the present. Already some learned ministers or doctors, are coming to their aid. F. W. Robertson of England rebuked the idea of prayer. He says God has his systematic laws established and cannot be diverted from his course by prayer. They also claim in their comments that if any doubts exist, we should consider the surprising exhibition of many worthy people a few months ago on occasion of the severe drouth, with which the country was afflicted. When they entreated God to produce rain. Brethren, is this superstition, when we believe in prayer? Although God may have his plans systematic, which we believe he has when we consider his handiworks; we however believe in prayer, and although we do believe in prayer we conclude it is not always answered. For instance if we take the drouth as above, who knows, but God did answer? And if not he may have had some higher, some nobler purpose in view than we at the time conceived. He may have had the object in view which the drouth has brought about, viz., an opportunity for those not afflicted to have a means of grace to do good to their fellow creatures, and to fulfill the law of Christ, "Love thy neighbor as thyself." By the word of God we consider the idea absurd in the extreme, that God will not bear and answer prayer. For we have instances where the sun stood still, where the heavens did not give rain for three years and six months. And again when "Elias, who was a man of like passions as we prayed again, and the heaven gave rain, and the earth brought forth her fruit." Daniel prayed and the lions were to him gentle as lambs. The three men in the fiery furnace are another instance of the great power of prayer. We conclude therefore that if these scientific scholars destroy prayer, they may just as well say "the Scriptures are false, there is no God." But we are glad to say science has not thus far advanced yet, and hope it never may. An aged brother and minister among the brethren, once said, "I am sometimes troubled with unbelief, that the Scriptures are fables, but again when I look at God's creation, at his works, I must exclaim they are indeed true." So with us all we see the hand of God in all his works, we also believe in his power to forgive sins, which is another sure anchor for our

souls, that when the enemy is strong, when storms and troubles hover over us, we think of the time we have spent when Christ has received us into his fold. When we felt some supernatural power work in us a new life, which to us was dearer than all else besides. And although these comments give to Tyndall's sentiments the honor of genuine wisdom, and call him a true philosopher; we cannot see a particle of true morality in it. We believe the word of God, and neither philosophy nor persecutions, if we know ourselves aright, can divert us from that course. Paul exhorteth the Colossians to beware of vain traditions and also of philosophy when he says, Col. 2: 8, 9, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the God-head bodily." The word of God; the more we study it, the dearer it is to us; and no man with an honest mind, can study it and not be convinced of its truth and power. And again; he cannot escape the convictions it brings to him, that he will not work for the salvation of his soul.

It makes me feel sad when I read such such articles that do injustice to God's word, and his people, but then has it not always been so? Men have not only written and lectured against the word of God, but they have persecuted those who have advocated its truth and power. Christ himself, and many of his followers, have sealed its truth with their blood. And it is for his sake and for his people, that I feel sad. Not on their account alone, but having done so much for man, he is so profligate in using the means given to him.

We should therefore pray anew, pray in faith, that such men may be diverted from their course, as Paul was. Oh! would they not be an ornament and power in the cause of Christ, if they would once become blind so that in due time their eyes might be opened as Paul's, and they would see the glorious light of the gospel?

But although there may be sophistry, and false teachers around us, let us the more earnestly contend for the faith once delivered to the saints. Let us work and faint not, for in due time we shall be rewarded. But let

us not work for the reward alone, but for the love we owe to him who died for us, and for all men, that all men should be saved. I will close with a verse from the German which suits well to the above.

Nier and hat noch aus gezuendet,
 Uh'hr noch so hoch gelehrt;
 Was die seel in Jesu findet,
 Die der welt den ruckken kehrt.

Reistville, Penn'a.

For the COMPANION and VISITOR.

The Exalted Character of Our Saviour.

In treating the subject of man's redemption, there are some things we should ever remember.

When speaking of what has been said by Jesus Christ, as the rule or law of Heaven; we should ever remember that he had dwelt there. When we speak of what produces joy in Heaven, we should ever bear in mind, that he had heard that joy and knew what gave rise to it.

When he speaks of the will of his and our Heavenly Father, we should ever keep in mind the thought that he from all eternity had been subject to that will, and that there is no other subject of it, who knows better what it is than himself.

So that when he speaks of Heaven, its King, its people, its law, its light, its boundless extent and the ample provision that is made there for all the redeemed, out of every nation and kindred and tongue and people, we should keep this thought ever in mind: that he himself had been and is now a resident of that country, had ever been subject to its king, has always associated with its people, was best acquainted with its law, and knew what it was to live in a country where the will of God is done. He also knew the power and extent of that provision that he was then making,—a work in which all Heaven seemed to be engaged,—for those of the human family who would be willing to accept it. Therefore we conclude, that to be sure we may obtain the benefits of all his promises to his people, we should ever seek to know his plan for gaining acceptance with God. Whatever will exalt, or make humble, whatever will make wise and happy, whatever will insure our acceptance at the court of Heaven, is the very thing we should labor most to do and know.

LONDON WEST.

For the COMPANION AND VISITOR.

God In Afflictions.**No. 3.**

But the more they afflicted them, the more they multiplied and grew. Exodus 1 : 12.

In the preceeding Nos., I tried to show and illustrate how, that from the calling of Abraham, Isaac and Jacob, God did, from obscure and small beginnings through the Patriarchs, continue his church, making apparently slow progress at first, and sometimes to pass through intricate and afflictive dispensations of his providence; but this only served to establish and increase it the more, until it became very numerous under the cruel oppression of Pharaoh: "But the more he afflicted them, the more they multiplied and grew," in number, strength and power. The whole history of their oppression and affliction, under Pharaoh, is typical and figurative of the Church's oppression and persecution by Satan, the spiritual Pharaoh and his adherents, and hence will apply in after ages to the church and her enemies. In the history of king David, and his persecution, we have this subject further illustrated. I will here first notice his obscure birth-place, Bethlehem, as being "little among the thousands of Judah," being too insignificant to be mentioned among the other cities of Judah. Josh. 15. It was here that king David was born, and is still more sacred as the birth-place of the King of kings, the blessed Saviour of whom he, David, was an eminent type. Such was the wonder-working providence of God, at that eventful period in the history of the Israelites, which we now proceed to consider. The career of king Saul was soon to end. His disobedience to the divine commands had caused the forfeiture of his crown. "I have rejected him from reigning over Israel," was the declaration of God to the prophet Samuel. "Fill thy horn with oil, and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons." David being the youngest son of Jesse, and the last and least in the estimation of his father and the prophet, to be made king. When Samuel saw Eliab, he said: "Surely the Lord's anointed is before him, but the Lord said, look not on his countenance, or on the

height of his stature, because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." "Again Jesse made seven of his sons to pass before Samuel, and he said the Lord hath not chosen these; are here all thy children? and he said, there remaineth yet the youngest, send and fetch him, and when he came the Lord said, Arise, anoint him; for this is he, and the Spirit of the Lord came upon David from that day forward, but the Spirit of the Lord departed from Saul, and an evil spirit troubled him." 1 Samuel 16: 1-14. From this time on, we may safely infer from the sacred narrative, that David and his kingdom began to increase and gather strength, and Saul and his kingdom to decrease and get weaker. So also did his trials and afflictions increase, as the opposition and persecution increased and raged through Saul. Soon after, Saul was engaged in war with the Philistines, and their champion, Goliath, said, "I defy the armies of Israel this day; give me a man that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid." On David's arrival at the camp, he learned the circumstances respecting Goliath, and expressed a wish to engage with him in contest: "And David said to Saul, let no man's heart fail because of him." "Thy servant slew both the lion and the bear: the Lord that delivered me out of the paws of the lion and the bear, will deliver me out of the hand of the Philistine." "And David said to the Philistine, thou comest to me with a sword, and with a spear, and a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou defiest: for the battle is the Lord's." A noble example of trust and faith in God, and a beautiful type of the efficacy and triumph of faith over all spiritual enemies. Hence, Paul exhorts the Ephesians to put on the whole armor of God, in their spiritual warfare, saying, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Again he says: "For we wrestle not against flesh and blood, but against principalities, and powers; against the rulers of the darkness of this world and spiritual wickedness in

high places." 2 Cor. 10 : 4. Eph. 6 : 12, 13.

"So David prevailed over the Philistine with a sling and a stone. &c. And when the Philistines saw their champion was dead, they fled; and the men of Israel and Judah arose and shouted and pursued them." The great victory over Goliath and the whole army of the Philistines, had been as a turning point in the career of king David. His noble soul and heroism, like a powerful magnet, attracted to him such like noble men as Jonathan, Saul's son. "Whose soul was knit with the soul of David, and Jonathan loved him as his own son." A type of the love, union, and communion which the Christian and the Church has in Christ, its head, "Who sticketh closer than a brother; and whose love is as strong as death." Prov. 18: 24. Sol. Song 8 : 6. "And it came to pass when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him, and he said, what can he have more but the kingdom. And Saul eyed David from that day and forward." Then he began to afflict and persecute him, "But the more he afflicted him, the more he multiplied and grew." "And David behaved himself wisely in all his ways: and the Lord was with him; and Saul hated him, and was afraid of him, because the Lord was with him, but all Israel and Judah loved David." 1 Sam. 18 : 1-16. D. N.

Welsh Run, Pa.

(To be Continued.)

There is one noble means of avenging ourselves for unjust criticism; it is by doing still better, and silencing it solely by increasing excellence of our works. This is the only true way of triumphing; but, if instead of this, you undertake to dispute, to defend, or to criticise by way of reprisal, you involve yourself in endless troubles and inquietudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in the harassing contests that precious time which you should concentrate to your art.—*Canon.*

For the COMPANION and VISITOR.
"A Voice From Heaven."

SELECTED BY E. S. SOPER.

I shine in the light of God,
 His likeness stamps my brow;
 Thro' the shadows of death my feet have
 trod,
 And I reign in glory now.

No breaking-heart is there,
 No keen and thrilling pain,
 No wasted cheek, where the frequent tear,
 Hath rolled and left its stain.

I have found the joys of heaven,
 I am one of the angel band;
 To my head a crown of gold is given,
 And a harp is in my hand.

I have learned the song they sing,
 Whom Jesus hath set free,
 And the glorious walls of heaven shall
 ring,
 With my new born melody.

No sin, no grief, no pain—
 Safe in my happy home!
 My fears all fled, my doubts all slain,
 My hour of triumph come.

O friends of mortal years,
 The trusted and the true,
 Ye are walking still in the vale of tears,
 But I wait to welcome you.

Do I forget? Oh, no!
 For memory's golden chain
 Shall bind my heart to the hearts below,
 Till they meet to touch again.

Each link is strong, and bright,
 And loves electric flame.
 Flows freely down, like a river of light,
 To the world from which I came.

Do you mourn when another star,
 Shines out from the glittering sky?
 Do you weep when the raging voice of
 war,
 And the storms of conflict die?

Then why should your tears run down,
 And your hearts be sorely riven,
 For another gem in the Saviour's crown,
 And another soul in heaven.

The above beautiful lines reached me
 from some unknown source, just after the
 death of our only son. And thinking they
 might be a source of comfort to some other
 grief-stricken mother, I send them for pub-
 lication, should you deem them worthy a
 place in your paper. E. S. S.
 Danville, Pa.

If you stop your ears at the cry of
 the poor, you also shall cry yourself,
 but shall not be heard.

A man's pride shall bring him low.

For the COMPANION AND VISITOR.
Religion.

BY JOHN EISENBISE.

Pure religion and undefiled before God
 and the Father, is this: To visit the faith-
 less and widows in their affliction, and to
 keep himself unspotted from the world.—
 JAMES 1:27.

In the word, *religion*, we think, is im-
 plied service, and that to God. When a
 man or woman obeys God, they are con-
 tinually in his service, devoting all their
 time in his work. For he has a work for
 every one to perform, and that work is to
 work out his soul's salvation, "with fear
 and trembling." When a person is in
 possession of pure religion, then he is a
 Christian; then he is a child of God,
 then he devotes all his time in his
 Father's service, then he will exert his
 influence in the right direction, because
 we are all creatures of influence, in one
 or the other direction, in doing good or
 evil. The Saviour says: "He that
 gathereth not with me, scattereth
 abroad."

It is possible for men to think they
 are religious, and at the same time, their
 religion is vain, because they do not
 bridle their tongue. Pure religion does
 not speak disrespectfully of his brother.
 If his brother is in an error, he loves him
 so that he will do all in his power to con-
 vert him. If he succeeds, then he knows
 that he has "saved a soul from death,
 and will hide a multitude of sins." The
 Spirit will cause the religious to pursue
 this course, because he "esteems others
 better than himself," and continually
 keeps his tongue bridled. In regard to
 bodily health, when a physician wishes
 to understand more fully the symptoms of
 the disease, he looks at the patient's
 tongue; so will religion leave a mark on
 the Christian's tongue, showing by his
 conversation that he belongs to the chil-
 dren of God.

We understand from the apostle's lan-
 guage, that the true Christian will not
 let his tongue act the part of an agent in
 deceit, because we see it is not the gross
 crimes, as murder and theft, and such
 like, but it is the family quarrels, and the
 street gossip, that they who do not keep
 their tongue's bridled indulge in, and de-
 stroy peace in the family union and
 sweet fellowship in the church, and pros-
 perity in society generally. Oh! that we
 all would labor with ceaseless care to keep
 the church in union and sweet fellowship.
 And there is only one way to do this suc-
 cessfully, and that is for each one to get
 right, love right, and continue right.
 This we could call pure religion. And
 then our influence will run in the right
 direction. Because when we die we
 leave an influence behind us that survives.
 The echoes of our words are evermore
 repeated and reflected along the ages
 after us. It is what man was, that lives
 and acts after him. What he said,

sounds along the years like voices amid
 the mountain gorges, and what he did, is
 repeated after him in ever multiplying
 and never ceasing reverberations. Every
 man has left behind him influences for
 good or for evil, that will never exhaust
 themselves.

"Lives of true men all remind us,
 We can make our lives sublime,
 And departing, leave behind us
 Foot-prints on the sand of time."

When a man starts in his Master's ser-
 vice, he should well consider the cost, so
 that he does not make shipwreck of his
 faith, because the promise is not in the
 beginning, nor in the middle of the race,
 but he that is able to endure unto the
 end, the same shall be saved.

Dear brethren, the subject that I am
 trying to consider in my weakness, is in
 my judgment one of great importance for
 us to know. It is to be known that we
 possess pure religion. It is clearly un-
 derstood that if we do not embrace pure
 religion, we will be of those that are put
 in the balance and found wanting, and
 then can not claim a rest in that which
 remains for the people of God. We are
 now as pilgrims traveling from time into
 eternity, and if there is any good that we
 can do for our fellow man, let us attend
 to it now, for it is evident that we will
 not pass this way again. We should
 prepare ourselves for the work as a man
 should be prepared for the surroundings
 in life, as they come; to mount the hill
 when the hill swells, and to go down the
 hill when it lowers; to walk the plain
 when it stretches before him, and to
 ford the river when it rolls over the
 plain.

Dear brethren and sisters, we, to adorn
 our profession with an upright walk and
 a chaste conversation, should be very
 careful what we say or do. I sometimes
 think that it is not the right way, when a
 brother or sister writes an article for pub-
 lication for another brother to give such
 a sharp reply as is sometimes the case;
 because when an article is published, it is
 not only read by the Brethren, but it is
 read also by all classes, and sometimes
 those standing outside the church say, "If
 that is the way the Brethren write pub-
 licly about one another I don't want to
 belong to the church." In that way we
 may lose the saving influence that we
 should have as the salt of the earth.
 Such articles and replies, we think, are
 personal, and should be addressed to
 brethren privately.

Dear brethren and sisters, let us "be
 steadfast, immovable, always abounding
 in the work of the Lord, inasmuch as we
 know that our labor is not in vain in the
 Lord." It is a good thing for a man to be
 established in his own mind. "Let us
 not be weary in well doing, for we shall
 reap in due time, if we faint not. It is
 now the seed time with us, and if we
 "sow to the Spirit, we shall of the Spirit
 reap life everlasting; but if we sow to

our flesh, we shall of the flesh reap corruption." Let us then sow to the Spirit, that when we reap, we may not reap sparingly, but that we may reap plentifully.

I would just here say, I have nothing to boast of. I have been engaged in my Heavenly Father's service over one-half of my short life, and only have one thing to regret, and that is when I look back over the past, I see so many missteps that I am almost made to shrink; but the apostle said to Jesus "To whom shall we go, thou hast words of everlasting life." But with all my shortcomings, I do not feel like giving up the ship, for therein only can we be saved. Therefore, whatever we do, whether we eat or drink, write or talk, let us do it to the glory of God the Father, and to the edifying of the members of his church.

"Religion should our thoughts engage,
Amidst our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb."

While we write and use the pen, let it never—

"Slander write with death black ink;
Let it be thy best endeavor,
But to pen what good men think;
Thus thy words and thoughts securing,
Honest praise from wisdom's tongue,
May in time be as enduring,
As the strains which Homer sung."

Dear editor, I submit this to your judgment. If you think it worthy of space in your columns, it is in your hands to do as you think best with it.

Shannon, Ills.

FOR THE COMPANION AND VISITOR.

Meditations.

BY BENJ. B. WHITMER.

All men have their seasons of gloom and despondency, as well as their seasons of sunshine and rejoicing. This is the history of the patriarchs and prophets. It is inscribed on almost every page of the psalmist. We read it in the book of Wisdom. In Job, we learn that man born of woman is of few days and full of trouble and sorrow. The same is true of young and old, rich and poor, high and low, bound and free. Many a bright and promising youth for whom we cherished the anticipation of long life and a bright career of usefulness, has through sad disappointment in after life, severed at a single blow, the thread of life that held him from eternity. Many have desired death long ere it entered their abode of clay.

Mijah, when he sat under the juniper tree, requested for himself that he might die. Jonah desired the ship men that they should cast him overboard into the yawning gulf, thinking he could find refuge from the presence of the Most

High. Howbeit when the great fish which the Lord had prepared, arrested the sinful design of disobedience in the heart of Jonah, he cried mightily unto God by reason of his affliction, and God heard him. But we need not go to the voice of the prophets or the record of the Pentateuch for testimony on this subject; nor need we go back eighteen hundred years to the time when an angel spake to Zacharias, saying: "Fear not; thy prayer is heard." We find it in our very midst every day of our mortal and temporary sojourn in our probationary state.

Well may an eminent writer have expressed: "Health and sickness lie down in the same apartment; joy and grief look out of the same window; and hope and despair dwell under the same roof." Yes, we see it in the mansions of the wealthy as well as in the hut of the poverty-stricken. It is indeed a truth noticeable in all classes of society, and every department of life—both saint and sinner are alike victims to these alternate changes. There is, however, a marked difference in the happy contemplation of the saint over that of the sinner, and of the righteous over that of the wicked. While the righteous in their hours of gloom and despair, need not sorrow as those who have no hope, the ungodly will only have to add terror to their sorrows in the midst of a fearful looking for, of judgment and fiery indignation. Yea, just at the moment when the gloom, which sometimes hovers around the drooping saint, will be dispelled by the Son of righteousness breaking forth with healing in his wings, then with increased fury will the ungodly cry for rocks and mountains to fall upon them to hide them from the face of him who will deliver into chains of darkness to be reserved unto judgment. "For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Then the most soul soothing thought of difference contemplated by the righteous, is that all sorrows, trials and tribulations will cease with time, and their millenium of the universal reign of everlasting joy and peace will only commence; when time as measured by the sun will be no more. There will the righteous be more fully qualified to comprehend the language of the apostle, that their light afflictions here, which are but for a moment, work out for them a far more exceeding and eternal weight of glory. Yes, man in this life-time cannot fully comprehend his probationary existence compared with a moment. But when we shall be like him, (for we shall see him as he is,) then we will learn to compute time with the apostle, as one day being with the Lord as a thousand years, and a thousand years as one day. Then will the groans and sighs in this lower world of animated being, which heaven has witnessed for nearly six thousand

years, have an end. Then the righteous all having been baptized by one Spirit into one body, will all be qualified to sing one song, the song of the Lamb. Yea, when mortal man contemplates the state of the redeemed in paradise, compared with our own frail nature, it causes him to wonder when will be fulfilled the prophecy, "I will make a man more precious than fine gold, even a man than the gold of ophir." Then thanks to our God for his great scheme of redemption, through the gospel of his only begotten Son, which opens to our vision endless life.

Patience, Ills.

Selected for the COMPANION.

To Women Out of Work.

BY C. M. AMBRUST, BUFFALO, COLORADO.

The following characteristic letter from Mrs. Swisshelm appears in a late number of the *Chicago Tribune*:

"Permit me to say, through your columns, to all the women in this city who are out of employment, that I am not publishing a paper or carrying on any business that requires assistance; and that, when I was, I never employed man, woman, boy, beast, or machine, because he, she, or it wanted work, but always *because the work wanted them*; that, if I wanted five hundred women, I would not engage one who came to me with a top-heavy load of feathers, flowers, bangles, beads, bows and bands, on her head, presented a painted face behind a masque veil, or wore a dress either trailing in the mud or beflowered, befiddled, and befuddled, until she looked like a French hen with her feathers all turned up, while she complained of hard times and want of employment.

"I do not know any one who wants copying done, or wishes to employ a woman to do office-work. I have no influence with any publisher by which I could induce him to publish anybody's letters, or 'pomes,' or stories. I know no one who has any genteel employment for which he or she is willing to pay large wages; and my time is of importance to me. I am fifty-seven years old; have spent the fortune my parents left me in helping the slave to freedom, and women into a position where they might help themselves. I gave my health and nearly my life, in hospital service; am literally worn out, poor, and entirely dependent on my own labor for a living, except when I break down altogether, and am obliged to accept the assistance my friends are always ready to give me. I live in very plain lodgings, and wear a very plain dress and bonnet from ten to fifteen years, because I cannot afford new; for I could not if I would, and would not if I could, do that kind of literary work for which there is a ready market and high price. One-third of my work goes

into editorial waste baskets because I spoil it with my idiosyncrasies; but I never grumble, and try to owe no man a dollar. If I were out of work and threatened with want, I would go into a family to render such services as I could—cooking, dishwashing, general housework, or any specialty—and take such wages as I could earn, whether it was one dollar a week or fifty cents; and no employer should put me out of my place, wherever that was. I should never be found in the parlor when the kitchen was my sphere, and should take pride in being a good servant. Such being the standpoint from which I view life, I cannot, of course, feel sympathy with the fine ladies who come every day, robbing me of my time and strength in listening to their recitals of sentimental sorrows. So, to all women out of work, I say, take off your furbelows and set about the first honest labor which presents itself.

JANE GREY SWISSELM.

P. S.—That Detroit *Free Press* man knows very little about bonnets. Mine which he mistakes for a model of patient industry, is only a bit of silk basted loosely over a frame. I made it in one hour, and it cost \$1.45. Neither is it ancient, as he hints; for I have only worn it three summers. I take it off in church and all other public places, because anything which protects the head out of doors must be very injurious to the brain if worn in a heated room, and because I would not mock the apostle Paul by substituting any modern milliner's invention for that covering of the head which he required the women of Corinth to wear when preaching or praying in public, and which to-day finds its only relative in the flat sun bonnet common in rural districts.

J. G. S.

For the COMPANION AND VISITOR.
Help or We Perish.

BY M. S. BOOL.

Grasshoppers came in and covered many pleasant plains of the West. Prosperity and hope were before them; but devastation and discouragement marked their progress, and destitution and suffering followed in their course.

Many, but a short time ago, migrated to the great West with buoyant spirits and high aspirations, hoping to better their temporal condition; but now they are disappointed and dejected, if not really destitute and suffering: their fond anticipations have been defeated, and their bright hopes have been blighted. Many a heart-ache has been felt; many a cutting sigh has gone toward former

eastern homes, and, no doubt, many a tear has fallen. Mothers have looked with sympathy on their helpless children, and fathers have anxiously prospected for means to support their dependant families.

Want found a tongue to speak, and the call for help came eastward and spread throughout the more favored states; and the thought of hunger and nakedness, and the fear of starvation and freezing have entered and moved many sympathizing hearts. A deep interest is felt, and a general disposition to help the suffering and the needy prevails. We have sons and daughters, brothers and sisters, and, perhaps, parents there, and we must help them in their time of need.

Railroads carry donations free, if properly marked; aid societies have been organized; churches have been active, and money food and clothing have been transported. Thus many of the destitute have already been reached, and their spirits have been revived—their hearts cheered. Blessings have been pronounced by the relieved, and have gently fallen on their benefactors, who have felt that "it is more blessed to give than to receive." Much has been done; more remains to be accomplished; but we are glad that the people are aroused, and especially do we rejoice that the Brethren are so active in this good work.

But what is this that we hear? Hark! it is a call from some one for help! Nay, it is the sound of many voices united. A cry is ascending the skies—an earnest and persistent cry—"Lord, help, or we perish!" It is going up from the plantations of the South, from the prairies, mountains and valleys of the West. What can it be? It is the prayer of those in great destitution. They are poor, famishing, naked; and they want riches that cannot fail; bread and water of life, and robes that grow not old. On almost every passing breeze we hear wails of anguish, and cries, as from Macedonia, "Come over and help us." Scattered sheep are waiting for shepherds; and straying lambs are anxious to be taken into the fold. Call after call for the pure doctrine is coming to us continually. Hearts must be bleeding; souls must be perishing.

We hear another sound. Who is speaking now? It is the voice of the Son of God, whom we call our Lord.

Sweet voice—sweet words—welcome message of comfort and encouragement to famishing souls! What does he say to them? "Blessed are they who hunger and thirst after righteousness; for they shall be filled." But he also speaks to his own servants—to his chosen ministers—"Go ye into all the world and preach the gospel to every creature." Oh, how kind is our Saviour! He promises the bread and water of life to those who are in want and calling for help; and then he commands his chosen to bear his blessings to them.

Behold, our brethren, the heralds of the gospel, going forth with all possible speed, to do——Brethren, pardon me; I was writing from a mental vision, knowing that it is our duty with alacrity to go and do our Lord's bidding. It is true that a few have gone forth to spread the glad tidings of salvation, and to respond to the calls for help; but, oh, how few! Something has been done—thank the Lord!—but much remains to be done. Lord, help, or we perish; for our work is great and responsible, and we are weak.

Last Sabbath, in different places, from two to ten ministering brethren were together. They prayed that sinners might be brought home to God. There were many calls for help; but they were unanswered if not unnoticed. Have not some of us heard our Saviour saying, "Why call ye me Lord, Lord, and do not the things which I say?" We have heard many and repeated calls, and we have also heard the command to respond to them, and yet how little have we done! Are these calls not important? They certainly are. Is the command not important? It surely is. Then why are the calls not regarded and the command obeyed? Will our ministers tell us? Will the laity tell us? Will our annual conference tell us? Who will be accountable for the neglect and disobedience? Our Saviour spake a parable to show the prevailing disposition of sinners to reject the gracious invitation to the great gospel feast. Some were kept away by their possessions and some by their kindred. But we cannot find that the servants refused to go forth to extend the invitation, "Come, for all things are now ready."

Brethren, does it not occur to us that we ought to do more than we have yet done toward filling those

calls for the pure word of God? I do not think we can read those earnest appeals, which appear in the *Companion* and *Visitor* so frequently, without feeling that there ought to be something done, and that immediately. If it is not possible to do more than we are doing, of course, we are excusable. But who, after thinking of our numbers, talents and wealth, would say that we can do no more? Certainly no one can come to such a conclusion.

It here occurs to my mind, (and I submit it to my dear brethren,) that we have both the will and the ability. Even if our ministers must bear all the burthen and defray their own expenses, among them we find both the means and the desire to respond to the calls. You will ask, why, then, does not the noble work go on? A very important question, and one that is entitled to a plain answer. My answer is this: The will and the wealth do not often meet in the same brother. This may seem to be a hard saying; but look at facts with which all are acquainted, and then tell me whether it is not correct. We have ministering brethren who are worth from ten to fifty thousand dollars. This every member knows to be a fact. How many of these can you count, who have gone to respond to the calls of those in the South and West. Many of them could go six months or a year, without injury to any one. They have the means, why do they not go? I will not answer here; but the thought suggests itself to every one, that they have no will to go; for when we have both the desire and means to do anything, we generally do it. Then we have other brethren who have a strong desire to respond to the calls, but they are too poor to go.

But is it right and reasonable that our ministers alone must bear this load? Certainly not: it is both unreasonable and unscriptural. Among our lay-members, we find both charity and wealth enough to carry the glorious work forward. Why, then, does it not move onward? Yes, here we meet with the same trouble again: wealth and charity do not often meet in the same person. We have brethren who could keep a minister in the field all the time, and who would still have a handsome yearly income left; but how many do it? Why is it not done? I need not answer.

Again we have members who feel like giving liberally to carry on this great work, but they have scarcely a "widow's mite" to spare.

The truth of what I am trying to tell you will appear very clearly from the following circumstance, which comes under my personal knowledge. A minister, (who might easily be spared, as there are several others in the same congregation,) has been trying for a year to sell his little home, at a reasonable price, so that he might move to one of the many places where aid is wanted, and yet he has not been able to sell. To this I may add that the congregation in which he resides is worth, perhaps, a million dollars. And to this I add that there are members in that congregation who have many thousands drawing interest. From these facts all may draw their own conclusions.

Is not this a lamentable state of affairs? Perishing souls are calling for help; our Lord commands us to help, many are willing to help, but cannot; many could help but will not.

"Well may thy servants mourn, my God

The church's desolation;

The state of Zion calls aloud

For grief and lamentation.

Once she was all alive to thee

And thousands were converted;

But now a sad reverse we see —

Her glory is departed."

I will conclude this article by the following suggestions:

1. Let us all pray to the Lord that he may send forth laborers to fill the earnest and repeated calls that are made, and to spread the gospel throughout the world.

2. Let those of our ministers who are able, go forth and devote their time and means and talents to the great work to which they have been called.

3. Let those who have the means at command, use them so as to enable those who have a desire to respond to the calls to do so. In short, let every member of the body feel the importance of this great work, and do what he can to carry it forward.

For the COMPANION and VISITOR.

A reported case of Starvation.

Brother Quinter:—In order that those who have an abundance of the necessities of life, may know the whereabouts of some of those who are really needy, I will here append the

main part of a letter from Shawnee county, Kansas, which will show that the brethren and friends in this part of Kansas are in some way overlooked, or their cries and entreaties disregarded by the Aid Department of Topeka. Here is the letter:—

RICHLAND, KANSAS,
JAN. 27th, 1875. }

Dear Sister:—"I take my pen in hand to drop you a few lines to let you know that we have not got that box of goods yet, and we don't know whether we ever will. If you please, have it looked after, for if we have ever been in need, it is now. You said something about the aid that the brethren got from the East. I will tell you how much they got. They got \$260 to be divided among the poor, and the part of the members in want. Now how much do you think one will get of it. We nor any of the members can live on that until we raise something to live on. I will tell you there is plenty of general aid sent to Topeka for every county except Shawnee. They say in Topeka, that it is a disgrace for Shawnee county to draw aid, because the capital is in this county. They are going to starve us in Shawnee county. We had two committees to go out and try to get aid, but they would not let them have any. There was a widow in Topeka, who went three times to get aid; but they would not let her have any, and finally she had to starve. I think that was more disgrace to Shawnee county than if they would have given her aid. This is the way they do here. They do anything but that which is fair. I think that about one half of the people here will die before spring of sickness and starvation. It looks so to me at this time. I hope I may be wrong in my opinion. Write as soon as you get this, and don't forget it. I do not feel much like writing.

GEORGE D. SOUDERS.

From the above it appears that Shawnee county is suffering severely, and it would be well for the brethren to take cognizance of this fact. The box mentioned by brother Sanders in his letter, was shipped to his address from Larwill, Ind., on the 9th, of December.

E. UMBAUGH.

Pilgrim please copy.

For the COMPANION AND VISITOR.

In Memoriam.

SACRED TO THE

MEMORY OF MY BROTHER WILLIAM,
WHO DIED AUGUST 28TH, 1874.

BY SALLIE A. MORT.

Oh! how little we thought one year to-day
Of the danger that near our threshold lay—
That those eyes, then radiant with love and
life,
Should soon be closed to this world of strife.

But time sped swift with its changes
fraught—

Its flight unheeded and its cares unsought,
Till the winter too with the past had fled,
With its faded hopes and pleasures dead.

Spring came with its beauties, and still was
staid

The blow, though the axe to the vine was
laid;

Then dawned the summer with rosy hours,
Its joyous birds, and beautiful flowers.

Ah! little we thought ere again they'd
bloom,

That the winter's snow would enshroud his
tomb;

But his seat is vacant, and we list in vain,
For the welcome sound of his voice again.

Yes; the hour came and the bolt was
hurled,

And the page by Death inscribed unfurled;
And scatter'd far were our garnered sheaves,
As scattereth the winds the autumn leaves.

Though bitter the cup, which our Father
gives,

We drink in hope that our loved one lives;
Redeemed through the merits of a Saviour's
blood,

From his sufferings here, to a home with
God.

Though chastened sore, we admit it just;
And the hand that smote us, we humbly
trust,

Will kindly lead us through life's dreary
way,

Till we meet again in the realms of day.

Dayton, Ohio.

For the COMPANION AND VISITOR.

**An Essay in Behalf of the Needy
in Kansas and Nebraska.**

Continued from page 34.

The second injunction contained in the text, is: "Plead the cause of the poor and needy." By calculation, we find that the poor are referred to, or at least the word *poor*, occurs more

than one hundred and eighty times in the sacred volume; and it is evident that the Most High has always manifested a special regard for the poor and needy; and calls for the sympathy of those whom he has blessed with the good things of this world, to the poor. And to those who give or donate their earthly substance, and do it cheerfully, an inestimable reward is guaranteed. In support of this assertion we turn to Deut. 15: 7-11. (Please read the Scripture.) Here the promise is to those who give liberally: "The Lord will bless them in all their works, and in all that they put their hands to." In Ps 41: 1, deliverance in time of trouble, is promised. Now let us turn to Prov. 21: 13, and call to mind, in part, the fate of those who disregard the appeals for help. The scripture reads thus: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

Next we will turn to Isa. 58: 7-11, and call forth some more of the great and glorious promises, held forth as inducements to assist in alleviating the suffering of the needy. The prophet here speaks upon the subject of fasting, and asks the question: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, into thine house? when thou seest the naked that thou clothe him?" The idea comprehended in this scripture, appears to be, that the design of fasting is, to be enabled to do more for the poor and needy, and for so doing, the promise is: "Thy light shall break forth as the morning. Thou shalt call and the Lord shall hear. Thy darkness shall be as the noon-day. The Lord shall guide thee continually, and satisfy thy soul in drought. Thou shalt be as a watered garden; and like a spring of water, whose waters fail not."

The necessity of devising some plan for disseminating primitive Christianity, or to have the gospel (as we believe and practice) preached more extensively, has recently been agitated, perhaps to the satisfaction of all. Some important, as well as appropriate, remarks upon the subject, have saluted us in an article from the Pacific coast, inserted in current volume, No. 2, which I think we would do well to reread and retain. Brethren, and all readers of the *Companion*, an opportunity is now extended,

for all who are blessed with an abundance of this world's goods, to lay up a "*Treasure in heaven*;" to become preachers, not in word but in DEED. "Actions sometimes speak louder than words." This is a true saying, and no doubt will be made manifest in the present distress. Who knows but what the present sufferings in Nebraska, Kansas and Missouri, occasioned by the grasshoppers and drought, is one of the Lord's ways, or means, by which he designs spreading the faith we preach and practice in our churches at home? For if the brethren continue to the last, (and no doubt they will,) as they have begun everywhere, and see those suffering people provided for, until they can raise a crop, "their light (undoubtedly) shall break forth as the morning." "Ye are the light of the world." The souls we may win for Christ, by continuing in doing an active part in providing for those suffering people, may be vastly more numerous than those which the labors of many missionaries could have saved: for who would not love and desire to be neighbor to a people who will thus sympathize and pity their fellow-members and neighbors.

"Weep with those that weep,"
Fast with those that fast;
The Lord his saints will keep,
Secure from every blast.

J. BAHR.

Moulton, Iowa.

(To be continued.)

INDUSTRY—Man must have occupation or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The word does not contain a briar or a thorn which divine mercy could not have spared. We are happier with the sterility, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasure it bestows. It enjoyments are peculiar. No wealth can purchase them. No indolence can taste them. They flow only from the exertions which they repay.

The husband of a good and faithful wife is known in the gates when he sitteth among the elders of the land.

FOR THE YOUNG.

From the London Christian.
Young Men.

BY DR. ANDREW BONAR.

There was a time in the history of the church, when its best witnesses were three *young men* of Israel. Shadrach, Meshaeh, and Abednego, in their day, held up the pillars of truth in the earth, and the Son of God was with them. (Dan. iii. 25). There was a time in Scotland when some of her noblest witnesses for Christ were *young men*. Three young martyrs (one only seventeen years of age) wrote thus to their friends—"Our time is short; we have little to spare, having our sentence at one o'clock, and we are to die at five this afternoon. Good news! Christ is no worse than He promised. Blessed be He that ever we were born to bear witness for Him! Be valiant for God. Him that overcometh He will make a pillar in His temple."

Young men, there are three truths regarding you, wherein God contradicts the world. 1. The world reckons the sins of youth as more excusable than the sins of others. God declares them to be peculiarly aggravated. Job (xiii. 26) speaks of the sins of his youth as not easily forgotten by God; and David (Ps. xxv. 7) fears the sins of his youth most specially. *Thoughtlessness* characterizes youth; and thoughtlessness is *unbelief*; and unbelief makes God a liar. (1 John v. 10). 2. The world thinks there is no occasion for haste on your part in coming to Christ. God expects you to come in the days of your youth "Remember, *in the days of thy youth*, thy Creator"—what He hath done for you, how He has so loved you, how He seeks your soul. (Eccles. xii. 1). 3. The world says you are more likely to be really converted when you are older and amid the realities of busy life. God says, "Today." Heb. iv. 7; Ps. xc. 7. He asks you at once to receive His unspeakable gift, Christ Jesus. Matthew and Zaccheus accepted the *first* call that came to them. Peter, James, John, Andrew, Philip, Nathaniel, and the dying thief, came to Jesus the *first* day they heard of His salvation.

"Rejoice, O young man, in thy

youth," says Solomon in awful irony, "and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and the sight of thine eyes, *but know thou, that for all these things God will bring thee into judgment.*" Eccles. xi. 9.

On the other hand hear the jubilant voice of one who, in early youth, found salvation: "*This is the victory that overcometh the world, our faith.*" 1 John v. 4.—i. e., our knowing and believing in the Christ of God. So writes John the apostle, the same who tells of "young men" who were "strong, and had overcome the wicked one," because they had found forgiveness of sin and kept the word of God abiding in them. 1 John ii. 14.

Think well of that word, "Except a man be born again, he cannot see the kingdom of God. John iii. 3. The Lord asks you to accept at once Christ the Saviour, the sinner's Substitute, the Sin Bearer, the Burden Bearer. This is the Holy Spirit's way of subduing you to Christ. As many as *receive Him*, to them He gave power to become sons of God. John i. 12.

There is a solemn warning spoken in full view of the fountain of Life by Him who Himself gives its waters to the thirsty. "But the *fearful*, the cowardly, who keep away from Christ because of man's frown or man's favor, "shall have their portion in the lake that burneth with fire and brimstone, which is the second death." Rev. xxi. 8.

Young men, this is a time when the Lord is saving many of your number in a remarkable manner. He has put into the hearts of his people to pray for you very specially. "No man cared for my soul," cannot be your complaint. But best of all, the Lord Himself is caring for you; will you hear His voice?

"'Twas grace my wayward heart first won,
'Tis grace that holds me fast;
Grace will complete the work begun,
And save me to the last."

Bad Boys Make Bad Men.

An aged sea captain, who had spent a long life upon the ocean, said to a lady, "On ship board, I can tell in a very short time what any sailor was in his boyhood." It was because "the boy was father to the man." He added, "I find invariably that a bad sailor is made out of a bad boy." When

he saw a reckless, profane, vicious "son of the deep," he at once concluded that he was little better when a lad. Now this is just what might be expected. It is just what is seen in other things. Poor wool or cotton makes poor cloth. Poor cloth makes a poor coat. Poor farms produce poor crops. Poor timber makes a poor house. And so wicked children make wicked men and women.

It is said that Emperor Nero of Rome, when a little boy, delighted to torture and kill flies, and would pursue the little creatures hour after hour to pierce them and see them flutter and die in agony. As he grew older, he exhibited the same cruel disposition towards men. When made Emperor, he advanced in cruelty at a fearful rate; killed his own wife, and ordered his mother to be assassinated. Nor was this all. He finally ordered the city to be set on fire, just to see how it would look. And when it was burning, he seated himself upon a high tower, and played upon his lyre. Was this strange? Is not a cruel boy likely to become a cruel man? Killing men in manhood is only a further development of killing flies in childhood.

Better Than Gold.

We often hear little boys telling of the wonders they will do when they grow to be men. They are looking and longing for the time when they will be large enough to carry a cane and wear a tall hat; and not one of them will say that he expects to be a poor man, but they every one intend to be rich.

Now money is very good in its place; but let me tell you, my little boys, what is a great deal better than money, and what you may be earning all the time you are waiting to grow large enough to earn a fortune. The Bible tells us that "a good name is better than riches."

—Let no young man expect success or prosperity who disregards the kind advice and pious instructions of his mother. What can be more consoling and heart-cheering in severe affliction than a fond mother's prayers and tears poured forth and shed in infancy for her beloved offspring?

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Feb. 16, 1875.

Our Duty to the Young.

We have read of a gentleman who was once walking over the farm of his friend, and observing the very superior sheep which he had, he asked him how it was he came to have them so fine? His reply was, "I take care of my lambs, sir." This is a very suggestive and instructive reply for all who have the care and management of the young—for parents, teachers, ministers and legislators. If we would have the future generation to be sober, honest, wise and religious, we must give attention to children, for the coming generation of men will be made up of those now in their childhood. Upon the early culture given by the farmer to many of his crops, depend the value and yield of those crops. So upon the early culture of the hearts and minds of our children, depend their future characters in a great measure. If no attention is given to youth, they may grow up in ignorance; if, for the want of good instruction and training, the enemy sows tares in their minds when very susceptible of receiving impressions, the fatal result may be skepticism, downright infidelity, ungodliness, or even gross immorality; but if care and pains are bestowed upon them, and they are trained up "in the way they should go," such a training will be likely to be productive of a character, which will be a blessing to themselves and to the world, and an honor to God.

The number of criminals that every country produces has become a painful and an alarming subject to every observing and reflecting philanthropist. And upon more thought and reflection being given to the subject, it was found that in a large proportion of the cases, abandoned and neglected children constituted the raw material out of which the criminals were produced. The discovery of this fact and a proper application of it, have led to the organization of schools and institutions for the education, protection and reforming of children, as their conditions in society seem to require. It is now generally admitted that when parents cannot, or when they will not edu-

cate their children, and by neglecting them cause them to become an injury to society, that a nation may, out of regard to its own interests, interfere to promote the education of the young.

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Ps. 22:6.

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6:5.

The last of the above passages teaches us how children are to be brought up, namely, "in the nurture and admonition of the Lord," that is, in that wholesome discipline and instruction which the Lord has prescribed. And the first passage teaches the same duty that the second does, and in addition to the duty taught, we have the happy result as a general rule, the continuation and stability of the child taught, in the principles and pious habits in which it was early instructed. We have an illustration of this in the example of Abraham, who, it is said, Gen. 18:19, "Commanded his children and his household after him, and they kept the way of the Lord, to do justice and judgment." This passage in the history of Abraham shows that his children and household "kept the ways of the Lord which they had been taught." We have quoted it for another purpose, namely, to show what it is to keep the way of the Lord. It is "to do justice and judgment." And this is what is meant by the apostle's language, "the nurture and admonition of the Lord." It has special regard to the religious education of children. By good instruction and example, they are to be led into the doctrine of Christ. This is to be the principal thing, though there should also be attention given to their physical and intellectual education.

Children are born into the world ignorant. And the rudiments or principles of religion must be gradually implanted in them, as their capacity increases to receive them. And who are the most likely to accomplish this work effectually? It is the parents. They can best understand their capacities and best appreciate their wants and difficulties. And the affection children have for their parents, and the confidence they have in them, give the parents peculiar advantages over them. And hence great responsibility

rests upon the parents, both from the excellent opportunities they have for training or instructing them, and also from the duties that God has imposed upon them.

And where the parents possess anything like the qualifications they should, for instructing their children, home is still the best, as it is the oldest school. But there are many difficulties in the way of home training. In some cases the want of qualifications, and in others the want of time, prevents the parents from giving the attention to the training of their children that it would be very desirable they should have. But though it may often happen that the circumstances of the parents are such as prevent them from giving the attention to the training of their children that they would like to give, yet no circumstances will justify the parents from neglecting altogether the proper training of their children while they have them under their care. And with the qualifications that the grace of God gives to Christian parents, whatever may be their natural deficiency, or whatever obstacles may be in their way, they can do much in laying the foundation for a Christian character in their children, if they appreciate their responsibility, and do all they can do, in the work upon which the weal or woe of their children may depend. In giving us children, God has given us love to them, which will be a wonderful help to us in laboring for their good when that love is guided by Christian prudence. Love to our children should lead us to labor to train them in principles and habits of piety; and our labor to accomplish this, will tend to increase our own power to labor, while, if prayerfully continued, it will not be likely to fail altogether in doing good to the young. And so a parent's capacity for the work will increase as his labors continue. There is then encouragement for all parents to labor to bring up their children "in the nurture and admonition of the Lord," however poorly they may feel they are qualified for the work.

But the special object we had in view when we commenced this article, was to notice the obligations we are under to the young to save them from the errors and evils to which they are exposed, and to form their minds while young, in the mould of Christian truth. The young cannot be neglected if we are awake to

our duty and faithful to our trust. Here is a field white and ready to harvest, and one that is promising to the Christian laborer.

In looking at the subject, we should not fail to notice the duty the Lord enjoined upon the Jews to instruct and take care of the young. The following directions were given them: "Therefore shall ye lay up those my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates."—Deut. 11:19,20.

Dr. Jahn, in his Biblical Archaeology, page 175, has the following upon the nurture of children among the Jews: "The sons remained till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of their country's religion, Deut. 6:20-25; 7:19; 11:19. Those who wished to have them further instructed, provided they did not deem it preferable to employ private teachers, sent them away to some priest or Levite, who sometimes had a number of other children to instruct. It appears from 1 Sam. 1:24-28, that there was a school near the holy tabernacle, dedicated to the instruction of youth. There had been many other schools of this kind, which had fallen into discredit, but were restored again by the prophet Samuel; after whose time the members of the Seminaries in question, who were denominated by way of distinction *the sons of the prophets*, acquired no little notoriety."

As we have already seen in the passage quoted from Paul, (and other passages of similar import could be quoted,) the Christian Scriptures, as well as the Jewish, contain precepts making it the duty of Christian parents and guardians, to give special attention to the cultivation of the young. And we find from the history of the early Christians, who lived in times near the apostolic age, that the education of the young in the principles of Christianity, was regarded as an important duty. Dr. Cave, in his primitive

Christianity, has the following in regard to the subject under consideration. He is speaking of the knowledge of the Scriptures which the primitive Christians labored to obtain, and which they possessed: "Nor did they covetously hoard up and reserve this excellent knowledge to themselves, but freely communicated it to others, especially were careful to catechise and instruct their children and servants in the principles of religion. St. Clemens praises the Corinthians, that they took care to admonish their young men to follow those things that were modest and comely, and accordingly exhorts them to instruct the young in the knowledge of the fear of God, to make their children partakers of the discipline of Christ, to teach them how much humility and a chaste love do prevail with God; that the fear of him is good and useful, and preserves all those who with pure thoughts lead a holy life according to his will. * * * This was the discipline under which Christians were brought up in those times; religion was instilled into them betimes, which grew up and mixed itself with their ordinary labors and recreations, in so much that the most rude and illiterate persons, instead of profane wanton songs, which vitiate and corrupt the minds of men, as Chrysostom calls them 'songs of the devil's composure,' used nothing but spiritual and divine hymns: so that (as St. Jerome relates of the place where he lived) you could not go into the field, but you might hear the ploughman at his hallelujahs, the mower at his hymns, and the vine-dresser singing David's psalms."—Page 131.

The conversion and Christian training of the young, that they may enjoy the comforts and protection of Christianity themselves; that their influence in neither youth nor manhood may be thrown on the side of evil; and that they may become active and useful members of the church, is a subject that commends itself to the attention, not only of every individual Christian, but to the church as a body. We have seen that we as Christians have important duties enjoined upon us concerning the young, and we are fearful we have not discharged those duties as faithfully as we should have done.

In regard to the best way, or in what different ways we can most influence the

young, and most successfully labor for their good, is also a subject that should receive the attention of our brotherhood, and we hope it will.

It appears from a letter in our present number, from brother John Hershey of Missouri, that it is desirable there should be a better understanding in regard to who are the proper persons to receive the contributions that are designed for the needy in the West. As a number of those who need help at this time have land, it seems it is thought by some that they should borrow money and in that way help themselves, and then the charitable contributions could be applied to those who have no other way of obtaining help. His suggestions are intended for the brethren in Missouri, though he thinks it would be well too for the brethren in other localities to give the subject some thought.

The subject is one of a delicate nature, but as there are many that need help, and as help will be needed for some time yet, it is very desirable that the most judicious application of the contributions be made, that extreme suffering, at least, may be prevented. It is also desirable as brother Hershey suggests, that the reputation of the brotherhood does not suffer. We make these remarks to call attention to brother Hershey's letter, and hope that his suggestions will have their desired effect.

Almanacs.

Thinking the Brethren generally would want Almanacs we had such a number printed that we thought the wants would demand. But as they were not got ready for distribution as early as they should have been, we have a considerable number yet on hand. We shall be glad to receive orders from any who have not yet received an almanac. The brethren, as far as we have had an expression from them, are pleased with the almanac.

As it seems we had some imperfect almanacs, we would again say, that we will send good copies to any who have received imperfect ones, if they will inform us. And if any who have sent for almanacs, and have not received them, and will inform us of this circumstance, we will with pleasure send them.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Report of a Mission to Southern Indiana.

JANUARY 27th, 1875.

Editor Companion and Visitor:

There were different calls in Southern Indiana for brethren to come and preach the gospel. Accordingly, brother Jacob Rife and I were appointed at the District Meeting of Southern Indiana to go on the mission.

In pursuance of appointment, we met at the White Water meeting-house, on the night of the 5th of January, and on the morning of the 6th, we started for Ripley county. We arrived at Osgood at 5 o'clock p. m., and walked five miles to Versailles. While at supper, at the Wilson Hotel, in the latter place, the landlady seemed to notice us very closely, and we remarked that we were pilgrims and ministers. She asked what order we belonged to? We replied the people call us Dunkards. That, said she, is what I am, and gave us the right hand of fellowship. We never had met with a strange member that seemed so glad as she was. We continued in Versailles and Tanglewood over Sunday. On Saturday the mercury stood at 18° below zero.

In Versailles there was a poor mortal living at the point of death, wild and distracted with what is called delirium tremens. On Sabbath morning his sufferings in this world ended. O what an awful death! O what a temperance lecture! O you dram drinkers, will you not take warning and cease to partake of the intoxicating bowl! O you moderate dram drinkers, will you not call to mind, and reflect that, "by whatsoever a man is overcome by the same he is brought into bondage."—2 Pet. 2:18.

On Monday, the 11th, brother Rife baptized David Schoonover and wife, son in law and daughter of sister Wilson. Friend Joseph Wilson, who is a warm friend of the Brethren, seemed to be afraid that his step-daughter, being weak and the weather being so cold, would not stand it very well. But I am glad to say, if he or any one else thought so, they were agreeably deceived. Brother Schoonover had never heard the Brethren preach, and to his knowledge never saw any before brother Rife and I came to his house, but was brought into the faith by reading the *Companion and Visitor*.

On Tuesday, January 12th, we started for Harrison county, South Back Creek Church. Arrived late in the evening, and continued over Sunday. On Monday

two old men, both over sixty years old, made the good confession, and were buried with Christ in baptism. And to accomplish this, we cut the ice eight inches thick. When brother Lewis Kinsey and I were sent on a mission to the Southern States, in 1867, we staid a few days in this vicinity. There were four persons received into fellowship, but there was no organized church of the Brethren within a hundred miles. And now there are over thirty members, and a good meeting-house (nearly finished.) And the congregation in a healthy condition. Jonathan and Joseph Zimmerman in the second degree, and George H. Hoke and Leonard Love in the first degree in the ministry, and James Birken and Elhanen Zimmerman are the deacons.

Some of the Brethren thought, and it was even intimated in the *Companion and Visitor*, that our labor was in vain. But I don't know that we ever did more good in as short time than we did on our southern mission in 1867. The above named church is now under the care of brother Eli Caylor. When we saw the love and sociability manifested by the members and people generally, we called to mind the old adage, "a poor country for rich Brethren, and a rich country for poor Brethren."

On Tuesday, January 19th, we started for Martin county. In passing through Floyd and Lawrence counties, we were told that the Dunkards, some thirty or forty years ago, had one church house in the northern part of Harrison county, and two in Lawrence county, and one in Dubois county, and quite a number of members. But said the man that told us, they were used up or eaten up by the Campbellites. But by inquiry, we found that they were not in fellowship with the Brethren, but were what we used to call the Hostetler, or Kentucky Brethren, those that fell from the true faith a number of years ago. O what a pity! There is not much doubt in my mind, had those Brethren been satisfied with the order of the gospel and church, the above named churches would be in a flourishing condition, and many more added. Whereas they are now in a dilapidated state.

Brethren, I have traveled in fourteen different states, and never have found that there was one church of the Brethren gone down like those. O you backsliders, take warning!

We arrived at Shoals, Martin county, January 20th, and continued there and in the vicinity of brother Stephens, over Sunday. Here we found five members, but the Brethren had not preached here for eleven years. On Saturday three added, one of them not quite thirteen years old. And it came to pass that a certain man, who had never heard the Brethren preach, before we came here, but was convinced by reading the *Companion and Visitor*, and other books published by the Brethren, that the princ-

ple and platform that we stand on is as broad and long as the gospel, after going home from meeting on Friday night, told his wife he was going to join the church, but she opposed him. But by Sunday evening she changed her mind and when we talked of taking the train that night after preaching the man said, "My wife and I wish you to baptize us to-morrow." Accordingly, on Monday they were received into fellowship. We advised the members here to hold regular meetings.

On Tuesday morning, at 2 o'clock, we took the train for Indianapolis, where we parted from one another, at 4 o'clock p. m. I arrived home at 8 o'clock, and found all well, except an only dear son, who was sorely afflicted with painful ear-bubbles.

Brethren, I am sorry that our District Meeting is not in the spring, so that we could make arrangements to send other brethren to Southern Indiana, (for I believe in changing,) for the harvest truly is great, but the laborers are few. Now, brethren, if you hear a call "come over into Southern Indiana and help us," if you possibly can do so, obey the call. The prospect is very flattering to do a great deal of good in that part of God's moral vineyard. May the good Lord help the dear brethren to do their duty, and bear in mind the Lord asks no more of us than we are able to do. We are requested to have our report published in the different periodicals.

Fraternally yours,

GEO. W. STUDEBAKER.

(Pilgrim and Vindicator copy.)

Church News.

JANUARY 30th, 1875.

Brother James:—

Having a little time I will give you some church news for publication, and I hope it may prove of much good, as oftentimes we are too easily discouraged.

On the second Sunday in this month, the coldest day we have had this winter, there was a young man made application for baptism. He had been for over a year unable to do anything, and through the winter so far has only been able to go about the house. I went about one mile to where he was staying, accompanied by the brethren, several sisters and friends, who thought it was too cold for him to be baptized. But he said he would not put it off any longer. And for my part I never can say to-morrow, to-day is the time, to-morrow may be too late.

So, after giving the usual instructions in the house, he was then taken in a sled four or five hundred yards to the water-side. A verse or two was sung and prayer was offered up and he then was taken into the water, where the ice had been removed, and the ordinance of baptism was administered to him, without any trouble. He was then placed in the

sled and returned to the house, and he seemed not to be chilled in the least. The mercury was 14° below zero at 8 o'clock in the morning.

On the third Sunday in this month there was another young man baptized, on which occasion it was also necessary to remove the ice. And on the fourth Sunday of the month there was a young woman baptized, who has been ailing for two years and has not been expected to live. She has the consumption. We had meeting at the house on Saturday night. The house was crowded. Sunday morning, at 9 a. m., the ordinance of baptism was administered in the presence of a large crowd. Many thought she was not able to endure what she believed to be her duty. She was carried into the water on a chair, when the ordinance was administered without any trouble. She was then carried back to the house, a distance of about one hundred yards. It seemed that one could read her joyful feelings in her countenance, and she expressed them with her lips. She was a sister of the young man baptized on the second Sunday mentioned.

Now, what has caused me to notice these baptisms so fully, is this: There was a man, who had been very wicked, and who was taken very ill, and lived but a few months, and who seemed to be very much concerned about "the one thing needful," that "good part" that Mary made sure of, and desired to come into the church by baptism. It could have been done, but because some persuaded him that he was not able, he departed this life without his request being complied with. I have thought some times there was a lack of faith, and a failure to do our duty.

If this is worth putting in print, you can publish it. You may be the judge.

Yours in Christ.

ELIAS AUVIL.

Valley Furnace, W. Va.

Tour in Kansas and Missouri.

JANUARY 30th, 1875.

Dear Brethren and Sisters:

By request I will give you a short sketch of a tour to Kansas and Missouri.

I left my home on the 5th of December and stopped with the Brethren in Union county, and had three meetings in a school-house near brother Lewis Keim's. I here received \$12.50 for the Kansas Relief Fund, having previous to my departure also received \$35.50 from the church at Mt. Etna.

I then started on my way to Kansas, taking the train at Kent Station, on the Creston and St. Joe Railroad. I got to brother Joseph Carlier's, in Neosho county, Kansas, on Wednesday morning, and held meeting in the evening. On the next day Thursday, December 10th, I was met by brother elder Addison Baker and my son, Daniel Harader, from

Jasper county, Missouri. We had meeting at a school-house, near brother Garber's, at candle-light.

On Friday evening elder Baker and D. Harader had meeting again at the same place, and I went with brother Sidney Hodgden to his place of residence, and had meeting in a school-house near there, at candle-light. On Saturday evening I returned to brother Garber's school-house, and brother Baker and D. Harader went to brother Hodgden's school-house. On Sunday I filled an appointment away east, in a Methodist community, where the Brethren's doctrine was never before preached by the brethren.

On Sunday evening we all met at the school-house near brother Garber's. Here we for the first time met Henry Clay, who is now hostile toward the little body of Brethren here. O what a pity that Brethren will for a time labor together seemingly in love, and when something occurs to create coldness, that they will try to destroy what they have labored to build up. How can we thus dare to reproach the Brotherhood?

I now paid to brother Joseph Garber the amount of charity fund in my hands, \$48.00. Brother Garber having presented his books, and having received over five hundred dollars. We were satisfied that brother Garber was distributing the charity funds sent to him with economy, and that he is a faithful and trust-worthy brother, we giving him the best advice we could. We then on Monday morning, the 14th, started for Jasper county, Missouri. Stopped with brother Coboek, near the town of Cherokee, in Cherokee county, Kansas, and had meeting at candle light. I will just say here that this is a fine country, soil good and fertile, the face of the country as nice as any I have seen, good markets, stone coal in abundance, water middling good, timber scarce, land cheap and easy to get. I think this would be a good point for brethren to settle.

On the morning of the 15th, we started for Jasper county in the private conveyance of our son Daniel, and got to his place of residence, on the farm of brother John Wampler, one and a half miles from Carthage. Here brother Addison Baker left us, and went to meet elders John Hershey and Samuel Mohler, to serve on a committee in Texas county, Missouri. We occupied the time in holding meeting in the neighborhood until Tuesday, the 22nd, when we started for Elm Springs, in Newton county, Missouri, to meet brother Stine, the Baptist elder who had made application for admission into our church, with others of like mind. We here met elders J. Hershey, S. Mohler and A. Baker. After examining the faith of the applicants, it was found that six out of the number were fully willing to accept of the doctrine of Christ as believed and practiced by the Brethren.

These applicants were baptized on Christmas day, in the presence of many spectators who had never witnessed the like before. Those who were received by baptism, were John Stine and wife, Hubbard and wife and Forney and wife. A number of others, all prominent members of the Baptist Church, expressed themselves about ready to come. Brother Stein was set apart to the ministry, and brother Hubbard to the deaconship. The brethren had a number of meetings, all in private houses prepared for that purpose, until Sunday evening, when the brethren all started for their homes, except elder Baker who was unwell. He, however, as we have learned, has recovered enough to take the journey to his home.

From this point we were conveyed by brother David Moore and brother Allman to the Shoal Creek Church. We got to brother Moore's on Saturday evening, the 26th. Here we met the Brethren for the first time, in the Valley school-house. On Monday we were met by brother Stein, who faithfully labored with us until I left for home, being on the 4th of January. We think many lasting impressions were made in and by our joint labors. Two fallen members were reclaimed in the last named church, and we hope the word preached will be as bread cast upon the waters, and will be gathered up many days hence. I left brother Stein and son Daniel, who designed to continue the meeting some longer, as a deep interest seemed to manifest itself.

Fraternally yours,

C. HARADER.

Mt. Etna, Iowa.

From Kansas.

JANUARY 18th, 1875.

James Quinter:—

DEAR BROTHER:—Much you have had before you in regard to us beggars of the West, and yet duty seems to urge us to pen something more for the press, as some of our correspondents wish us to give notice through the *Companion and Visitor* of the manner in which we make distributions.

We would just say to our beloved brethren and friends, who have trusted their donations in our care, that we are putting in all our time in trying to find out the actual wants of our people, both in and out of the church. We distribute no money only to the agents of Brethren. We buy such goods as we know are really needed, and distribute them to those in want. We, however, buy no horse feed for any outside of our church, as that would take more means than we are likely to get.

We would, however, like to help our people in that respect, as we know of several persons who have already lost their teams of horses for the want of feed. There has been no produce shipped to us

yet. The Railroad Companies refuse to ship grain of any kind to us in bulk free of charge. Grain should be put into barrels and sent to our address, in care of the Kansas Central Relief Committee, Topeka, Kansas. We think in that way we will get it all right. We expect grain to be shipped to us ere long.

Yours in love,

JOSEPH GARBER.

P. S.—We hope our contributors will give us instructions how they want us to use their contributions.

J. G.

Parsons, Kansas.

From the Southwest.

WARRENSBURG, Mo. }
February 4, 1875. }

Dear Brother Quinter:

It occurs to my mind that I should state something to you for publication in the *Companion and Visitor*, in reference to the manner of distributing, as well as the manner of collecting and bringing together means and feed for the southwest, or all called, or said to be destitute, so that peace and good will may be preserved, both in and out of the church.

Now I find a difference of opinion exists already, and has become a talk, as to whom, or what community should be considered destitute, and ask for, or receive, free contributions. I saw the condition of our church, and some out of the church, that they could not live through until another crop was raised, without help. I perceived that they were too spirited, or in other words, too proud, (at least some of them), to make their condition known. So without their knowledge I wrote to old brother Samuel Mohler, just what I thought was then, and would be, their condition ere long, his children along with the rest. Old brother Samuel answered and said, we had better make it known; that they had given \$78.00 already for Kansas; and no doubt that the folks there would have let others distributed to Kansas and rather help us. So we made such an appeal as we thought was becoming. The Mohlers, neighbors and the church in Allen county, have made up about \$700.00 for the destitute. Some have given, they say, to this fund who are day-laborers, out of pity for the starving poor in the west, and think that those better off in the world than themselves, are not destitute; that as long as men have farms and stock, though without feed and bread, they ought to appeal to their friends and rich neighbors in other parts and make loans and pay back when more prosperous times come.

Now here is the difficulty. How to proceed with a fund of that kind, and for whom shall we continue to ask help, so as not to be published, perhaps, in the newspapers of the land as having de-

ceived the people, and because of a few destitute, we availed ourselves of their condition to collect off of the community and many poor folks, much poorer than themselves, bread and feed, and who have also rich friends who could trust them for several years.

Now, for the sake of right, and for the church's credit and prosperity, could not a way be reached through our periodicals that would be more safe, than to leave it to us here? We may pity ourselves to our injury. Could not the donors give some rule for distributing, and say who shall apply to their own friends for help, and who to the church, and the benevolence of all that give charity? Now if you think there is room for action in the case, please point out something. If there is anything in this that can be used, why make use of so much of it as you think proper, or write something entirely independent. But I say again, I, in my weak judgment, fear trouble, for the report is already spread, that there is not much destitution here. Yet men and beasts cannot live without help from loaning, or some way else, till another crop can be raised. Please do act soon, if at all.

JOHN HARSHEY.

From The Marsh Creek Church.

FEBRUARY 2nd, 1875.

Brother Quinter:—

I am happy to communicate to you and the Brethren generally, some glad tidings from this part of God's moral vineyard.

On the 15th ult., brother D. F. Good, of the Antietam Church, reached our borders, and on the next evening meeting was held at Friend's Grove. The work at this place was prosecuted faithfully by our devoted brother, until the 21st, when brethren E. Stoner and Amos Caylor, of Pipe Creek Church arrived. And through the abundant grace of God, and the combined efforts of our self-sacrificing brethren, the meetings were conducted to some signal profit.

On the 23rd ult., meeting was held at Marsh Creek and continued one week to very apparent advantage. Our visiting brethren left us on Saturday, the 30th, after having filled about thirty appointments. I think I can safely say, the members here have been built up in that most holy faith, and sinners have felt the evil effects of sin, and also the power of saving grace. A number of youthful persons gave evidence of faith and repentance, and were baptized in obedience to the requirements of the gospel. May we all henceforth solicit the dictation of the Holy Spirit, through which we may attain unto all the Christian graces and adorn our profession and the doctrine of Christ, to the glory and honor of our Heavenly Father.

From your weak brother,

B. F. KITTINGER.

Adams County, Penn'a.

Announcements.

DISTRICT MEETINGS.

Brother Quinter:—

The District Meeting for the Northern District of Missouri will be held in the Hamilton Congregation, three and one-half miles southwest of Hamilton and four miles southeast of Kidder, at the Mill Creek school-house, on the 19th day of April. Those coming by railroad will stop off at Hamilton. Ministers and delegates are requested to be in the vicinity on the 18th, as there will be preaching at 11 o'clock a. m., and also in the evening of said day. Council to begin at 9 o'clock a. m. of the 19th. A general representation is earnestly desired.

GEORGE WITWER.

Brother James:—

The District Meeting for the Middle District of Indiana, will be held in the Wabash Congregation, on the 7th day of April next, in the Brethren's meeting-house, seven miles south of Wabash town. Those coming by railway will stop off at Wabash, where they will meet conveyances on the day of meeting.

JOHN P. WOLF.

(Pilgrim please copy.)

The District Meeting of the second district of Virginia, will be held on the 15th and 16th of April, 1875, at the Lower Linnville Creek meeting-house, Rockingham county, Va. Those coming by railroad, will stop off at Broadway, within one mile of place of meeting.

SAMUEL ZIGLER.

(Pilgrim please copy.)

MARRIED.

By the undersigned at the residence of John Barabart, near Homeworth, Columbus county, Ohio, November 29th, 1874, PHILIP EIDENIAR and CATHERINE HIVELEY. LEWIS GLASS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to see all alike, and we could not insert verses with all.

In the Dry Creek district, November 7th, Linn county, Iowa, sister RENAECCA SNYDER, aged about 37 years.

There are seven small children left to mourn the loss of a good, kind and affectionate mother, and also a bereaved husband to mourn the loss of an affectionate wife.

Also, in the same district, January 13th, brother CHRISTIAN FRAZER, aged 75 years, 3 months and 27 days. Funeral occasion improved by the writer and D. Holsinger, from Rev. 14:13.

T. S. G. SNYDER.

In the Glade Run Congregation, Armstrong County, Pa., December 6th, 1874 in the 75th year of his age, brother KON-RT

McHADDEN. Brother McHadden was at one time preaching for the people of the above named place. He, like many of us, possessed a zeal in the work; but zeal, misguided often frustrates the union of our brotherhood. In this we are told his labors in the ministry were not sanctified to the peace and comfort of all with whom he associated. However, in due time, he was restored into fellowship, and was much endeared among his brethren. He was anointed in the name of the Lord a few days previous to his death, at the instance of a calling of elders of the church, and became deeply engaged about the speedy appraisal of his latter end. It is said his evidence was consoling to all who visited him, and to his bereaved family. We have been told that during the past year he continually carried the Scriptures, and read them for comfort. His funeral was improved to the good of souls, by the writer, on Sunday, January 3rd, 1875, to a full and attentive house, from Heb. 6:19. He leaves a kind and affectionate widow, and two young sons of considerable promise; the eldest son being immersed on the day of the funeral. May the Lord bless the affliction and ministration of the Word to the glory of his power and to the benefit of precious souls.

JOSEPH I. COVER.

In Lower Conawango church, York county, Pa., January 13th, 1875, sister MARY BROWN widow of Michael Brown, deceased, aged 74 years, 4 months and 12 days. Funeral discourse by the Brethren, from 2 Cor. 5:1.

JACOB P. LEREW.

In the Coal Creek congregation, Fulton county, Ill., January 25, 1875, CHRISTINA ASH, widow of David Ash, deceased. Her age was 80 years, 4 months and 19 days.

Also January 22nd, infant son of Joseph and Mary Maxons, son and daughter-in-law of brother Henry and sister Maria Myers, aged 6 weeks. Funeral services by the writer.

JACOB NEOLY.

On the 19th of January, near Harleysville, Montgomery county, Pa., SUSAN, wife of our friend and relative Maussas Harley, aged 27 years and 27 days. She, too, like many others, not having made preparations to meet God when the Destroyer came, went down the dark valley to the unseen world without an anchor in Christ Jesus. Let this be a warning—a solemn warning—to the unconverted, to prepare to meet their God! The funeral occasion was improved by brethren Samuel Harley, Jonas Harley, and M. A. Price.

JAS. Y. HECKLER.

In the Ellick congregation, Somerset county, Pa., January 30th, 1875, sister SARAH FIFE, wife of brother Joseph Fife, aged 67 years, 3 months and 17 days. The funeral services were performed by the Brethren, in the Brethren's meeting-house in Meyersdale, in the presence of a large congregation of sympathizing friends.

EDITOR.

Died, January 28th, 1875, PHOEBE MAUST, daughter of David and Amanda Maust, aged 1 year and 20 days. Funeral services by the writer.

JOEL GNAOY.

In the South Bend church, St. Joseph Co., Ind., SARAH GOOD, wife of David Good, and daughter of Jacob and Susan Miller. She was born in Rockingham county, Va., January 19th, 1815, and died January 27th, 1875

of lung fever. Her age was 60 years and 8 days. She was a very pious and faithful sister in the German Baptist Church for thirty years, during which time, she lived very prayerfully, and obedient to the gospel and order of the Brethren. She was indeed an example to her children, for Godliness, true holiness and humility, which she manifested as a light to them and the world around. She leaves two sons and one daughter, members of the same church, who are left to mourn their great loss, which is their mother's immortal and glorious gain—a home in heaven at God's right hand forever. Funeral services by Daniel Whitmer and Elder David Miller, who had "anointed her with oil in the name of the Lord," at her request. Text, Rev. 14:13-15.

JACOB GOOD.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

J Eisenbise, 1 60; P Shoemaker, 5 00; P B Kauffman, 1 50; S N Fletcher, 1 50; J Baker, 1 60; J S Emmert, 1 25; Susan Graham, 1 70; John Bahr, 5 00; E L Yoder, 1 00; J S Stutsman, 1 60; J Y Heckler, 1 30; Susan Harter, 1 50; S F Reiman, 1 20; Wm Reed, 1 60; Jno Metzlar, 1 60; E C Packer, 1 00; Joel Lesh, 1 60; George Giel, 1 70; S F Behm, 1 70; D B Studebaker, 1 60; Amanda Turner, 1 60; S M Minnich, 5 00; J Stutsman, 17 00; Jno L Myers, 8 00; A F Thomas, 1 70; Benj Keeny, 3 20; John Moomaw, 1 80; D B Sturgis, 3 30; Adam Pheil, 1 60; David Zuck, 5 50; H G Mohler, 3 20; Lybrook & Hart, 3 20; S Zickler, 7; Jac Fyock, 6 35; Fred Young, 1 60; H Hoover, 1 60; Dan Ebler, 1 60; G W Crissman, 5 40; Thom Gray, 3 20; Eliz Long, 50; Eliza De-trick, 3 20; Jno Bennett, 1 60; D J Miller, 3 20; P C Musse, 6 50; P S Newcomer, 1 60; B F Koons, 10 00.

A Wrong Custom Corrected

It is quite generally the custom to take strong liver stimulants for the cure of liver complaint, and both the mineral and vegetable kingdoms have been diligently searched to procure the most drastic and poisonous purgatives, in order to produce a powerful effect upon the liver, and arouse the lagging and enfeebled organ. This system of treatment is on the same principle as that of giving a weak and debilitated man large portions of brandy to enable him to do a certain amount of work. When the stimulant is withheld, the organ, like the system, gradually relapses into a more torpid or sluggish and weakened condition than before. What then is wanted? Medicines, which, while they cause the bile to flow freely from the liver, as that organ is toned into action, will not overwork and thus debilitate it, but will, when their use is discontinued, leave the liver strengthened and healthy. Such remedies are found in Dr. Pierce's Golden Medical Discovery and Purgative Pellets.

A CURE OF LIVER DISEASE.

RUSK, TEXAS, May 10th, 1873.

Dr R. F. PIERCE, Buffalo, N. Y.:

Dear Sir:—My wife last year at this

time was confined to her bed with Chronic Liver Disease. I had one of the best doctors to see her, and he gave her up to die, when I came upon some of your medicine. I bought one bottle and commenced giving it. She then weighed 82 pounds; now she weighs 140 pounds, and is robust and hearty. She has taken eight bottles in all, so you see I am an advocate for your Medicines.

WM. MEAZEL.

HOLLAND HOUSE, Rockford, Ill., April 20, 1874.—Dr. R. V. PIERCE, Buffalo, N. Y.: Sir—I have now taken four bottles of your Golden Medical Discovery in connection with your Pellets, and must say that nothing I have ever taken for my liver has done me as much good. I feel like a new man. Thanks to your wonderful medicine.

W. F. CODY.

VICK'S FLORAL GUIDE

FOR 1875.

Published Quarterly.—January Number just issued, and contains over 100 Pages, 500 Engravings, descriptions of more than 500 of our best **Flowers and Vegetables**, with directions for culture, Colored Plate, &c. The most useful and elegant work of the kind in the world. Only twenty-five cents for the year. Published in English and German. Address, JAMES VICK, Rochester, N. Y.

FARM FOR SALE,

Adjoining the town of Bruneton, and only one mile west of the town of Brandonville, Preston, W. Va., containing 300 acres, one half of which is cultivated, with large two-story Brick House, large Bank Barn, Tenant House and other buildings. Also two good orchards. The farm is in one of the best neighborhoods in this county, convenient to Mills, Factories, Schools, Churches, &c. The "Brethren" have a large and well-organized church within a few miles of this place. The country is healthy, land productive, Lime and Coal in abundance. Will give possession on the first of April next. For further information call upon, or address,

JOHN C. FORMAN,

Bruneton Mills,
Preston Co., W. Va.

4ts

Non-Conformity to the World—215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents; per dozen, \$8. Address,

M. M. ESHELMAN,
Lanark, Carroll Co., Ills.

6-tf.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,

J. S. FLORY,

49 2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BRARD,
Polio, Ills.

35.

NEWSPAPER COMMENT
UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ill., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ill., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.

49-tf.

TAPE WORM.

—:O:—

The symptoms resultant from this parasite on the Human Organism are numerous. Dyspepsia, a gnawing, gripping sensation of the bowels; a defective craving; voracious and depraved appetite; Indigestion; Sour Stomach; Stools Fetid and mixed with slime and partially digested worms; Foul Breath; Bad Taste in the Mouth, &c. GENERAL SYMPTOMS: Trembling of the limbs; Nervous; Palpitation of the heart; Peevishness; Disturbed Sleep; Nightmare; Headache; Temporary Blindness; Insanity; Fits; Cold Feet; Weak Spills; Sallow Skin; Sunken Eyes; Emaciation; Dropsy; Worm Fever; and complicated with other Complaints may result in Death. My treatment seldom fails to cure.

Send a full history of your case, giving name, age, and any prominent peculiarities. If you wish a course of treatment, send five dollars; if only advice, one dollar. Address Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. Refer to Editors C. F. C. and G. V.

WATER WHEEL!

—:O:—

THE "BEERS" WHEEL

Is grinding with less water than the overshot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.

Cocolumas, Juniata, Co., Pa.

BEERS, GANGLER & COOK.

Sleas Grove, Snyder Co., Pa.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

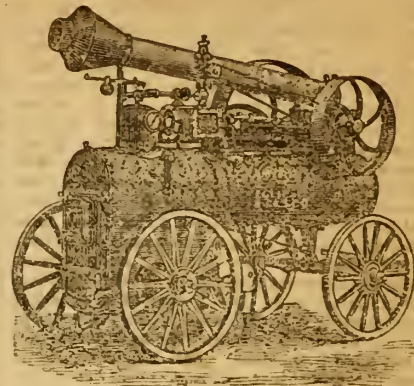
For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.

Donegal, Pa.

21-tf.

THE ECLIPSE.



**NEW AND LATEST IMPROVED
PORTABLE FARM ENGINE.**

Also, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

tf. Waynesboro', Franklin Co., Pa.

Live Agents Wanted.

To sell DR. CHASE'S RECIPES; OR, INFORMATION FOR EVERYBODY, in every County in the United States and Canada. Enlarged by the Publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Sample copies sent by mail post-paid, for \$3. Exclusive territory given. Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE ANN ARBOR, MICH 49-3m.

Non-Conformity to the World, Or A Vindication of True Vital Piety. A book of 200 pages. Single copy, \$1.00; per dozen, by express, \$9 00. Address

M. M. ESHELMAN,
Lanark, Carroll Co., Ills

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THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAR of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,

2 tf. Poland, Mahoning Co., O.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.40; per dozen, by express, \$8.00.

Address: J. W. BEER,

Meyersdale,
Somerset Co., Pa.

35.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1 60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, FEB. 23, 1875.

Vol. II. No. 8

For the COMPANION AND VISITOR. The Call For Bread.

BY CYRUS BUCHER.

The sufferers, oh hear them call!
'Tis to you, to one and all;
Do not let them call in vain,
Do not let them suffer pain.

They call for bread, hear the cry!
Do not pass them heedless by,
You who have enough in store,—
All you may need, and much more.

For help they ask, but to live;
Come, brother, come, let us give!
'Tis but lending to the Lord,
'Tis but fulfilling his word.

'Tis our duty as Christians,
A helping hand to advance;—
Our purses to open wide;
'Tis noble, 'tis just and right.

Do not let them call in vain,
Do not let them call again;
Let it not for once be said,
That they die for want of bread.

They must have clothes too to wear,
In this cold and wintry air;
You who are warm,—well supplied,
Think of others too beside,

Who are not as blest as you,
But feel cold and hunger too;
Will you let them call in vain,
Will you let them call again?

There is corn in Egypt's land,
Joseph too is still at hand;
The supplies are coming on,
By the iron-horses drawn.

Now, no more the children call,
"O mother, our bread is all!"
No more from cold they shiver,
For there was a noble giver.

Still another call we hear;
'Tis a noble call, my dear.

If the body is supplied,
There are other wants beside.

The bread of life freely give,
That their inner man may live;
Again, again, hear the call,
Let us try to feed them all.

For "the bread of life," they call;
Come, and let us feed them all;
Do not let them call in vain,
Since our duty is so plain.

Raisville, Pa.

Selected for the COMPANION.

The Fanatical Pilgrims.

The principles of religious fanaticism ever appear similar in their manifestations; the same intolerant bigotry, the same superabundant zeal, the greater in proportion to the ignorance of the subjects, and the same arrogant assumptions, have always been exhibited in the history of fanaticism. With the character of the Mormon delusion the public is familiar. Not so with, perhaps, a more singular class of enthusiasts, known by the name of "the pilgrims," who emigrated from the north to the valley of the Mississippi about the year 1817. A gentleman who resided a few years later as a missionary on the Arkansas at the post about fifty miles from its mouth, met in that vicinity, with the wretched remains of that singular class of enthusiasts, dwindled down by sickness and misfortune to only six persons, the prophet and his family. They were sick and living in poverty and rags, with which they were originally habited, to excite attention and to be in keeping with their name and assumption, were then retained from necessity. From the wife of the prophet and other

sources, he gleaned the information which follows, of their origin, progress and end. It seems that the fermenting principles of the society began to operate in Lower Canada. A few religious people began to talk about the deadness and unworthiness of all churches as bodies, and they were anxious to separate from them in order to form a mere perfect society. The enthusiasm caught in other minds, like a spark fallen in flax. A number immediately sold everything and prepared to commence a course toward the southwest. In their progress through Vermont they came in contact with other minds affected with the same longing with themselves, and doubtless most of them perfectly honest.

The "prophet," a compound of hypocrisy and enthusiasm joined himself to them, and from his superior talents or contributions to the common stock of the society, became their leader. They went on accumulating through New York, when their numbers amounted to nearly fifty. There they encountered the Shakers, and as they had some notions in common, a kind of coalition was attempted with them. But the Shakers are neat and industrious to a proverb: but industry made but little part of the religion of the pilgrims, and neatness still less; for it was a maxim with them to wear their clothes as long as they would last on the body, without washing or changing: and the more patched or part-colored the better. If they wore one whole shoe, the other, like the pretended pilgrim of old time, was clouted and patched. They made it a point in short to be as ragged and dirty as might be. Of course after a long

debate with the Shakers, in which they insisted upon industry, cleanliness, and parting from their wives, proving abundantly and quoting profusely that it ought to be so; and the pilgrims proving by more numerous and opposite quotations, that they ought to cleave to their dirt, rags, laziness, and wives, and that they ought to go due southwest to find the New Jerusalem. It terminated as most religious disputes do; each party claimed the victory, and lamented the obduracy blindness and certain tendency to everlasting destruction of the other: and they probably parted with these expectations of the other's doom. We knew nothing of their course from that place to New Madrid, below the mouth of the Ohio. They were then organized to a considerable degree and had probably eight or ten thousand dollars in common stock. The prophet was their ruler, spiritual and temporal. He had visions by night which were expounded in the morning and determined whether they should stand still or go on; whether they should advance by land or water; in short everything was settled by immediate inspiration. Arrived at New Madrid, they walked ashore in Indian file; the old men in front, then the women and the children in the rear. They chanted a kind of tune, as they walked, the burden of which was "Praise God! Praise God!"

Their food was mush and milk, prepared in a trough, and they sucked it up standing erect, through a perforated stalk of corn. They enjoined severe penances, according to the state of grace in which the penitent was. For the lower stages the penance was very severe, as to stand four successive days without reclining or sitting: to fast one or two days. In fact fasting was a primary object of penance, both as severe in itself, and as economical they affected to be ragged and to have different strips in their dresses and caps, like those adopted in penitentiaries as badges in the character of the convicts.

So formidable a band of ragged pilgrims marching in perfect order, chanting with a peculiar twang, the short phrase, "Praise God! Praise God!" had in it something imposing to a people like those of the west, strongly governed by feelings and impressions. Sensible men answered

me that the coming of a band of these pilgrims into their houses affected them with a thrill of alarm, which they could hardly express. The untasted food before them lost its savor. While they heard these strange people call upon them standing themselves in the posture of statues, and uttering only the words, "Praise God! repent! fast! pray!" Small children waggish and profane, as most of the children are, were seen to shed tears, and asked their parents if it would not be fasting enough to leave off one meal a day. Two of their most distinguished members escaped from them at New Madrid, not without great difficulty, and having been both of them confined to prevent their escape. One of them an amiable and accomplished woman, whose over-wrought imagination had been carried away by their imposing rites, died soon after, worn down by the austerities and privations which she had endured.

The husband had an emaciated look, like the Shakers, a sweet voice for music, and was preaching in union with the Methodists. At Pilgrim Island, thirty miles below, and opposite the little prairie, they staid a long time. These dissensions began to spring up among them, emaciated with hunger and feverish from filth and the climate, many of them left their bones. They were ordered by the prophet from some direct revelation which he received to lie unburied; and their bones were bleaching on the island when we were there. Some escaped from them at this place, and the sheriff of the county of New Madrid, indignant at the starvation imposed as a discipline upon the little children, carried to them a pirogue of provisions, keeping off with his sword the leaders, who vain would have prevented those innocents from satiating their appetites. While on that island a great number of boatmen are said to have joined, to take them at their profession of having no regard for the world, or the things of it, and robbed them of all their money, differently stated to be from five to ten thousand dollars. From that place, reduced in number by desertion and death, in their descent to the mouth of the Arkansas, there were only the numbers surviving which I saw.

This history of the delusion and destruction of between thirty and

forty people, most of them honest and sincere, left a deep and melancholy impression of the universal empire of bigotry and its fatal influence in all ages and countries.

To this narrative I shall only add, that I heard an aged man with a long beard, preaching, as they called it, at New Madrid. He descended the Mississippi a year after these unfortunate people, and he also called himself a Pilgrim. He was as wild and visionary as they were, and talked and acted like a maniac. He appeared deeply impressed that by going in that direction he should finally reach that city. There was a numerous audience, and I heard many of them express their admiration of his preaching. Let none think that the age of fanaticism has gone by.

The Study of the Bible.

Any one who has endeavored to translate from a foreign language has encountered words for which he found no full equivalent in his own tongue. This difficulty would occur to a Frenchman undertaking to translate "Home, Sweet Home," because the French language has no such word as "Home;" he may use "Hotel" or "Mansion," but the precise idea conveyed by our word home is absent from his thoughts, and therefore from his speech. This difficulty of finding a synonymous word for "Home," we can conceive would be still greater with tribes of wandering Arabs, and even worse again with Bushmen or Hottentots. To convey to a South Sea Islander all that we take in when a "Telegram" is spoken of, would require a long disquisition. Our scientific terms have no synonymous ones where the sciences of astronomy, botany, chemistry, etc., have no existence. These difficulties we appreciate in matters purely social or intellectual; and our missionaries have found tremendous difficulties in trying to transfer the doctrines and truths of the Gospel into heathen languages. Such, and so arduous is the task when beings of the same order of creation, only differing in degree and not in kind, endeavor to transmit thought from one to another. If this difficulty obtain between creatures who are on the same plane of being, how infinitely difficult for us to understand the mind of the Divine Creator! In what way shall He communicate that which is almost incommunicable? How shall

He translate divine truths into the language of men? Surely for this purpose, He must employ a language which is itself the highest in the scale. For this purpose, the subtle and exact Greek language was employed, and no doubt prepared. The eminent Greek philosophers had reduced logic to a science, and exercising their intellects on mental rather than material affairs, had, in fact, produced many schools of thought. These schools were much more free of orientalisms than the Persian or Hindoostanee philosophies, and had trained up a class of brilliant writers who used words as the keen tools which indeed they are. They had seats of learning in different parts of the Empire, notably at Alexandria, where seventy most highly educated men translated the Hebrew Scriptures into Greek.

"When the fulness of the time was come, God sent forth His Son," and the Apostles of Jesus Christ were enabled to set forth in a widely known language, and in perspicuous words and phrases, the truths God intended at that time to reveal. Paul, a man very learned and able, speaks in their own tongue and quotes from their own authors when brought into the Areopagus. He also writes out for the Gentiles (in his epistle to the Romans) and for the Jews (in his epistle to Hebrews*) a well digested doctrine of Christianity—a compendious Christian theology. Being in the form of several short letters (arranged in the canon of the New Testament in the order of their length, except the one to the Hebrews, which has not his superscription), they are more attractive and easy reading than if condensed and thrown into the form of a purely doctrinal work. The human element and incidents which are intermingled take off the formidable appearance of a more formal work. His writings, and those of the other Apostles and Evangelists, which God has ordained to be preserved to us, are illuminated and their meaning expounded by the Septuagint translation of the Old Testament and the large body of Greek literature, likewise preserved, of course, by the same Divine authority and interposition. By tracing the

uses of words in profane authors, we are able to discover exactly the meaning of the words employed in the New Testament, and this study (which leads into history and all the realms of human thought) is full of profoundest interest.

By the study of words, we discover hidden analogies of richest worth; and as we trace a word back to its derivation and follow it in its uses, we discover the habits and history and mental condition of those who have used it familiarly.

Take a few instances in our own tongue: "to ponder" is to weigh, as it were in a balance, arguments for and against; "to imagine" is to make mental images; "Genesis" is the generation of a world, and the creation of a separate people for God's glory; "Exodus" is the exit of His people; "a Testament" is the written instrument, which testifies (like a living witness) to the will of the dead. A man's "will" is the purpose he has in his mind, but his "last will and testament" in documentary shape and under legal forms, conveys (or carries over) to his appointed heirs his property. So "The New Testament of our Lord and Saviour Jesus Christ" conveys to those who accept it by faith, the riches of salvation; by the acceptance of which believes in Jesus become "joint heirs" with Jesus of all that He receives of the Father.

If then, the knowledge of such riches is conveyed by this written document, how important that we should study its metes and bounds, its courses and distances (as we would say of an earthly tract conveyed by a will). Each living witness as to the extent of the domain would be interrogated, and his testimony corroborated by that of others. So scholars interrogate contemporaneous writers as to the meaning of the words which convey to us our spiritual riches, and all the results of historical investigation, geographical exploration, and philological acumen, are brought to illustrate the teachings of Christ and His Apostles.

Some indeed there are who take the words as they stand in their own version, and interpret Scripture as if the editions and translations in their hands had no antecedents. Good Christian men, but forgetful of erudition, sometimes fall into errors which call forth a smile from more thought-

ful men. The following is narrated to illustrate such mistakes: A Pennsylvania German was discussing what was the original language (a stock subject for debate, even with the learned, a few years ago), and his friend asserted that Hebrew was the original language. "Nei, Nei," said the German, "when God spoke to Adam He says, 'Wo bist du Adam.' This was confirmation strong as Holy Writ, for had not the German read those 'ipsissima verba' in his edition of Luther's Bible?"

There is perhaps on the part of some a disposition to carry on the investigation of literary matters pertaining to the Holy Scriptures in an unprayerful, and in fact unchristian spirit; but this should not dissuade nor discourage the followers of Jesus from a careful study of their Bible with all the critical helps at their command, ever looking to the Holy Ghost as alone able to truly interpret its whole spiritual meaning.—*Friends Review*.

The Cure For Intemperance.

In an address to his townsmen on the results and lessons of last year's temperance work in Ohio, Mr. Clifton M. Nichols, the editor of the *Springfield Republic* said:

After all, the most potent influence in society—the most powerful weapon in behalf of the right—is the grace of God. After all, this is the grandest power! If we attempt to lop off the branches of evil we shall fall short of a successful result. We must strike at the root of thought and action. We must reach the heart of the victim of intemperance. To reform his habits is not to reform him. We must reach and save men's hearts, and then we have reached and saved them. They will have a new spirit within them. That we may do this, we must ourselves stand on high ground! To lift men we must stand higher than they, so that we can give them a helping hand and raise them to us. Especially is this the work of the Christian men and women of to-day. What could not be done if the five thousand professed Christians of this city were actively, zealously, heartily and lovingly engaged in some way in this work? We should see a real revolution—not a revolution of force or of blood, but a crusade against wrong and in behalf of the wrong-doer, inspired only by love of God and man, and a determination to change the hearts and lives of men! There have been such revolutions as this. There have been many instances in which whole communities have been moved by the Divine Spirit to forsake their sins and to commence the new life? That is what we need.

*If the Epistle to the Hebrews was written by Paul, which is doubtful. Some Biblical scholars ascribe it to Apollos.—*Ed. Friends' Review*.

For the COMPANION AND VISITOR.
Faithful Margaret.

BY MRS. J. S. THOMAS.

Up in the morning quite early,
Sitching, sitching away;
Hastily plying the needle,
Through the long weary day,
Down in a lonely cellar,
Where the sunshine never peeps;
Ever anon she labors,
And constant vigilance keeps.

Why is she ever thus toiling,
Wearing her life away?
Listen, the faint answer cometh:
"For my children, I toil and pray.
Two little ones I've in heaven,
Two more yet on earth;
Dear little delicate flowers,
Ill fitted for their poor birth."

Tears start afresh from those lashes,
And down the hot cheeks flow,
As she thinks of the happy moments,
In the years of long ago,
When she as a bride was happy,
With her husband by her side,
But the cold chills now creep o'er her,
As she thinks of the night he died.

Long since has he been sleeping,
And left me here alone;
Intrusting to my safe keeping,
These darlings—all that I own.
Thus after the midnight hour,
By the light of a dim old lamp,
Still sews that faithful mother,
In a cellar cold and damp.

MR. EDITOR:—This is a true specimen of one out of the many burdened needle-women who make out a miserable existence in this great city, on account of the miserable prices paid by merchants, &c., for work. What would our gentlewomen in the country think of making a coat for fifty cents, lined and wadded, a pair of pantaloons for twenty-five cents, and a vest for fifteen and twenty cents. These are considered fair prices. A short time ago a poor woman told me she had toiled diligently for three days and only earned ninety cents.

Yours, &c., Mrs J. S. T.
Philadelphia.

For the COMPANION AND VISITOR.
Fried Friendship.

BY W. G. SCHOOK.

The term, *friendship*, signifies a close and intimate attachment, that one person has for another. It is founded upon affection and a proper estimation of those whom we consider as our friends.

Friendship, also termed adhesiveness in Mental Science, is one of the original or fundamental powers of the mind. The Creator saw fit, in the formation of man, to endow him with social powers of mind in order that he may be instinctively

qualified to mingle and commune with his own kind, and to procure unto him self happiness. The very language of friendship, when active, disposes persons to embrace and cling to each other. This is especially noticeable in persons who are upon good terms, separated for some time and when meeting each other will love, as it were, all control of themselves. How the grasp each other so firmly by the hand, and how fondly they embrace each other in the spirit of true friendship.

Here the feeling becomes so strong that the natural language of adhesiveness plainly shows that an affectionate feeling of fondness is experienced, that proceeds only from the heart and goes to the heart of the object adulated.

I would not here undertake to say that an individual's friendly disposition, or the different degrees of friendship, can at all times be determined by the manner of shaking hands. But as a general rule it holds good, and as a natural consequence, nearly all warm hearted, social persons give the hand a firm, but long and steady grasp. This means something, and such hand-shaking cannot help but reach the heart of the would be friendly formalist.

The question might arise, whence its origin? We answer it originated in the mind of the Deity himself. It is the gift of God to man, and is left for man to cultivate. It cannot, if properly controlled, be cultivated to excess, and hence, in the estimation of the writer, it never requires restraint. It needs no restraining, but like all other good characteristics of the mind, it must necessarily be controlled and guided by the higher moral sentiments. It may be abused as well as a great many other things, but this can easily be avoided by not bestowing our friendship upon unworthy objects.

Friendship, on the contrary, should be much cultivated in mingling as much as possible with our friends, neighbors and with all we chance to come in contact with. We should have our hearts open and free to all influences of a social character. This has a good tendency to make us more social in company conversation, and in all the diversified relations of life, wherever and whenever we associate with our fellow-men. Why should we not when it is an inherent principle in our nature and admits of so much cultivation and improvement? True, some people are again so constituted by birth as not to be companionable at all. You feel lost in their company; not at home, and what they do say is said in such a cold and formal manner, that it seems not to have much meaning and influence. They are like a cloudy day in cold mid winter, and the social, friendly rays of the sun, are obscured behind their cold, icy, frozen hues, so that they cannot inspire those around them with that feeling of warmth and affection that they otherwise could, were they differently formed by nature,

and bred by perseverance and practice. Fortunately, this unhappy class is in the minority. To such I would say, in order to cultivate a friendly disposition, go much in society; converse freely and openly, as much as in your power lies; be not too exclusive in the choice of your associates, and when in company that is not perhaps as interesting as desirable, take advantage of the opportunity nevertheless to converse freely upon such subjects as the occasion, intelligence and dignity of the company would seem to require. No opportunity should be lost at any time, and by all classes, at least to cultivate a friendly disposition. Having this noteworthy quality within our minds and a character unimpeached, our circle of friends will increase from time to time, and thus the opportunity for improving friendship facilitated.

Were it not that the Creator had implanted this God-given faculty in our nature, this world of ours would certainly be a very dreary and lonely place. But in consequence of this, men form themselves into societies. Even from the earliest ages of the world up to this present time, men associated together for pleasure, real pleasure and mutual improvement. "The soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul." Here is an example of genuine friendship taken from the words of inspiration; an example worthy of imitation. This case may be applied to all and should be held in high estimation. As it was in former ages so should it be at the present day. The Bible is full of examples of the like, as well as history outside of the Bible. But all true friendship centres in one individual, in whose mouth was never guile found, who spake as never man spake, namely, Christ Jesus, "the sinner's friend." The Saviour, in discoursing to his disciples upon this subject, said: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." A friend in need is a friend indeed, and such is the one who speaks to us in the language above quoted, providing we submit to his precepts in all respects.

Although we have a right to mix and associate with all classes, and make ourselves useful and social in their society, yet we must carefully guard ourselves that we do not fall in the snares of the wicked, adopt the maxims, fashions and customs that would in the least conflict with the doctrines prescribed by the friend of sinners. The word of truth must be our criterion, by which we obtain power to properly discriminate between right and wrong, or else the friendship of the world will supersede the friendship of God. Hence says St. James: "Know ye not that the friendship of the world is enmity with God? Whoever therefore

will be the friend of the world is the enemy of God." I do not understand the apostle to mean by the words "friendship of the world," as not to associate with the people of the world, but simply not do as the world does outside of that which is forbidden in the word of God. In our eating, drinking and general business transactions with the world, as well as social intercourse, etc., among them, we should be an example unto the world in our walk, talk, conversation and general deportment in life. By so doing we let our light shine that men may see our good works, and in consequence be constrained to do likewise and glorify their Father which is in heaven. Otherwise if we would not commingle with our fellow-men, and avoid them as we would a gang of thieves, we would thereby hide our light under a bushel. The writer has made it a rule long ago to endeavor to behave himself in a becoming way wherever he goes and whenever he has come short of this, it was done out of weakness and not wilfully. It becomes us all to be respectful and obliging to all without respect of person.

We need not make ourselves repulsive in the eyes of the world on account of our religion, and insinuate from our very actions and language, that we are too holy to be in the presence of sinners for fear of becoming contaminated. The Saviour severely reprimanded the self-righteous pharisees for reminding his disciples that their Master eats with publicans and sinners. In reply to which the Saviour says: "They that be whole need not a physician, but they that are sick," and "I am not come to call the righteous, but sinners to repentance." For this very object the Saviour came into the world to cure the sick and to call sinners to repentance. His mission was to save the world, and therefore he would resort frequently to places where whole multitudes of all classes would assemble. These places afforded him an opportunity of revealing his heavenly Father's will. So in like manner we, who claim to be his followers, should not shun the outside world and places where the world assembles, especially when business calls us to such places, remembering, however, that our intercourse must be consistent with our profession. So far, our relationship and friendship with the world may actually prove a blessing and not an injury.

Friendship may likewise be either true or false. True friendship has been mainly treated in the above consideration, and without which there can be no true and lasting happiness, whether in the family or community at large. And where there is no genuine friendship, as a natural consequence, there is no peace. On the other hand, when we turn the picture and present false friendship in all its hideous forms and aspects, what do we behold but a monster of iniquity? False friends are certainly the enemies of

mankind. Our worst enemies frequently disguise themselves under the cloak of friendship and then really pretend to be our best friends when at the same time they are our bitterest enemies. A would be friendly face and a smooth, flattering tongue are like the kisses of an enemy, utterly deceitful. The wise man truly said: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Berlin, Pa.

For the COMPANION and VISITOR
Idleness and Industry.

BY J. S. FLORY.

Idleness is a sin. It was God's design that man should work even from the beginning. He gave our first parents something to do even before the fall. Idleness is the devil's opportunity and he makes good use of it. Idleness corrupts the heart and opens the door for evil thoughts. It prompts the indolent man to seek pleasure in the walks of sin and iniquity. Idleness is a mean fellow that generally comes to poverty, rags and a bad end. Idleness is always in debt, never pays for anything, and lives by the crumbs that fall from industry's table. Inactivity is the offspring of idleness, rust follows inactivity and rust cankers both body and soul. Idleness and religion are incompatible one with the other. Idle men and women can't be Christians, for he that would be an heir of heaven must work. Idleness is a nuisance in the world—a dead weight to society. Idleness never built cities, improved a farm, or earned an honest penny. Idleness, sin and Satan are fast friends. They live in the same house, play together and sleep in each others arms. Satan himself is not an idler, but he dearly loves idlers. They are so ready to do his bidding; so devoted to his Satanic majesty. In fact, idleness is such an inactive, indolent, lazy, sluggish, useless, vain, mean, insolent, leisurely and good for nothing kind of a fellow, that it would be wise to show him no favor; turn him out—shut the door—put the dogs on him and drive him out of society! and let in a more worthy guest.

INDUSTRY.

Industry is a personage of good character. Industry civilized the world, built cities, made a thousand wildernesses blossom as the rose. Industry fills big barns; always has stock in bank somewhere. Industry holds the secret of health, happy life, good sleep and a hearty appetite; and always has plenty to eat and wear. Industry keeps a cheerful countenance; often has brown hands, but a tender heart. Industry has a big soul and an open hand.

Industry is always ready to do something; doing many little things, she has the credit of doing great things. If in-

dusty can't find mines to open, or cities to build, she will make two blades of grass grow where only one grew before. Industry is always busy, either with hands or head, so the devil has hard work to get an opportunity to show his hand at trickery. Industry makes a good Christian; she has time to watch and pray; time to serve God, as well as time to render unto Caesar the things that are Caesar's.

Industry always pays her debts; never has occasion to go in rags or begging. She is an independent queen, of noble blood. Her kingdom is prosperous, her subjects happy and her prospects glorious. Industry fills the original design of her creation—that of making man happy, healthy and prosperous, as well as be the grand incentive to promote the best and highest interests of man beyond the present life.

Open wide the gates and let industry come in, give her room and place to dwell in thy courts, oh man! for she brings wisdom, health and honor, paving the way to a blessed immortality.

Buffalo, Colorado.

For the COMPANION and VISITOR.
"Benton With Rods."

BY C. H. BALSBAUGH.

To John Etter, Bishop of the Big Swatara Church.

Why sittest thou "under the juniper tree," bemoaning thy stripes, as though it were no glory to suffer reproach for Jesus' sake?—1 Kings 19:4. Because a pulled up German Reformed hiring has vented his windy anathemas on your head, is it meet to halt and limp as if the eternal wrestler had shaken your thigh out of joint?—Gen. 32:25. Called by Providence into the presence of a man who hates the truth and despises the followers of Jesus, what could you expect but that a declaration of the whole "counsel of God," would stir his gall and make you the target of his venom? Such a sermon as you preached, in the presence of a semi-popish infant-sprinkler, who had just been profaning the holy ordinance of baptism by sprinkling the man at whose funeral you were officiating, cannot pass without such rebuke as learned bigotry knows how to administer. He saw that your bomb-shell was packed with the explosives of the gospel, and that if he would not just there and then follow it with a hundred pounder, fresh and hot, from the catechetical matrix, there might be a scattering of his flock. Your effort is an honor to your heart and head, and the castigation that was meted out to you, in consequence, is your glory; while it is the scandal, before men and angels, of him who gave it.

"Count it all joy," so far as you and Christ are concerned, when sect-mongers

rage, when the scribes and pharisees "set themselves," and "take counsel together, against the Lord, and against His anointed."—Ps. 2:2. "The disciple is not above his Master." "If they have called the Master of the house Belzebub, how much more shall they call them of His households."—Matt. 10:25. If they "thrust you out of the city, and lead you unto the brow of the hill, that they might cast you down headlong" into the Swatara, the truth will survive, even if you would not. Christ may be crucified, but the truth will live all the more gloriously and triumphantly, because He died for it. You drove the truth home with emphasis, and the excited pseudo-rantist only clinched it in some minds by his indignant protest. Be not disheartened, because Herod is on your track. Be not dismayed because some patent go-speler has hurled stones at you. Let the minister of God stand firm, though he be bespattered with all the traditional mud that can be shoveled together in Christendom. When again called to speak for God, in the presence of school-made preachers, unsheath "the sword of the Spirit" with the boldness of a heaven-appointed, heaven-sustained ambassador. Let angry, truth-splitting, sect-defenders, "foam out their own shame," and stigmatize you as ignorant, and hold you up to public odium, be thou mindful of "the charge committed unto thee," to "preach the word," whether in season or out of season with those who have substituted the gospel by "the traditions of men." "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee."—Acts 18:9,10. It is better to suffer for the truth, than that the truth suffer by our fear of its honest proclamation. Jezebel will be dragged into eternity by infuriated dogs, while the "man of God" will be wheeled into the golden city, in a chariot of fire, amid the acclamation of angels. Consider the end, and preach Christ.

For the COMPANION AND VISITOR.
The Great Gospel Theme.

BY D. P. SAYLER.

But we preach Christ crucified. 1 Cor. 1:23.

The life of the apostle Paul, furnishes more material for serious thought and elaborate commentary, as well as illustrates the mission of a Christian minister than any other. The history of his early years, with the remarkable manner of conversion, has manifested, even to cursory readers of the scriptures, and especially to Christians, the duties and practice of a Christian minister. When Paul embraced the religion of Jesus, he asked: "Lord, what wouldst thou

have me to do?" Not only, "What must I do to be saved?" but also, what wilt thou have me to do to serve thee? To the first the Lord answered him by the ministry of Ananias. To the second the Lord said: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Being told by Ananias that he must be baptized for the washing away of his sins, (Acts xxii. 16.) he arose and was baptized. Acts ix. 18. Being now a penitent, baptized believer in the Christian church, and a chosen vessel to bear testimony to the truth both to the Gentiles and to Israel, he straightway preached Christ in the synagogues, that he is the Son of God; and was sent as a witness to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God that they might receive forgiveness of sins.

Being thus set apart, he entered upon a career of duty from which he never faltered, and with a zeal that never flagged. His ministry became the great purpose of his life. Everything else was subordinate to it. He was willing to be anything or nothing, not even counting his life dear to himself, so that he might finish his course with joy, and the ministry which he had received from the Lord Jesus. Under the influence of this spirit, he travels from country to country, preaching the gospel everywhere, willing to spend and be spent for the spiritual welfare of those to whom his ministry was directed. The result of his labors was the gathering congregations over a wide territory, and the churches that rose through his ministry, showed not only the effect, but the permanent fruit of his labors. He was the instrument for bringing many souls to Christ.

The spirit by which the great apostle was animated, is set forth in his life, and it would be well if the ministers of the gospel would imitate it. Let us select a single field of his labors and mark the manner of his ministry. The text directs us to such a field, and furnishes us with all the information we desire. Corinth, at the time Paul directed the epistle which contains the text, was one of the most opulent and finest cities of Greece. Its position made it the mart of all surrounding countries.

The pride of its population, kept pace with their increasing wealth, until their impudence and haughtiness raised the pride of Rome, and Corinth, with all its splendor, was brought to the dust. Its geographical position, however, favoring trade, soon attracted population, and it rose again. Once more it gained splendor and opulence, pride and haughtiness. Every form of philosophy, and every kind of villainy and corruption prevailed in it. Such were the elements gathered to that city when apostle Paul entered it, to turn men from sin to righteousness, and from the power of Satan to God. Nothing more discouraging could be presented to his mind. Many of us, I fear, would conclude in our minds, that we are not learned enough to combat the prevailing customs and usages of a city which are all opposition to the cause we are to call men to. Humanly speaking, Paul could expect no return for his labors except persecution in its varied aspects. But had he abandoned the undertaking, that would have been to give up his relations to the Lord Jesus Christ. *He went*, and how did he do? Did he hurl his anathemas against pollution at once? No, that would have been unkind and unchristian, and he would have failed to gain an audience. Did he aim to accommodate his ministry to those he was to turn from sin to righteousness, by excellency of speech? No, that would have been a vain display of his human attainments. He well knew what would please them, and what they required. He knew that the Jews *required a sign*, the exercise of that miraculous power which was exercised by the early teaching of the gospel, would secure the respect of the Jews. And he knew the Greeks sought after wisdom, and that if he would adorn his discourse with the ornaments which suited their tastes, it would fix their attention. *He could have done either, but he did neither.* But while the Jews required a sign, and the Greeks were seeking after wisdom, he preached *Christ crucified*; though it was to them a stumbling block and foolishness, he knew that it was both the power of God, and wisdom of God. This contained the whole system by which he accomplished so much. It is the system of which Jesus is the sum and substance.

Christ crucified, is the only system by which sinners can be reconciled to God; and this system has been brought down to our day. It is the system which recognizes man's moral ruin, and reveals the only remedy for unrighteousness. It gives the humiliating effect of man's apostasy from God, and the only mode of conversion to his service. It regards man as helpless to relieve himself from defilement and ruin. It reveals the amazing mercy of one God, who sent his own Son for our salvation. It reveals the solemn truth that God spared not his own dear Son, but freely delivered him up for us all; having hid the splendor of his divinity in the veil of humanity, tabernacling among men, and becoming one of them as their brethren, transacting for their redemption, and bringing salvation to those who had fallen, and by his death consummated the arrangement for the forgiveness of sins, and then asking sinners to come and have the full benefit of his death. First suffering in our stead, and then asking us to come him and have the benefit of his death, is love too deep for finite sinner to comprehend. Christ crucified is *inviting, entreating*, and commanding all men everywhere to repent of their sins, that they may be partakers of eternal redemption. This the apostle recognized when he preached Christ crucified.

The object of the ministry of the gospel is, to turn sinners from sin to God. And Christ crucified is the great principle of the gospel. Men talk of sin, and its evil consequences. Why then do they submit to its dominion? It is because of the corruptness of human nature. Man's nature is not only liable to sin, but if he in nature ever would, or could obey every law of God, he would do no more than his duty, and could do nothing to atone for sin. The nature must be changed, or the moral evil will continue. And the only way to change nature is by turning to God. And how shall we turn to God? Shall we preach the ravages of sin upon the beautiful creation of God? Shall we uncover the bosom of Tophet and shun the wretched condition of the impenitent castaway, as some are wont to do? We might do this until the hearer's spirit shook within him, and it will only curb the torrent, only interrupt for a moment his eagerness in sin. By such preaching his heart

will remain unchanged still, as thousands of now living witnesses prove the fact. But impress the understanding of man with the truth that *Christ crucified* became a voluntary victim for man, making such a sacrifice of himself as will make atonement to impute justice; enduring all that the utmost cruelty can inflict; deserted by men, and even by heaven, to bring man to God. If that does not show to the hearer the exceeding sinfulness of sin, and lead him to renounce it in all its forms, his captivity is irredeemable. He will stand the most powerful manifestations God has ever furnished. *Christ crucified* shows how God can be just, and yet be the Saviour of sinners.

When the sinner comes to God through *Christ crucified*, his nature will be changed; and he will keep the law of God in all its spirituality and purity, as an evidence of his fidelity to, and faith in, God, which is his reasonable duty to do; and in its observance he has the promise of the remission of sins, and the gift of the Holy Spirit. But apart from this all the expedients human ingenuity has derived, with a hope of pardoning sin have, and forever will, fail to show how the perfection of God can be reconciled with forgiveness of sin. Then brethren preach *Christ crucified*; fear not to go into the dens of vice and corruption; mistrust not your ability for want of human attainments. Go as Paul did with Christ crucified, which is the power of God, and the wisdom of God. With this power you will prevail.

How to make Mischief.

Keep your eye on your neighbors. Take care of them. Do not let them stir without watching. They may do something wrong if you do. To be sure, you never knew them to do anything very bad, but it may be on your account they have not. Perhaps if it had not been for your kind care, they might have disgraced themselves a long time ago. Therefore do not relax any effort to keep them where they ought to be. Never mind your own business—that will take care of itself. There is a man passing along—he is looking over the fence—he is suspicious of him; perhaps he contemplates stealing some of these dark nights; there is no knowing what

queer fancies he may have got into his head.

If you find any symptoms of any one passing out of the path of duty, tell every one else what you see, and be particular to see a great many. It is a good way to circulate such things, though it may not benefit yourself or any one else particularly. Do keep something going—silence is a dreadful thing; though it was said there was silence in heaven for the space of half an hour, do not let any such thing occur on earth; it would be too much for this mundane sphere.

If after all your watchful care you cannot see anything out of the way in any one, you may be sure it is not because they have not done anything bad; perhaps in an unguarded moment you lost sight of them. Throw out hints that they are no better than they should be; that you should not wonder if the people found out what they were after a little, while then they may not hold their heads so high. Keep it going, and some one else may take the hint, and begin to help you along after a while; then there will be music, and everything will work with a charm.

Vanity of Life.

When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet the grief of parents on a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contest, I reflect with sorrow and astonishment on the little competitions, factions, and debates, of mankind; when I read the dates of the tombs of some that died but yesterday, and some six hundred years ago, I consider that great day when we shall all be contemporaries, and make our appearance together.

A rich, but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much, but if you only knew how it hurts me to give anything, you would not wonder."

For the COMPANION and VISITOR.
The Narrow Way.

BY JAMES Y. HECKLER.

How many a path that leads astray,
Aside the one which Jesus trod,
Deceives the traveler on his way,
And leads him far away from God.

The narrow path which Jesus trod,
For followers of the Nazarene,
Is wide enough: it leads to God,
And in his word is clearly seen.

The prophet saw this narrow path,
This only way of holiness:
He viewed it with an eye of faith,
As leading through the wilderness.

The path no eagle's eye hath seen,
Is still clear as 'twas of old;
No lion's whelp can walk therein,
And none its pavement can hold.

How many a traveler in this vale,
Beholds a path to suit his mind;
A way that leads him down to hell,
To which by nature he's inclined.

How few perceive the narrow way,
Or know the peace therein to find;
But choosing, rather go astray,
To suit the purpose of their mind.

How few compared with all mankind,
Are walking in this narrow path:
The meek and lowly of one mind,
One practice and one faith.

Harleysville, Penn'a.

FOR THE COMPANION AND VISITOR.
A few Wandering Thoughts.

BY S. F. REIMAN.

While perusing the pages of the *Companion and Visitor*, No. 3, current Vol., my thoughts were somewhat aroused and my attention considerably attracted by brother Hady's article on dress. It indeed pleased me so well that I thought it might be edifying to the readers of the *Companion* to pen a few additional thoughts on the same subject, such as came across my mind while reading his article. He in the outset of his article, puts considerable stress on simplicity and plainness of dress, and then goes on and shows the efficacy and utility of a strict adherence to uniformity of dress, by relating to his readers several striking circumstances. The authenticity of which I do not doubt for a moment. It just now also occurs to my mind, that about a year ago I had a conversation with a

certain brother, on the same topic, who so earnestly and strongly contended that it was not necessary for all the brethren and sisters, and more especially those of a higher rank and station in life, to conform so strictly to the old order of the church. This I did not consider good logic, but mere unphilosophical reasoning. From the fact that uniformity of dress is in reality what makes the brethren that peculiar people of God in appearance; and by which they can be known from the world. The thought often has struck my mind, as to what the Church of the Brethren, in regard to dress will be fifty years hence, if she continues to deviate from her old-established order of uniform, as fast as she did for the last fifty years. I imagine, and am fearful, she will almost, if not entirely be on a level with some other churches, that go as it were with the current of time, and the world in all its vain and foolish fashions. But oh, what a pity, that there is so much inconsistency in the church in this particular! It seems to me as though it would be much more Christ-like, and far better for every brother and sister, both in this world and the world to come, if we could yield obedience to the church, in this as well as in every other command. I cannot forbear to say, with brother Hady, that I much respect our old brethren who conform so strictly to the old order of the church, and who stand in the defence of all the ancient landmarks that our fathers have set. For were it not for them, I believe the church would soon be shipwrecked and be passing down as it were, the current of apostasy. But brother Hady thinks that some may put too much stress on dress and run into extreme, and become what may be termed clothes religionists. This may be possible, but I hope it is not often the case. This recalls to my memory an event of almost two years ago. Having been away from home, I called in at a certain brother's house just about noon, found him and his family taking their dinner, with them also dined an old ministering brother from a distance, who was very plainly dressed, and indeed conformed to the order of the brethren. This old brother having left, I also took dinner with them, when it was remarked to me that this old brother was too plain and common in his dress, so much so that he will be laughed at and

pointed on with the finger of scorn. Now such expressions are not very commendable, especially when they come from our fellow brethren, who should have learned and experienced that it is always safe for the true Christian to keep in the valley of humility, though tempests rage high, and he be sneered at with contempt.

It is an impossibility for the true Christian to serve two masters,—God and Mammon. But I regret to say that we sometimes have to see brethren and sisters who profess to be followers of that meek and lowly Lamb Jesus, indulge so freely in the vain and foolish fashions of this world. Yes, dress as the world does when among the worldlings, and when with the brethren, perhaps, dress with them. Now this is very inconsistent and should not be so, for I truly believe that every loyal soldier who has enlisted under the banner of King Immanuel, will not be ashamed to wear a becoming uniform wherever he goes. Let it be among the rich or poor, the high or low, for this is one of the ways in which he may let his light shine. But if he hides it under a bushel, when he goes out into the world how can it shine? It seems to me if all the money spent for superfluities in dress, would be given to the poor and needy, or properly applied in the promulgation and dissemination of the gospel, it might be productive of a great deal of good in bringing souls unto Christ. Now when I speak of superfluities in dress, I do not mean that which is comfortable and becoming to the Christian, but merely what is worn for the sake of fashion, and that mostly always to our disadvantage and discomfort. I would yet, in conclusion, say that we, as the people of God, should be very cautious, for we might go to extremes in this before we are aware of it, and thus become a stumbling-block to many, and also give cause to the world to say, these people do not live up to their profession. May the good Lord enable us all daily to become a little more humble and Christ-like.

Berlin, Pa.

The provisions of grace are such that the strongest habits can be overcome, the most depraved heart can be made clean.

—Often forgive others but never thyself.—*Publius Syrus.*

FOR THE YOUNG.

"Give Us Manly Boys—Not
Boyish Men."

As we listened, says a writer, to the utterance of this sentiment by one beloved and honored, we were deeply impressed with its force and importance. We mentally added, give us also womanly girls—not girlish women. But who are to give us such boys and girls? Is there any special need for such a demand at the present day? Upon the parents, guardians and educators of our youth does society make this claim, and needs no marked astuteness to describe the claim. The great aim of the juveniles of both sexes nowadays it would seem, is to doff, as early possible, and habiliment that savor of childhood and to don those of maturity, together with the habits and manners of the beau and the belle. We hate too sudden transitions from the nursery and short clothes to "society" and full dress. The time our young people should spend in preparing for life, they are too eager to devote to self-exhibition and the enjoyment of life. And our daughters marry while yet they need maternal guidance, and our sons launch out upon life, without training, without moral development, without manly vigor; they find themselves boys where they should show themselves men, because forsooth, they neglected the manly culture in their boyhood, which would have secured a strong maturity.

We do not sympathize with those who think "old heads should be found upon young shoulders," but we do believe in strengthening and preparing these "young shoulders" to carry the head with firmness—with manly and womanly grace, when crowned with dignity, and weighty with the responsibilities of maturity. To this end, we would have the young longer limited to the sphere of discipline, subordination, and study—longer subjected to domestic and practical training than present custom seems to sanction.

Our sons and daughters come out too early. They somehow contrive to throw off all too soon, and too easily, parental authority, and to think and act for themselves. Their minds are diverted from the most important studies and pursuits at just the period when months are worth

precious years, and years comprehend in their results and advantages whole decades.

Why cannot our youth see that it is character, culture, habits and principles, that make the man or woman? It is not dress or unsoiled hands, nor flirtations, nor affected airs nor personal beauty, neither is wealthy parents or friends, nor aught that wealth can produce, that makes a true and noble man or woman. We have often found all these combined where every element of high-toned and desirable character was wanting.

How beautiful is disciplined resolution, industry, subordination to authority, honorable aims and ambitions, with the buoyancy and enthusiasm of youth. But is there not many a boy of sixteen who feels that a well fitting suit from his tailor's, incipient whiskers, a good cigar, a fashionable hair dresser, and the privilege of controlling his own time, and of determining his own out-goings and in-comings, are by far the more important helps toward the attainment of manly dignity? What, think such ones, are respect and obedience to parents—what affection and reverence for the silver-haired grand-parents—what the manifestations of delicate attentions to sisters, compared with these weightier considerations? From such a boyhood, we gather no hopes more cheering than what cluster about the puerile and contracted, if not a vicious and baneful manhood.

He who takes but one stride from early boyhood to the uncontrolled freedom of the man, fails to live; he blots out and omits one of the most important and salutary periods of his existence. Fitness for the responsibilities of manhood, capacity for the struggles and labors of heroic conflicts that beset and ennoble life, are only to be acquired by a well-spent and a well-disciplined youth. He who would govern well, in the state, the church or the household, must learn in his childhood, and practice in his youth, the lessons of obedience he would exact from others. Youth! 'tis the golden period of life's seed time and culture. 'Tis that portion of probation when questions of fundamental importance are agitated and settled for the untried future, both time and eternity. 'Tis a time when, if ever, industry, self-culture, habits of application, and the love of home, honor and virtue put forth their green

blades of promise. Who would wish to blot out this period from his life? Ah! the youth that does, and trifles rather to effeminate pleasure and indolence, or warps himself around with reckless indifference to aught beyond the present, shall find in the harvest day of manhood that the sheaves for his gleasing are few, and the ears upon them worthless.

There is a noble, a strong, a pure and generous manhood. It is attainable by all—it is worthy the ambition of every boy. Its titles and prerogatives may be secured, despite worldly disadvantages. Now young man, in this period of youth will you have it? Then shrink not from the wholesome restraints of your home or parental authority. Meet with resolution and energy those difficulties that lie in your pathway. Accept gladly and gratefully the discipline of study and labor, and seek to be strong and manly, to be true and worthful, in your inner life and feelings. Leave the fopperies and pleasures, and meaningless gallantries of grown up dandies till you are up—perhaps you will then find neither time nor taste for them. It may be that having tasted the purer, more sparkling wine of a vigorous manly life, you will regard the other as stale and flat, even to disgust.—*Select'd.*

A Child's Faith.

A correspondent of the *New York Evangelist* relates the following instance of a child's faith: Last year, coming from Pittsburgh east in a sleeping car, my apartment was next to that occupied by a gentleman, his wife, and their little daughter, perhaps four years old. The lady was excessively timid—not to put too fine a point upon it, terribly nervous. The Horseshoe Curve seemed to be her especial terror, and my sleep, and I presume that of others, was disturbed by her talking to her husband of the peril. The engineer might be asleep, or the switch-tender might be asleep, and the train would certainly be plunged down the abyss. But it was worth while to be awake, when I heard the sweet rebuke, not intended, but real, of the little one: "Ma, God takes care of us, and does God sleep?" Was not this the ordaining strength out of the mouth of babes? Happy the mother if it proved strength to her faith!

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Feb. 23, 1875.

Faithfulness Illustrated and Encouraged.

"She hath done what she could."—MARK xiv. 8.

What a noble testimony to whole-hearted devotedness to Jesus! She hath done what she could. And the humble work she did, was no less acceptable and gratifying to our Lord, than it was honorable to her that performed it. It is said of our Lord, that he "needed not that any should testify of man: for he knew what was in man."—John 2:25. And being thoroughly acquainted with the entire organization of man, he knew precisely what man can do under the circumstances of life under which he may be placed, and he adapted the work allotted to him to his capacity. We should never murmur or complain that the duties our heavenly Master has enjoined upon us are too great or too many; much less should we ever indulge in the God-dishonoring thought that we cannot do what the Lord has required of us. Should he require of us what we cannot do, then would he be indeed, an austere and hard Master. When we speak of our capacity to work for the Lord, or to obey his holy law, we mean when we are in possession of the divine aid, which a kind and gracious heaven ever vouchsafes to all humble souls that are striving to do right.

She hath done what she could. It is said "a good name is better than precious ointment."—Ecc. 7:1. So while the ointment that the devoted disciple of Jesus poured upon the body of her beloved Master, sent forth an odor that was delightful to the company present on the occasion, the simple act prompted by the loving heart of her who did it, gave her a name more precious than her ointment; and that name perfumed by her noble and heroic act, sent forth a sweet savor that was as gratifying and pleasing to the Lord as was the burnt offerings that Noah offered on the altar, and in relation to which it is said, "And the Lord smelled a sweet savor."—Gen. 8:21.

If our Lord can say of us, as he said of the woman whose eulogy he pronounced

in such honorable terms, "they have done what they can," however little that may have been, the plaudit will follow, "well done, good and faithful servant." Matt. 25:21. It is not what we simply do or give that commends us to the Lord; but it is the feeling which prompts, and the state of heart that accompanies our service, that gives the value to our service in the sight of the Lord. Hence the poor widow that threw into the treasury her two mites, which made only a farthing, cast in more than any, according to the judgment of the Saviour, who was observing the people casting their money into the treasury, because she gave all she had; "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."—Mark 12:44. She, like the women who anointed our Lord, did what she could. Could she have given more, she cheerfully would have done it. The Lord saw a large heart, warm affections and a willing mind. And the two mites coming from such a heart, possessed a great value in the estimation of Jesus.

She hath done what she could. Here is the limit of our obligations. The Lord knows what we can do, and that is what he requires of us. If we can do much, much is required. If we can do but little, but little is required of us. But we all should be careful, and not deceive ourselves, and think that the little we do for the Lord arises from a want of ability, when it may arise from a want of willingness and inclination. We must do what we can in whatever office we are called to fill, in whatever sphere of life we are called to move, and in whatever labor we are called to take a part. And whether we do much, then, or little, our heavenly Master will accept of it, recognize our fidelity, and reward our labor. We have sometimes asked our Christian friends how they are getting along in the service of the Lord, and they replied, "we are doing all we can." But we have been fearful that the full import of the answer was not properly understood, for it implies much;—not so much work, but much readiness, much devotion to the Lord. It is to be feared there are many in the church and out of the church, who are ready to say, and who do say, not only to themselves, but also to others if an occasion offers for an expression of their minds, "I am doing all I can."

While at the same time they are doing very little, and some of the class referred to, nothing at all. Some would perhaps be astonished at themselves, if they knew how little they are really doing for the promotion of their salvation, and to honor and please the Lord, and if they knew that the real cause of them doing so little is not from a want of ability or opportunity, but from a want of willingness. Well, we shall all know some time how little we have done, and that too when it may be too late for us to do more. And our condemnation may follow, not simply because we did so little, for others that did less may be justified and accepted. But because we did so little when we had ability and opportunities to do more.

We have read of a circumstance which shows what intense devotion to a cause will do. When the French invaded Prussia in 1813, great sacrifices were made to resist the invasion. While the people were contributing in various ways to meet the expenses of the war, there was a young woman who felt much distressed on account of her inability to contribute to her country's defense. She was poor, and possessed nothing that she could dispose of to obtain means to promote a cause that her heart was in. She finally thought of her hair. It was of great beauty, and the thought struck her that it might be of some value. So she went one morning to a hair-dresser, and sold her beautiful tresses for a couple of dollars. The person who bought the hair, being struck with the girl's conduct, kept the hair for special purposes. And as the circumstance became public, he sold so many of the articles made from the hair, that beside the money, which the girl herself applied to the necessities of her country, he also subscribed a hundred dollars. The sacrifice the girl made was worthy of a nobler cause. We have also read of a young man, who being present at a missionary meeting, at which the claims of the heathen were feelingly and strongly urged, and having his sympathies much drawn out towards the heathen, and seeing others contribute to the cause, and having no money to give, he came forward and offered himself, and declared himself willing to go, if his offer was accepted. He did what he could.

She hath done what she could. Let us

then like the holy woman that anointed our Lord, devote ourselves, and all we have to his blessed service. And whether our positions in the world enable us to do much or little, let us, like her, "do what we can," and we shall receive our heavenly Master's approval, and the recompense promised unto the faithful servant.

The Collection of Minutes of the Annual Meeting.

There was an appointment at last Annual Meeting of a committee to collect and publish in pamphlet form the Minutes of the Annual Meeting. Brother H. P. Davy and ourself are the committee. At an interview between brother H. D. Davy and ourself sometime ago, the subject was talked over, and brother Davy informed us that it was the expectation of many brethren, that the committee was to make a general collection, or a collection of all the Minutes that can be obtained, and unless this is done our work would not give satisfaction. Our own understanding of the matter was, that we were to collect and publish in pamphlet form, the Minutes adopted since the publication of the Brethren's Encyclopedia. This evidently was the meaning of the query under which we were appointed to act. But brother Davy ascertaining in his communications with the brethren, that something more was wanted, he proposed to defer the matter until next Annual Meeting, and get further instruction from the Meeting upon the subject. We consented to defer the matter, and hence the publication of the Minutes will be deferred until after next Annual Meeting.

The Debate in Indiana.

Understanding that arrangements had been made for a public discussion between brother Robert H. Miller and a minister of the Christian, or New Light denomination, at North Manchester, Indiana, upon several subjects, and wishing to give the readers of the CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR the advantage of whatever light might be shed by the discussion upon the subjects discussed, as far as that light could be obtained by us, and communicated to our many readers, we requested brother Beer to attend the discussion, and obtain for publication in our paper all the information he could. He, therefore, left on

Monday morning for the meeting, as it was to commence on Wednesday, the 17th instant. We hoped to hear something from brother Beer before this number would go to press, but in this we have been disappointed. We however hope, by the time we issue our next number, to have something from brother Beer about the meeting.

Forney Fund—Free Papers.

WE would say to our agents and friends that we shall appropriate some of the proceeds of the Forney Fund to the furnishing of our paper free of charge to such persons outside of our Fraternity who may desire to read it. As the amount to be so used is limited, we probably cannot supply all the applications, but we will supply as many as we can, and perhaps it would be well to have the applications from different parts of the Brotherhood, and not too many from any one congregation.

It will be understood, we hope, that this offer is not for the poor in the church, nor particularly for the poor out of the church; but for such out of the church, whether rich or poor, who would not be likely to read it unless sent to them free of charge. We shall be pleased to have the names and addresses of some persons of this kind sent us.

Plumcreek Normal School.

This school located near Elderton, Pennsylvania, will re-open April 12th, 1875, for a term of five months, with an intervening harvest vacation.

This institution, possessed of all the vigor and life of youth, is running on its merit, and not upon a reputation acquired years ago. Its object is the training of teachers and the laying of a broad and sure foundation in the elements and higher branches of a sound English education. To the great majority of students who are educating themselves, this school presents some advantages not found elsewhere; thorough teaching, professional training, a low rate of boarding, a quiet and healthy location, and a community thoroughly in sympathy with the school and its management, are some of its leading characteristics.

To those who love of a "good time" is paramount to thorough work, we have no inducements to offer.

To the youth of limited mean, this School offers the very best facilities for a good use of his time and money.

In the immediate vicinity are excellent places for self boarders—different buildings for the sexes—and by the right parties clubbing together expenses may be reduced to a minimum. The principals will, as heretofore, take pleasure in assisting to schools such students as by their conduct and competency justify such action.

Students can take a thorough preparatory course in Mathematics, the Languages and the Sciences. The Tuition will be dependent upon the student's grade in the school, and one half of all bills is required at the pupil's enrollment. The students will be charged from the time of entrance only, but no subsequent deduction will be made—save for sickness or similar providential detentions.

Prof. Howard Miller will remain in connection with the school, and have charge of the classes in the Physical Sciences, and in the department of professional instruction in Theory and Practice.

Prompt attention will be given to enquiries addressed to the Principal.

LEWIS KIMMEL, A. M.,
Elderton, Armstrong Co., Pa.

Answers to Correspondents.

LEVI HOFFERD:—Eighty five cents.

I. J. ROSENBERGER:—Exactly right. Thank you.

W. J. H. BAUMAN:—One dollar and seventy one cents.

D. MCCONNAUGHEY:—We are sending the paper to the aged sister. We address it to Poosland, Champaign Co., Ills. Is that right?

TO SHOW our readers a copy of the many brain perplexing letters which we are daily in receipt of, we publish the following:

Brother Quinter:—

By some mishap Nos. 1, 2 and 3, of COMPANION, have failed to reach me. Please forward the above numbers of present volume. Yours, &c.,

HENRY SWIGART.

Now, we would gladly furnish brother Swigart with the numbers desired, if we only knew his address. This is often the reason why subscriber's orders are not promptly attended to, simply because they neglected furnishing some part of their address. Persons writing to us will do well to suppose that we have no memories, and when writing in regard to previous business, please write as though we never knew anything about it. Give Post-office, County and State in full. Be CLEAR, CONCISE and ACCURATE.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

A Call For Aid.

FEBRUARY 6, 1875.

Brother Quinter:—

We, the Brethren of Crawford County, Kansas, have been considering the circumstances of our brethren and sisters and friends in this vicinity. We have visited and inquired into the circumstances of many and find it impossible for many to get through without intense suffering, if not starvation with some. We had hoped that we could get along without calling for aid, but finding many almost destitute already, we fear that we have delayed too long, and we call upon our brethren that are blessed with plenty, to remember us in this part, and aid us a little in this trying time, and the good Lord will bless you. There has been a failure in crops for two seasons now, as in other parts of the West, and what bread and feed we use, must be bought, and nothing to buy with.

Now, brethren, will you remember us here? Besides a living, we must have fuel and seed, or we cannot put out any crops, and then we will still be worse off. So we will leave this to the consideration of the many readers of the *Companion and Visitor*. We cannot tell what amount will be needed to relieve the wants of the destitute. Send post office orders, checks or drafts, to Jacob E. Dale, Mulberry Grove, Crawford County, Kansas.

(Signed.) JOHN J. HOOVER,
W. W. REYNOLDS,
Ministers.
JACOB E. DALE,
JACOB ROOT,
Deacons.

I can, and do bear testimony to the foregoing statement, and truly hope the Brethren will heed the call and act with promptness.

JOHN J. HOOVER, Elder.
Mulberry Grove, Kansas.
(Pilgrim please copy.)

Church News.

FEBRUARY 8, 1875.

Brother Quinter:—

Thinking it might be interesting to the many readers of the *Companion and Visitor*, we send you a little church news.

On Christmas evening we commenced a series of meetings at the place called the Freeland Church, two and one-half miles from Portland. The meeting lasted over a week; preaching at night except Sunday only.

We broke the ice and baptized fourteen in all. They were all young, with the exception of three or four. They did not fear the cold, but boldly went down into the water and were buried with Christ in baptism. There were also two reclaimed. Many more are hankering between two opinions, who are now ready to come in soon. The speakers that were here during the meeting, were brethren Glenn, G. Becklew, Solomon Bucklew, T. Nair and the writer.

Faternally yours,

S. A. SISLER.

Portland, W. Va.

To Our Friends.

FEBRUARY 13, 1875.

Dear Brother Quinter:

As some of the readers of the *Companion and Visitor*, and especially some of my former associates, have made inquiry of our whereabouts, etc., by your permission, through this medium, I will inform them that in the fall of 1869, we moved from Roanoke County, Virginia, (our native county,) to Bedford County, same state, and settled among the Turkey Hoes, (so called,) eight miles east of Liberty, the county seat.

After three year's labor and toil, renting and farming, as best I could under the circumstances, the Overseers of the Poor of the county elected me steward of the Alms house, in which calling I served one year, and after the change of the constitution I was elected Superintendent of the Poor for the term of three years, at the expiration of which time I was re-elected, which calling we are still trying to fill.

Now I would say to those that may chance to read this, and who are limited in this world's goods, that they had better strive, while in good health, to save enough, that they may shun such a place, in the case of misfortune, as I do think there are some of the lowest classes of persons, both white and black, at our poor house, that inhabit the earth. Of course there are some few exceptions among them.

Now, concerning our spiritual affairs, since our coming into the county, the Brethren have built up a little church, though they are very much scattered. Two speakers and four deacons have been elected, since the organization of the church, which is but three years old, and I think the prospect good for a large church, at no distant day. But Paul may plant and Apollos water, the increase must come from God. May his Spirit guide, direct and assist us, with all his people, to serve Him better in the future than we have done in the past, and may the time hasten on when his kingdom shall come, and his will be done on earth as it is in heaven. Is the sincere prayer of your humble brother

I. A. B. HERSHBERGER.

Liberty, Va.

From Kansas.

FEBRUARY 3d, 1875.

Dear Brother James:—

Please allow me to ask of Brethren, through the *Companion and Visitor*, to still continue the good work of sending us relief.

A fierce storm is now raging. Since the first of January, the weather has been very severe. Our supplies are not sufficient to meet the pressing wants. Privation, and almost starvation in many cases, is the rule here. Please send us money, brethren. We fear that other supplies are not coming to us as they should. Money comes safely and money is in every case available.

The necessity and demands for help seem to be rapidly increasing. Multitudes of applicants for relief are disappointed. If this severe weather continues, it is difficult to see how many of our suffering people will get through. Brethren, you have been kind. You have already responded liberally in many places. Have you done all that you can? If not let me entreat you continue the good work.

Affectionately yours,

JAMES L. SWITZER.

White Rock, Kan.

From Michigan.

NOVEMBER 29, 1874.

Dear Brother Quinter:

I thought I would give you a little church news from our part of Michigan.

Our first meeting was held here on the evening of the 20th of June, by elder George Long, of Ionia County, Michigan, and elder Isaac Miller, of Barry County. They held three meetings for us.

In August there were two applicants wanted to unite with the church, so I wrote for the brethren to come and perform the work. So, on the 5th of September, brother George Long arrived and on the 6th, he led two willing souls into the flowing stream and solemnly immersed them.

Brother Long preached two sermons, and on the 10th of October, we held our lovefeast. The speakers present were brethren George Long and Jacob Hepner, of Ionia County, brother Isaac Smith, of Barry County, and brethren George Brower and Isaac Fisher, of Miami County, Indiana.

We had the best order I ever saw at a communion meeting, although our crowd was not very large. There were two more come out on the Lord's side, and turned their backs on the sinful world. We number here, at present, twelve members, and in a week or two, there will be four more move in here. We are in the corners of Saginaw, Shiawassee, Clinton and Gratiot counties. We have no speaker among us. They held a choice for a deacon, at lovefeast, and the

lot fell on your poor servant. There are four members living fifteen miles south of here.

I thought some of the brethren would take it upon them to do this writing, as you desire church news, but as no one said anything from our corner, so I have taken the duty upon myself. I wish some of the brethren that are seeking homes would call and look at our country. I will not advise any one to come and move here, without their first coming and looking for themselves. Wild land is worth from \$9 to \$15 per acre. If any one wishes to come and see us, or any laboring brethren will come and labor for us, and will drop us a few lines, we will meet them at Ovid, on the Detroit and Milwaukee Railroad, or Oakley, on the Jackson and Saginaw Railroad.

We would like very much to have brethren come and see us, as we are on the frontier borders, and it is not very likely for brethren to call on us the same as though we lived where brethren were all around us. I have one request to make, and hope some brother will answer for the information of a friend who is seeking after the true religion. He wants some brother to write through the *Companion and Visitor*, on baptism. Why we baptize forward? And also explain the sixth chapter of Romans, third and fourth verses.

Yours truly,

ZACHARIAH ALBAUGH.

Elsie, Mich.

Letter of Encouragement.

FEBRUARY 1st, 1875.

Dear Brother Quinter:

The enclosed letter from our beloved brother Esheleman has so much encouraging truth to me that I send it for publication, believing it will comfort and encourage other hearts. Enclosed find my reply.

Yours fraternally,

J. W. STEIN.

Neosho, Mo.

JANUARY 28th, 1875.

J. W. STEIN:—

My Dear Brother in Christ Jesus:—Your "Address" in No. 2, Vol. 2, of the *Companion and Visitor*, has, by me, been read with much interest. God can and does work, and no man can hinder. Therefore let us praise the name of God. Oh, how we should love Him!

I write you by way of encouragement, not to teach you. If I can comfort you on your way to the celestial city, I shall do so. "Love the Brotherhood." "By this shall all men know that ye are my disciples, if ye love one another." Love must characterize every heart. It must root deep, and receive heavenly nourishment each day.

Your brother, the writer, was for quite

awhile bound with the chain of Methodism, but by the grace of God (always sufficient) he was brought under the illuminating, vastly penetrating rays of divine truth. Oh, how unworthily the child of God feels!

Leaving friends, (associates most dear,) is truly trying; but what can we not suffer for Jesus' sake? To lay down our lives for Him is duty most sweet, for it will bring rewards unending and full of glory. Then to leave friends and associates, is an easy task compared with laying down our lives; yet both are blessed with promises of good. On my part I found the new friends and associates vastly superior to those I left. There was this difference: The new friends (the Brethren) manifested greater love, more genuine hospitality, more charity, and above all there was more equality. There, some were exalted, others continually striving to be; here nearly all tried to walk humbly. But oh! the wrestling to become freed from the snares of the enemy.

I rejoice that you "find the way pleasant and the path peaceful, and the yoke easy, and the burden light." Duty performed is burden lightened. To comply with the Saviour's will is rest and peace to the soul which the exalted cannot understand.

Thou hast been chosen to spread the glad tidings of salvation. Perhaps the good Father may show thee how great things you must suffer for His name's sake. Remember this in all your trials and afflictions. Remember He will all ways make a way for you to escape. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you."—1 Peter iv. 14. Reproach for Jesus' sake brings happiness.

You are now in a position to do much good; therefore, I earnestly pray God to guide you aright, and may thy life be such as to eruse our Father's abundant grace to follow thee in every good work.

I this day send you a copy of "Non-Conformity to the World, or True Vital Piety," which I beg you to accept as a token of my esteem for you and yours.

* * * I hope you, * as well as the other dear brethren at your place, may find some encouragement Zionward in perusing its pages. Let our hearts glow with hope. Let us so live as to receive God's approbation, whether we receive men's or not. "There is no fear in love; but perfect love casteth out fear."

Let us "stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage." Christ's yoke is sufficient. It is well known that we cannot wear Christ's yoke and the yoke of bondage too. One yoke, and that Jesus, and all will be well.

Finally, brethren, farewell. Be perfect,

be of good comfort, be of one mind, live in peace, "and the God of love and of peace shall be with you." Amen.

Yours in the faith of Jesus,
M. M. ESHELMAN.

Lanark, Ills.

FEBRUARY 1st, 1875.

ELDER M. M. ESHELMAN:—

Beloved Brother in the Lord:—I hardly know how to express my appreciation of your welcome, congenial favor of the 28th ult., and your precious little book, viz: "Non-Conformity to the world." It is so congenial to the spirit of truth and the whole tenor of the gospel, that I wish everybody had a copy. If I had a dozen copies I would keep them preaching in circles which cannot be reached by a living ministry. I hope it will find its way at least into the home of every brother and sister in Christ.

Accept a copy of "Family Rules and Regulations." Price, per copy, 20 cents. Language is too poor to express my appreciation of the love and encouragement I receive from my dear brethren.

Yours in Jesus,

J. W. STEIN.

Neosho, Mo.

An Appeal for Aid.

FEBRUARY 27, 1875.

Brother James:—

We find it necessary to call the attention of the Brethren to our appeal for aid, as it appeared in No. 2, of the current volume, and to add that we find the estimate we then made of the amount necessary to meet the pressing wants here; that is, thirteen hundred dollars, to be entirely insufficient.

We at the time of making said estimate, wanted to keep from being more burdensome to the Brethren than was actually necessary, and supposed with said amount we could see the wants here measurably supplied; and I will say further, that even then we did not realize the utterly destitute condition of many families as we since have learned; and having seen more of the helplessness of the people here since, we find it necessary to have the readers of our appeal to realize that there is extreme destitution here, and that our only hope is in receiving liberally outside aid.

I have been to see some of the more destitute ones lately, and found them without meat, potatoes, meal or provisions of any kind, over one week's supply, with nothing to get any with, while others, who otherwise might sell stock, can not do so, because there is no market for stock on account of no feed here to keep them on, and stock being generally so poor that it is unsalable. Let me give an example of a case which is fully an average case, and that is of a brother who, with about one hundred and ten acres of land under cultivation during the

past season, has sold, all told, not over five dollars worth of produce, and has none on hand, and has bought flour, meal and feed since September and must depend on buying until a new crop is made, with nothing to turn into money to buy with.

Taking this case as an example, dear brethren, you may realize something of the destitution among us. We are persuaded that if the situation here could be seen by those who feel to relieve the needy, nothing more would be necessary to have their aid in this our sore need. We cannot help but feel that we ought to apologize to the Brethren for soliciting charity of them, but what shall we do? Here we are, with our wives and children, depending on us for support, and our stock also, but in this situation we can offer nothing in apology but hopelessness, and hope that our brethren will accept this as sufficient and in return favor us with the fruits of sympathy and the offerings of warm, generous, Christian hearts.

Yours fraternally,
S. S. MOULDER.

Letter From Kansas.

JANUARY 15th, 1875.

Editor *Companion and Visitor* :

DEAR BROTHER :—I am postmaster at Dorrance, Russell County, Kansas. I have an opportunity of handling a great many newspapers ; among those papers that come to this office for delivery, I find the *Companion and Visitor* addressed to W. B. Himes. I took it up to-day to read some in it, and I found it to be very interesting and continued reading it until I got it through.

I do not myself belong to the Brethren Church, but I love the people of God wherever I meet them. I have some near relations that are members of your church, and I don't think I am any the worse for that. I have a warm feeling for all those that are trying to walk in the narrow way.

I was made glad when I read your journal and saw what a great interest was manifested among the Brethren and their Church, towards poor, suffering humanity in the Far West, the labors of which Providence has seen fit to frown upon and suffer to be destroyed by the grasshoppers, and now they are left without anything to subsist on.

This, I consider, is a Christian spirit—a spirit of love to God and man ; a spirit we should all try to cultivate in our own hearts. May God help us to manifest a spirit of love towards our fellow man.

In our school district, there are brother and sister W. B. Himes, grand pap and grand mother Himes, Levi Himes and his wife, and a Stowell, who are members of the Brethren Church, notwithstanding we are all ready. I must have help from some source or another, or suffer, both man and beast. I

believe the Lord is at work in the hearts of the people generally, to give to the needy ones.

There has some aid come to our county already, but it has not been distributed, in many respects as it should have been, consequently the poor still suffer and are in need.

I see an article headed, "Thanksgiving,"—December 7th, 1874,—in which it was stated, that at a meeting at the Green Tree Church, a subscription was started, to continue for six months, monthly, for the relief of poor sufferers in the West. It contained an inquiry as to who would be the proper person to send donations to, and how they should be sent? Either way would be safe enough, by check or post-office money order. I would prefer check.

I would here say, if you should want to send any donations in this way, W. B. Himes is a competent man, a brother in the church and a Christian. I feel satisfied he would do justice in case such confidence was reposed in him.

With these few remarks, I will close, wishing you God speed and prosperity in the divine life, and hoping that God will abundantly bless all those who have at heart our welfare through our destitute circumstances.

Respectfully yours,

JOHN HEMMINGER.

Dorrance, Kansas.

From West Virginia.

FEBRUARY 10th, 1875.

Brother Quinter :—

In current volume, No. 5, page 76, I see a request from James L. Switzer, requesting the Brethren not to make acknowledgments through the *Companion and Visitor*, of money and supplies received, as it would make an extra amount of printing and work for brother Quinter.

Now, brother Switzer, that was the programme in the start, that the receipt of all donations from the different arms of the church, should be acknowledged in the Brethren's periodicals, and that is what we still desire to see punctually carried out.

Calls for help are being made all the time from the grasshopper district, through the medium of the Brethren's papers, and I think the brotherhood generally desire to see the acknowledgments of all donations received. It would be great satisfaction to know to what extent the calls are responded to.

As I have great sympathy for the suffering, I also have a desire to know to what extent their wants are supplied, and I think that the public acknowledgments, by the agents or treasurer on receipt of all donations from the Brethren, would be interesting to the numerous readers of this journal, as it would require but a small space in each number.

I was in company of five, and on read-

ing brother Switzer's request, they all with one accord said they wanted to see the acknowledgments of all public donations in the *Companion and Visitor*. One of them, an old brother, strongly urged me to make known their desires by writing to your journal.

Your sister in the Lord,

P. A. CLARK.

Headsville, W. Va.

Notices.

NOVEMBER 11th, 1874.

To whom it may concern :

The Brethren of the Southern District of Iowa propose to send two ministers to preach the gospel, where such preaching may be wanted in localities too remote from organized churches, to be conveniently reached by the local ministry.

Requests for visits and preaching by said ministers, should be addressed to

G. REFLOGLE,
Unionville,
Appanoose Co., Iowa.

THE above notice was overlooked by us or it would have appeared in our paper at the proper time. We are sorry it was overlooked.

EDITOR.

Acknowledgment.

Brother Joseph Garber, of Parsons, Kansas, acknowledges the receipt of \$25.00 from brethren and others, at Lathrop, San Joaquin County, California. He also desires the acknowledgment made through the *Pilgrim*.

MARRIED.

By the undersigned, at the house of Jacob Bowser, in Armstrong county, Penn'a, December 23rd, 1874, JOHN BOWSER to TILLIE BROOCHER.

LEVI WELLS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Osaw congregation, Piatt county, Illinois, on the 7th day of February, brother HENRY STALDER aged 40 years, 2 months and 7 days.

His death resulted of consumption. He leaves a widow and five children to mourn their loss. His funeral services were performed by brother Stauter, from the text : "Blessed are the dead which die in the Lord"—Rev 14:13.

I. P. RAPFLE.

[*Pilgrim* please copy.]

In Champaigne county, Illinois Nov. 10, little LOVINA DOTNET, aged 2 years and 2 months.

Her death resulted of typhoid pneumonia. "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom

of heaven." Funeral services by W. J. Sulder, a minister of the Discipline.

D. McCONAUGHY.

In Uper Salford, Montgomery county, January 19, after a short illness, SUSAN, wife of Manasses Harley, aged 27 years and 27 days.

She leaves a kind husband and two small children to mourn her early departure. Yes, dear Susan has left us. She has gone to that country from whence no traveler has yet returned. She has gone the way of all flesh. She was no member of the church, but a kind, and affectionate, and useful woman, and loved by all who knew her. We might pause, and ask, why has God taken her away when she was so much needed in her family? We doubt not for some wise purpose which we cannot see at present.

SARAH S. HARLEY.

In the Beaver Creek congregation, Rockingham county, Virginia, our aged sister REBECCA CARR, departed this life, January 29. Her exact age is not known; but, as nearly as we can learn, she was born in 1791.

She emigrated from Maryland perhaps sixty years ago, from the vicinity of Sharpsburg, where, no doubt, some of her friends still reside. She never was married; was a worthy sister, and was desirous to be absent from the body and present with the Lord. Her body was followed to its resting place at the Beaver Creek church, where the occasion was improved by brother Martin Miller and the writer, from 1 Cor. v. 1-4.

JACOB THOMAS.

[Pilgrim please copy.]

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

L. Kimmel 16 60; Z. Annon 9 75; N. F. Traynor 3 20; L. Lerew 60; S. Bock 25; I. H. Crist 1 50; N. Kiteley 1 50; Jere Beeghly 10 00; Jno. Goodyear 1 70; A. Neher 1 45; H. Pobst 1 60; J. Harvey 1 60; E. Brallier 1 60; A. Umbel 1 60; J. S. Kulp 3 80; W. R. Deeter 1 60; J. Heltzel 1 60; D. B. Miller 1 60; J. R. Marquis 12 4; S. Beaver 4 80; J. Deardorff 50; L. West 3 20; J. B. Shirk 14 40; A. F. Deeter 2 95; J. Deardorff 1 60; V. R. Richard 19 50; J. Hildebrand 10 00; D. Balliet 2 40; J. R. Rathenberger 12 80; J. Nicholson 5 00; J. S. Good 1 70; Ellen McQuaid 3 10; J. F. Dale 50; S. S. Mohler 3 20; H. A. Mumaw 1 00; B. Eshelman 1 75; E. Graybill 2 85; J. Beeghly 1 45; J. Kessler 2 40; S. Hester 1 60; Sarah Baker 80; W. Roberts 1 60; G. S. Grim 1 60; D. Leedy 1 50; A. E. Metzger 1 60.

Modern Women.

It is a sad commentary upon our boasted civilization that the women of our times have degenerated in health and physique until they are literally a race of invalids—pale, nervous, feeble and back-achy, with only here and there a few noble exceptions in the persons of the robust, buxom ladies characteristic of the sex in days gone by. By a very large experience, covering a period of years, and embracing the treatment of many thousands of cases of those ailments peculiar to Women, Dr. Pierce, of the World's Dispensary, Buffalo, N. Y., has perfected, by the combination of certain vegetable extracts, a natural specific,

which he does not extol as a cure all, but one which admirably fulfills a singleness of purpose, being a most positive and reliable remedy for those weaknesses and complaints that afflict the women of the present day. This natural specific compound is called Dr. Pierce's Favorite Prescription. The following are among those diseases in which this wonderful medicine has worked cures as if by magic and with a certainty never before attained by any medicines: Weak back, nervous and general debility, falling and other displacements of internal organs, resulting from debility, and lack of strength in natural supports, internal fever, congestion, inflammation and ulceration and very many other chronic diseases incident to women, not proper to mention here, in which, as well as in the cases that have been enumerated, the Favorite Prescription effects cures—the marvel of the world. It will not do harm in any state or condition of the system, and by adopting its use the invalid lady may avoid that severest of ordeals—the consulting of a family physician. Favorite Prescription is sold by dealers in medicines generally.

THE SUN.

DAILY AND WEEKLY FOR 1875.

The approach of the Presidential election gives unusual importance to the events and developments of 1875. We shall endeavor to describe them fully, faithfully, and fearlessly.

THE WEEKLY SUN has now attained a circulation of over seventy thousand copies. Its readers are found in every State and Territory, and its quality is well known to the public. We shall not only endeavor to keep it fully up to the old standard, but to improve and add to its variety and power.

THE WEEKLY SUN will continue to be a thorough newspaper. All the news of the day will be found in it, condensed when unimportant, at full length when of moment, and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make THE WEEKLY SUN the best family newspaper in the world. It will be full of entertaining and appropriate reading of every sort, but will print nothing to offend the most scrupulous and delicate taste. It will always contain the most interesting stories and romances of the day, carefully selected and legibly printed.

The Agricultural Department is a prominent feature in the WEEKLY SUN, and its articles will always be found fresh and useful to the farmer.

The number of men independent in politics is increasing, and the WEEKLY SUN is their paper especially. It belongs to no party, and obeys no dictation, contending for principle, and for the election of the best men. It exposes the corruption that disgraces the country and threatens the overthrow of republican institutions. It has no fear of knaves, and seeks no favors from their supporters.

The markets of every kind are regularly reported in its columns.

The price of the WEEKLY SUN is one dollar a year for a sheet of eight pages, and fifty-six columns. As this barely pays the

expenses of paper and printing, we are not able to make any discount or allow any premium to friends who may make special efforts to extend its circulation. Under the new law, which requires payment of postage in advance, one dollar a year, with twenty cents the cost of prepaid postage added, is the rate of subscription. It is not necessary to get up a club in order to have the WEEKLY SUN at this rate. Any one who sends one dollar and twenty cents will get the paper, postpaid, for a year.

We have no traveling agents.

THE WEEKLY SUN—Eight pages, fifty-six columns. Only \$1 20 a year, postage prepaid. No discounts from this rate.

THE DAILY SUN.—A large four-page newspaper of twenty-eight columns. Daily circulation over 120,000. All the news for 2 cents. Subscription, postage prepaid, 55 cents a month, or \$6.50 a year. To clubs of 10 or over, a discount of 20 per cent.

Address,

THE SUN, New York City.

The Catalogues of SEEDS AND PLANTS for 1875, of PETER HENDERSON & Co., 35 CORTLANDT ST., NEW YORK, are just received—they number about 180 pages, are finely illustrated, and in addition contain 5 beautiful colored plates of the following:

A GROUP OF ROSES.

“ “ VERENAS.

“ “ PINKS.

“ “ LOBELIAS.

AND A NEW VEGETABLE.

These Catalogues, with all the plates, are mailed to all applicants by Peter Henderson & Co., on receipt of 50 cents. Also to all purchasers of their books, "Gardening for Profit" and "Practical Floriculture," (the cost of which is \$1 50 each, prepaid by mail,) they will annually send plain copies without charge.

FARM FOR SALE.

Adjoining the town of Bruceton, and only one mile west of the town of Brundenville, Preston, W. Va., containing 300 acres, one half of which is cultivated, with large two-story Brick House, large Bank Barn, Tenant House and other buildings. Also two good orchards. The farm is in one of the best neighborhoods in this county, convenient to Mills, Factories, School, Churches, &c. The "Brethren" have a large and well-organized church within a few miles of this place. The country is healthy, land productive, Lime and Coal in abundance. Will give possession on the first of April next. For further information call upon, or address,

JOHN C. FORMAN,

4ts Bruceton Mills,
Preston Co., W. Va.

Agents Wanted.

To sell Buffalo Robes on commission. For particulars address with stamp,

J. S. FLORY,

49 2m. Buffalo, Weld Co., Colorado.

Pure-Bred Light Brahmas.

Pen comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BRARD.

35. Polo, Ills.

NEWSPAPER COMMENT
UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form. —New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink, ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Meriden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ill., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

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—O:—

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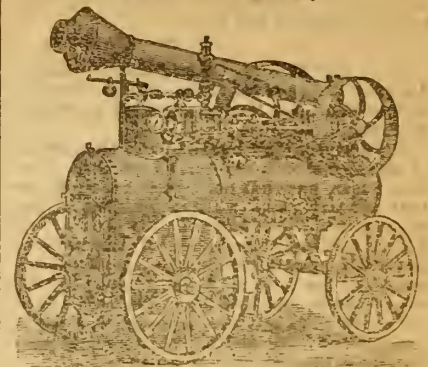
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, MAR. 2, 1875.

Vol. II. No. 9.

To-Morrow.

SELECTED BY GEORGE W. ANNON.

To-morrow, mortal, boast not thou
Of time and tide that are not now ;
But think, in one revolving day,
How earthly things may pass away.

To-day, the blooming spouse may press
Her husband in a fond caress ;
To-morrow, and the hands that pressed
May wildly strike a widowed breast.

To-day, the gentle babe may drain
The milk-stream from its mother's vein ;
To-morrow, like a frozen rill
That bosom's current may be still.

To-day, while hearts with rap ure spring,
The youth to beauty's lip may cling ;
To-morrow, and that lip of bliss
May sleep unconscious of his kiss.

To-day, thy merry heart may feast
On herb and fruit, on bird and beast ;
To-morrow, spite of all thy glee,
The hungry worms may feast on thee.

To-morrow, mortal, boast not thou
Of time and tide that are not now ;
But think, in one revolving day,
That e'en thyself may pass away.

Thornton, W. Va.

For the COMPANION AND VISITOR.

Emigration—Defense of the suffering in the West.

BY ENOCH BEERY.

Reply to brother D. P. Sayler on "Emigration," or the suffering condition of the people of the West, in *Companion* Vol. 2, No. 6, page 88, where he says, "the prevailing disposition of man through the whole world seems to be to emigrate to some other point."

I think there are some exceptions to this general rule. I would except the Africans, Chinese, Japanese, and several other of the old Eastern Nations, and the result in those nations is ignorance and superstition, heathenish darkness and idolatry. It is true, the German, Irish, English and Americans are generally possessed of this spirit of emigration, and the result is a steady and rapid progression, in the arts and sciences, and a general development of useful knowledge, financially, intellectually, and morally. Even in America, I think, the western states are outstripping the eastern states in agriculture and agricultural implements.

But enough of this, I must hasten to review other points in brother Sayler's article. He says: "When people of the European Continent migrate to America he can see some good reason for it." I can see at least one of the same, and perhaps, principal reasons for people emigrating from the eastern to the western states, namely: Density of population, and an insufficiency of agricultural products for them all to subsist on, to say nothing of anything more than a mere subsistence.

For my part I am very glad that a portion of our young and enterprising people are possessed with the spirit of emigration; and also glad that some, like brother Sayler, are contented to remain in the comparatively poor, hilly, eastern states, where there is not corn and wheat enough raised for their local demand; but where their extensive manufacturies give employment to thousands of the working classes, and ship their goods to the western states, and get in return the products of the rich and

fertile prairies of the west, such as corn, wheat, pork and beef, without which the eastern people could not well subsist. I think it would be well for brother Sayler, and other eastern brethren and friends, to remember our dependence upon one another as well as our dependence upon a merciful God, and try and cultivate a willingness to assist one another in cases of particular misfortune like the present misfortune of parts of the West. In regard to brother Sayler making the assertion, that that country is and ever will be subject to the grasshopper plague, is an assertion that I would be slow to make, knowing that God only knows what is in the future. But this we know, that he is able to send the grasshoppers or some other plague, over the Middle or Eastern states, and in that event we would all be glad to have some of the products of the now destitute West.

Brother Sayler seems to ask for "a valid reason" for migration west, or as he calls it, "to a country that is subject to a grasshopper plague." I have already given one very good reason for it, namely, density of eastern population. Another reason is, God has commanded in an early age of the world, to "multiply and replenish the earth." I don't say replenish Europe, Asia, Africa, and a part of America, but the "earth," and I am sure that Missouri, Kansas, and Nebraska, constitute a part of the "earth," and as he did not except the western states of America, I include them in the great work of replenishment. Suppose the people of that western country would all take brother Sayler's advice, and leave that country and go back to the East where they came from, or all try to

crowd into some other locality, and of course if the country is not to be inhabited by other men and women, they could not sell their real estate and public improvements, and would have to leave with what little loose property they could pack with them, which would perhaps on an average, not be enough to pay their way back to where they emigrated from! Just imagine 600,000 or 700,000 people from Kansas, and that number from each of the several other grasshopper states, crowding back to the eastern states, and the most of them without employment or any means of support! The extent of the misery, wretchedness and suffering, I will leave for brother Sayler to decide.

I will give yet another "valid reason" for migration, and that is for the spread of the gospel. Long experience, as well as our general conference, has decided that immigration is the best and almost only permanent way to carry on missionary labor. How many are the calls (in our church papers,) for speakers to move to certain localities in those western states, to preach the gospel to the scattering brethren and friends in that country! And how many are the churches that are being organized and almost daily increasing in numbers! I am inclined to think, that upon second thought, even brother Sayler would not have all those churches to disband and leave there.

I will now examine some of the witnesses of brother Sayler's to prove the exaggeration of the suffering in Kansas and Missouri. The first is a letter from a man in the West who calls him brother, but whom Sayler has no knowledge of, not even to know whether he is a brother or not. This witness says, he owes a payment on his land for which he had pledged his team, and now having lost his corn crop, (of course by the grasshoppers) he must feed his wheat, and to save his team he wants aid to meet his obligation. If there is any weight to this, it certainly counts on the other side of the question. It testifies to the failure of the corn, and the wheat had to be fed to stock. Again, this individual man begging money to pay his *individual old debts*, is not the kind of begging I am trying to defend. I am only defending the begging for *food and raiment*, and if possible to keep their horses

and cows alive so they can raise a crop next summer.

His next witness is a letter from a man of the world, formerly a citizen of Maryland, written the 5th of last December, whose main object in writing seems to have been to inform his friends of his own individual circumstances, and from the number of hogs he was fattening. (42) he is one of the few that have the means to support themselves, and for aught I know, one of that kind that has but little concern for the wants of his fellow men.

Next, brother Sayler brings a witness from away up in Chicago, the editor of "The Tribune." This witness goes on at great length to show the exaggeration of the suffering in Kansas. This witness certainly exaggerates on the other side, when he says, "it is a notorious fact that Kansas is full of cattle, fodder, grain, and fruits of all kind, its farmers were never better off financially than now," and speaks of the state "overflowing with products." I am astonished at brother Sayler for accepting such flimsy exaggerated testimony, and from such sources; and he seems to indorse it, and offers it to the brotherhood at large, notwithstanding the many witnesses of our own brethren who live in the immediate region of destitution, have testified to the actual suffering, and probable starvation if no relief is obtained. This evidence comes from a number of our own brethren, and ministers of our own church with whom we have been acquainted for twenty or thirty years, and who are noted for their truthfulness.

It seems to be one of brother Sayler's peculiarities to take one side or the other in matters of question, and then go to extremes on that side, and make strong efforts to sustain his position.

I have no doubt his article in the *Companion and Visitor* will have the influence to stop hundreds of dollars from being sent to the relief of the poor suffering people of the West. Whether brother Sayler will be held accountable for this influence or not, is more than I am willing to decide. One thing is *certain*, the few dollars that each one of us would give would not be seriously felt; and would, if prompted by proper motives, be a blessing to those who give, and also to those who are the proper receivers of the gift.

For the COMPANION AND VISITOR.

To One who is Seeking "The Fountain of the Water of Life."

BY M. M. ESHELMAN.

Dear Friend George:—

Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath said, "He that cometh to me, shall never hunger; and he that believeth on me shall never thirst." Though the gods of this world may offer food which seems filled with fatness, yet it will vanish as the dew under the silent rays of the sun; yet we have one who loveth to deal out the "bread of life" to those "who by patient continuance in *well-doing*, seek for glory, and honor, and immortality."

Hold fast to that which thou hast gained that thou mayest soon be a ruler in the house of the Lord; "whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

Thou hast mourned Jesus love to know,
Thou hast loved the saints below;
The saints love you, and ready stand,
To welcome you with outstretched hand.

Thou art not forgotten. As the beautiful sun rises in the East, and steadily advances and looks down on the earth, sending his rays into every nook, giving life—and vigor to all creation, so doth the Son of righteousness shine in the hearts of those who "love his appearing." And He stands at thy door knocking, waiting to hear the kind, good words, "Come in, and sup with me, and I with you." His penetrating rays can dispel every cloud. No "blackness of darkness" can remain where the all-powerful rays of the gospel sun penetrates.

God is good. This thou hast long ago learned. His mercy is beyond our comprehension. It is limitless as we look backward. As unfruitful fig-trees we are left to stand. But still he calls us to come unto Him, and become "Trees of righteousness."

Once brought to Him, our work shall be tried of what sort it is. The bitter we must take with the sweet; water from the well of life, and fire from the enemy. Only maintain enough water in thy vessel to be able to put out every fire the enemy kindles. Never retire with empty vessels.

Go down deep into the well of life: the deeper the more powerful. Pass not to and fro upon the earth without God's fire extinguisher—the Word of God.

Has any put filth in thy tracks so that thy way to Zion hath been hindered? Ask God to send the consuming power of his word upon it. "Our God is a consuming fire." Stand any in thy way, touch them with the love of Jesus and they will flee.

"Oh, the depth of the riches of God's goodness! I am persuaded that thou wishest to obey. Then when the good Spirit calls, oh! do not delay. Shake off every fear, move right on to God. Obey every command in his sacred word. Seek the saints, company, and help them to do good. Be kind to all men, and thus feed them with Christ's food.

And thy dear companion, bring her with thee to Jesus' grace. Oh! let your minds be one in serving our heavenly Father. Go hand in hand serving Him who gave his life for you and me. Jesus says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and his angels." Overcome then all the barriers of the enemy, and flee to Jesus. Seek Him in prayer. Lay all your wants before Him. Consider thyself as an unworthy child; and his grace will support thee. The angels in heaven rejoice when the wanderer returns home.

God is love. The blades of grass confess it: the tender leaves deny it not. The rill declares it. The sparrow owns it. The beast of the field hides it not. All these do shew God's love, yet are without *reason*. Should not man, the image and likeness of God, endowed with *reason*, much more declare God's love? If we had ten thousand tongues, could we praise him more than we can with one? Nay, if only *one* tongue would do its duty, then would God be greatly praised.

There are many, many fond hearts waiting to welcome thee and thine to a seat around the Lord's table. Many are longing and praying to see thee practice the good things in the house of the Lord. Make haste then and come, and share with us our joys and sorrows, and when thy pilgrimage on earth shall be completed, oh! may we all unite in the morning of the

resurrection to glorify our Father,—to be led by our Redeemer,—to view the boundless goodness of God surrounded by the holy angels. Oh! we can well afford to be abused in this life. We lose nothing by self-denial; but our gain will be more than we deserve. Come then, oh, come to "the fountain of the water of life and drink freely." Jesus says, Come! Come!

Stray Gatherings.

Reason never shows itself so reasonable as when it ceases to reason about things which are above reason. When Paul was a Pharisee, he thought he was blameless; when he was a Christian, the chief of sinners. Where sin enters, pride will enter too, and supply the place of real honor, and as iniquity aboundeth, pride aboundeth also; else how could sinners boast of dignity, and take up mighty state, on account of verbal titles, or of transient manors, when they themselves must presently be eaten up with worms? Pass by the learned, the mighty, and the wise, for they are dust; but let us reverence the little children; for they are God's messengers to us. Ministers only draw the bow successfully when God's Holy Spirit sharpens the Gospel arrow, and wings it to the hearts of them that hear. It does not require much religion to cry hosannah, hallelujah, or glory to God, or praise the Lord at the top of your voice. Almost any one can do that, and use all the vain repetitions you can, and not have religion. It is the pure in heart who shall see God. A few minutes' devotion at night will not clear the conscience of a foul trick done during the day, nor will going to church on Sunday atone for the wilful sins of a week. Men plant prayers and endeavors, and go next day looking if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening. The only way to find comfort in earthly things is to surrender them, in a faithful carelessness, into the hands of God. He who cares for our eternal salvation, will not forget our temporal wants.—*Christian Cynosure*,

A Word to Mothers.

Each mother is a historian. She writes not the histories of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother will meet again, and read with eternal joy or unutterable woe in the far ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect and prayerful, and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand which lies spread out so clear and beautiful at your feet, according as your fancy may dictate, but the running tide shall, in a few hours, wash out and efface forever all that you have written. Not so the lines and characters of truth or error which your conduct imprints on the mind of your child. There you write impressions for the eternal good or ill of your child, which neither the floods or storms of earth can wash out, nor death's cold finger can erase, nor the slow moving ages of eternity can obliterate. How careful, then, should each mother be of herself in the treatment of her child. How prayerful, how serious, and how earnest to write the truths of God on his mind—these truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his behalf in commending her dear child to her covenant with God.—*Selected*.

WOULDEST thou know the lawfulness of the action which thou desirest to undertake? Let the devotion recommend it to divine blessing: if it be lawful thou shalt perceive thy heart encouraged by thy prayer; if unlawful thou shalt find thy prayers discouraged by thy heart. That action is not warrantable, which either blushes to beg a blessing, or, having succeeded, dares not present thanksgiving.

Joy in Sorrow.

I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow
Of sunshine after rain;
I've found a branch of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string.

I've found a glad hosanna
For every woe and wail,
A handful of sweet manna
When grapes of Eschol fail;
I've found a Rock of Ages
When desert wells were dry;
And, after weary stages,
I've found an Elim-land—

An Elim with its coolness,
Its fountains and its shade;
A blessing in its fulness
When buds of promise fade;
O'er tears of soft contrition
I've seen a rainbow light;
A glory and fruition
So near!—yet out of sight.

My Saviour the possessing,
I have the joy, the balm,
The healing and the blessing,
The sunshine and the psalm;
The promise for the fearful,
The Elim for the faint,
The rainbow for the tearful,
The glory for the saint!

Selected.

For the COMPANION and VISITOR.

Hope as an Anchor to the Soul.

BY NOAH LONGANECKER.

Hope is a desire of some good, with a belief that it is obtainable. In a general sense, an anchor is that on which we place our dependence for safety; in a special sense it is an instrument for holding a ship or vessel of some kind at rest in the water. When the wind is boisterous, the sea is troubled and cannot rest; and for a ship to undertake to cross it without something on which it might depend, to hold it at rest during such boisterous winds, would be folly.

Our own "sweet land of liberty" is separated from foreign countries by the sea; and numbers, who have heard of this happy land, have left their homes and sailed across the briny deep to behold and enjoy its blessings; but all had to enter into a vessel of some kind if they would safely cross the waters. It is a dangerous sea to cross. There are rocks, quicksands, whirlpools, shoals, etc., that are hidden beneath its boisterous waves, that destroy vessels when driven upon them by storms; and if a vessel should even sail within sight of the port or dock,

and be overtaken by a storm, she might fail to enter the harbor, and might be driven upon the rocks of the shore, or be carried far away into the illimitable ocean, and there cast upon some object of destruction. To prevent all this and insure her safety, she is supplied with instruments to hold her at rest on the waters; these are called anchors, because they hold her fast and keep her in safety.

There are different kinds of anchors, or at least of different sizes. "The largest and strongest, and that on which most dependence is placed, is the sheet anchor. Then comes the best bower, the small bower (so called from being carried on the bows,) the spare anchor, the stream anchor, and the hedge anchor, which is the smallest." As the sheet anchor is the main one, and that on which most dependence is placed, it is reasonable that Paul, in Heb. 6:18, 19, should refer to it. As the vessel performs her voyage through the tempestuous and dangerous sea, she may frequently need her anchors, but more especially when she approaches near the port, where the water is shallow, and the tempest high; where the dangers are many and great; all of which prevent her from entering the port, the haven of safety. Although she cannot go in herself, yet by means of her life boat, or some other boat, she sends her sheet anchor within the pier, in order to fasten it at some strong head of the pier; and thus the vessel is fastened by means of her strong cable, which is fastened to the ship on the waters and the strong anchor within the pier,—and is prevented from drifting out on the sea again; thus she is kept at rest and rides out the storm in safety; and when the storm ceases, and the tide flows back, she moves in toward her anchor into the pier.

Now her voyage is completed; her dangers are past; she is within the port, her haven of rest. Oh! who can describe the rejoicing, both on the ship and on the shore. This world is the boisterous sea through which the church of God, the heavenward bound ship is making her voyage to that better land, that happy country, that land of rest, the home of the good, the kingdom prepared for the blessed from the foundation of the world. The Lord God is king of that kingdom. This world has become guilty before God by rebelling against his laws; and thus our iniquities have separated betwixt us and our God. "We went into a far country, away from God our Father, from the Lord our king, from Eden the paradise of God. As our iniquities have separated between us and our God, and as the wages of sin is death, it follows that death separates that land of glory from this; or, rather, this world is the place where the king of darkness reigns, and where all are dead in trespasses and sins. There is confusion, distress, and destruction, from the cradle to the grave,

The storms of life are boisterous. The hope of eternal life, the hope of heaven, is the anchor to all in the church of God, the heavenward bound ship. God is the owner of this ship, and he did not only launch it on the boisterous waters of destruction, but has also supplied it with all things necessary so that it will make a sure voyage from time to eternity, from death to life, from earth to heaven, the port of everlasting felicity.

God gave his promise,—and his word is immutable,—and on it all the faithful have cast their anchor, hope. And not only so, but "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." So then we see that the anchor, hope, is fixed upon that which is sure, steadfast, and eternal. When God gave the promise he confirmed it by an oath. "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." The Lord declared "heaven and earth shall pass away, but my words shall not pass away." Peter declared that "the word of the Lord endureth forever."

When God gave his promise, "he pledged his faithfulness and justice." When he confirmed it by an oath he pledged "all the infinite perfections of His Godhead." God is infinite and can not fail, and as he swore by himself, His oath necessarily must be of eternal obligation. Hence we see that the hope of the faithful is fixed on that which cannot fail. None have ever become ashamed of their hope, if they hoped unto the end of their journey. Although the church of God has been launched out for years, yet we find that even to-day it is receiving those who fell overboard and were lost, and thus "such as should be saved" are taken into the sure anchored ship until the proper time arrives, that God has appointed, when he will come and conduct his people to the shore of immortality, to the haven of rest. Whether in an individual, or in a collective sense, the nearer the approach to the shore the more numerous the boisterous storms of life. We are in the last days, the last time. The ocean of life is perilous, but the time is short. The ship is nearing her port. The danger is great. The individual soul, or the church might be driven far away from God into the boisterous sea of the wicked and deceitful world.

As in the illustration, so here; the tide of time and life is not yet for her to be taken into the haven prepared for, and awaiting the reception of her. Christ, our forerunner, has volunteered to pass through the floods of destruction or

death, and although the storm was high and the billows loud, yet through his resurrection, or the "life boat, which the little sailor said was the best thing that floats, he has gone before us, and as our forerunner, he entered into the holy of holies, within the veil, to God our Father, the king of that heavenly country; and thus has fixed our hope, the anchor of the soul, upon God the Eternal. Faith, like the cable of the ship, is the connecting medium between the soul or church and God.

The storms of this world may continue for a short time yet; the soul or church will be tossed about with various trials or temptations, but can never be driven away from God unless she should make shipwreck of her faith. Paul declares "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Christ, in speaking of the church, says: "The gates of hell shall not prevail against it." And of the members thereof, he says: "They shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."

"Faith, works and hope hold fast." "This is the victory that overcometh the world, even our faith." We know that Christ was in the world, that he died, that he was resurrected, that he ascended to heaven, and that when the storms of life are over our souls will be carried by the tide of God's grace against the anchor of hope, which is still securely fixed in God; and thus it is as it were drawn by its cable of faith until it reaches the port of heaven, where it can rest from all its works of faith and labors of love. There God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," for the former things have all passed away.

The love and goodness of God toward this lost and perishing world, must be beyond comprehension, or, at least, it "passeth knowledge." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He is "not willing that any should perish." Even as the prophet has declared: "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" And not only so; but we find also that as there is a general rejoicing, both in the ship and on the land, when a ship arrives in her port; so there will be a time of great rejoicing when the soul, or the general church will be brought into

its haven of rest. This rejoicing will not be confined to the saints alone, but the angels with all the heavens will participate in it. This rejoicing commences when the sinner is found and is received into the heavenward bound ship, or the church of God. There was gladness, and they praised God when "he added to the church daily such as should be saved."

Christ in the parables of the lost sheep and piece of silver, refers to this rejoicing. I will only refer to the last. Of it, he saith: "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbors together, saying, rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Comments cannot make this plainer or more forcible.

One of the peculiarities of the kingdom of God is, that it is "joy in the Holy Ghost." The soul that will reach that port of glory will be invited in by the Lord as follows: "Enter thou into the joy of thy Lord." "The Lord is that Spirit," and "the fruit of the Spirit is joy." I do not believe that God, nor any holy being, desires, nor delights in the destruction of any one; nor do I believe that the punishment of the wicked, by divine justice, will detract from the saints in heaven any of their happiness. Read Psalm 96:11-13. Then "every creature which is in heaven, and on the earth, and under the earth, such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Of the saved, it will be said, "and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice, ye heavens, and ye that dwell in them." Until then, "we have hope as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Rejoice in the Lord always, and again, I say, rejoice. Rejoice evermore, and pray without ceasing. Finally, brethren, "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

For the COMPANION and VISITOR.

An Essay in Behalf of the Needy.

(Continued from page 104.)

In Proverbs 22: 9, we read "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." In the same book, 19: 17, "He that hath pity on the poor lendeth unto the Lord, and that which he

hath given will he pay him again." Therefore it is said in this connection, "He that giveth to the poor shall have no lack." "He shall not lack from the fact that the Lord will pay him again: that is, He will pay him again provided it be for his general good, or he has need: and if he does not receive compensation in this world: he will in that which is to come." "He shall find it again after many days."

We remember the Saviour said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." He also said, "Make unto yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." And Solomon the wise said, "Cast thy bread upon the waters for thou shalt find it again after many days." "Laying up treasures in heaven—making to ourselves friends of the mammon of unrighteousness, and casting our bread upon the waters are synonymous and imply the same thing; and are accomplished by distributing of our earthly goods to the poor. When the great apostle of the gentiles was sent on his mission to preach the gospel, two special requests were made or enjoined upon him; one was, that he should "Remember the poor;" which says he "I was also forward to do." In his noble address which he delivered before an assembly of elders at Miletus, after he had rehearsed before them the course of his Christian life and practice, he concludes with the following words: "I have coveted no man's silver or gold, or apparel. Yea ye yourselves know, that these hands have ministered unto my necessities and to them that were with me, I have showed you all things, how so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

It is more blessed to give than to receive, (a) from this reason: In giving we may make happy many a home, and at the same time gain the approbation of Jehovah, whereas in receiving, the recipients though blessed, are brought under obligations. (b) By giving we may save, not only the lives of many people, but we may by this means be instrumental in saving many souls, which will be as

shining stars in our "crown of righteousness." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. 12: 3. The promise is also to him who hath dispersed abroad, and given to the poor: "His righteous remaineth forever." 2 Cor. 9: 9. Some persons, in giving, may perhaps have imagined and felt as though that which they donate and send to those distant regions is gone forever, and for this reason have given sparingly, and perhaps grudgingly; but if we have faith in the word of God, such suggestions are easily banished. When we call to mind some of those glowing promises, contained in the sacred Book, they must vanish like mist before the rising sun.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9: 6—8

JACOB BARR.

Moulton, Iowa.

(To be continued.)

For the COMPANION AND VISITOR.

Plain Talk.

BY S. S. MOHLER.

After reading brother D. P. Sayler's article on Emigration in No. 6, current Vol., I could not feel satisfied to let it pass unnoticed. I must confess my inability to discover his reason for publishing the sentiments of said article. His implication that the Brethren in the West are participants in fraudulent representations about the existing destitution, is certainly a bold stroke, and is to be attributed more to the reading of Newspaper literature, than to an examination of the Word of God to learn the rule of Christian fellowship. When considering the source of his information—from which he presumes to tell the truth about the scarcity in the West, we here don't hesitate in saying, brother Sayler knows nothing about it. If his operations at such a distance from where

he lives, are to be estimated by his Emigration article, what a blessing it would be to confine his operations nigher home. The entire article is uncalled for, and is as to the matter of scarcity wide of the truth. Instead of brother Sayler bringing comfort to the suffering brethren and sisters and friends, which many other dear Christian hearts are doing, by substantial tokens of sympathy, he has struck a deep wound, and caused many to shed tears. It is almost incredible to believe, that a brother having his age and experience, can breathe such a spirit of wholesale imputation of dishonesty against such a large body of members, as are living in the destitute districts. The source of his information is first a letter from Kansas by a man *not known to be a brother*, who having failed to make a corn crop, was obliged to feed his wheat to his horses; and therefore could not make payment on his land, and now asks aid. This, brother Sayler, makes a standard case. The second is a letter from a former citizen of Maryland describing the grasshopper ravages, the distance he hauls water, the abundance of prairie chickens, and of fattening forty-two hogs, and yet says nothing of any scarcity. This is made another case, and then quotes a lengthy extract of an article published in the Chicago Tribune against the united testimony of the Kansas and Nebraska brethren. Does brother Sayler know anything of the character of the editor of said paper, for truthfulness? He ought to know before spreading an assumption before the world, based on that editorial that so cruelly impeaches our brethren with foul work. Brother Sayler assumes that the testimony of two unknown men, and an editorial from an unknown editor of an irreligious journal, is sufficient to set aside the testimony of hundreds of western brethren, and affix to them the character of impostors, sending out mendicant pilgrims purposely to filch off of the eastern people. I am certain that nothing short of a retraction of his article will restore to brother Sayler the Christian esteem in which he was held. That Chicago Journal article we know is positively untrue in so far as it bears on the destitution in Kansas; and brother Sayler has, by quoting it, grievously violated Christian courtesy. I have both seen, and conversed with, brethren that

live in Kansas, and seen a number of persons and families, who fled from the devastated districts, and also, that railroads carried free of charge, many who lost all means of sustenance. Strange indeed, that so many persons should flee *bleeding Kansas*; which by the editor of the Chicago Tribune is said to be "*full of cattle, fodder, grain, and fruits of all kind.*" I know something about the western destitution from personal observation. For this destitution extends eastward from Kansas into Missouri, from fifty to eighty miles east of the Kansas line. In this county (Johnson) it was estimated at a meeting held lately in Warrensburg, that 100 head of horses and cattle are dying every day for want of feed. I know families who would have perished before this in the absence of outside help. I know of families of children that have passed so far into the winter bare-footed, and where four persons made meals on one biscuit to the person. I have seen the tear trickling over the face (and our members at that) when informed of the means at hand, sent to us by our noble Christian brethren and friends for their relief. Brethren moved by the divine impulse of their Christian principles opened their hearts, and with liberal hands, are feeding the hungry and clothing the naked. And after all the testimony of families suffering, and stock perishing, brother Sayler says, (to the generous donors who are positively keeping a people from starvation) Brethren *you are imposed upon*, Kansas is *full of grain, fodder, and fruits of all kind*, the western brethren have *exaggerated* the want among them, and are collecting according to the dimensions of their stories. But this matter is too painful to continue the review of brother Sayler's article. Now the destitution in this county is not owing to the newness of the country. This has had settlers upwards of forty years, and ranks the fifth county in wealth in the state, and I have heard men say who lived here forty years, they never saw such a time. I accept brother Sayler's severe remarks as equally to apply to us, as to the Kansas and Nebraska brethren. Now if brother Sayler will confess his error in writing his "emigration article" and thus remove the obstacle he threw in the way of the brethren in the east, who were so nobly respond-

ing to needy sufferers of the West, all will be well. It is with extreme regret that a demand of this kind is necessary to make of brother Saylor. We hope he will admit the propriety of relieving those he offended through the same medium he gave the offence. We want brother Quinter to print this in behalf of the aggrieved.

Warrensburg Mo.

For the COMPANION AND VISITOR.
An Idea on Covetousness.

BY DR. P. FARHNEY.

Ministers seldom dwell on the subject of covetousness. This may be owing to the fact that no one can be "bit" by such a discourse. The rich man will not take it to himself, and the poor, or those in humble circumstances, would not, for a moment, entertain the thought that such a charge could be laid at their door, so common is it to suppose that the rich are only accountable for this vile sin. Let us look into this matter.

What is covetousness? Answer: When a man has an inordinate desire for his neighbor's property, and when he contrives to get it without giving an equivalent for the same. The entertaining of such thoughts might be classed with covetousness. This may not be Webster's definition, but such a greedy-minded person surely is covetous. Besides, men have been known to lend money to persons, and then get them involved, and finally have them sold out by the sheriff, to gratify a desire to become in possession of a farm, or other property, not otherwise obtainable.

This might be regarded as covetousness in its ugliest form. But all rich men are not so minded. Take a man who, by honesty, industry and frugality, in time gained a competence. They are, as a rule, not envious, but are free in giving advice to those who have the same chance. A man who will admonish his hired man to save up his earnings, and give every assistance in the way of good, wholesome council, can not be called a stingy, selfish man; and, therefore, not covetous.

But, on the other hand, we find a great majority of mankind not rich. We do not, of course, refer to those who, by a succession of misfortunes, were dwindled down; for their day will yet come. If not to them, per-

haps to their children. Those in humble circumstances are not always able to trace their condition to anything, but the sin of improvidence. Half conscious of this, they aim to use the cloak of religion as a covering, by quoting from Scripture, that covetousness is "idolatry;" that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven."

Do we not often see men, who never had anything of their own, in the way of real property, (and it is not likely they ever will,) because their parents and grand-parents before them had been, and their children after them will be destitute, all because improvidence, like drunkenness, may be hereditary? But all this is no evidence that they do not crave other people's property. They only despise the method of acquiring the same, by giving value for it. They are the most liberal borrowers, and pay the highest rate of interest. To refuse them, is to meet with a rebuke; to ask for it when due, is an insult; for they had never made any arrangements to refund the same, because they are improvident, and the loudest in talking about "grinding the faces of the poor." Is not this covetousness? If not, then what is it?

The worthy poor in free America, are comparatively few. Those who have no ambition to acquire competence, but, on the other hand, may, and often do, envy those who have, and manifest a disposition to drag down to their own level, are many. "It is no use to depend on rich relations," is to be heard on every hand. Such people are to be suspected of covetous desires, for a true and noble-minded man will not depend on relations, but go to work with the hands and intellect God has given him, and will be too thankful when not obliged, through distress, or misfortune, to fall back upon the liberality of his relations. Such a man is never in want of friends. Let him go where he will it is the covetous, improvident individual who finds little favor in the world.

See the numerous "strikes," right in the midst of hard times, when capital is scarce, and, therefore, labor at a discount. If these men saved the money they pay into the treasury of their oath-bound organization, for the very purpose of distressing themselves, their families and fellow-men,

just to show what they can do in some future contemplated strike. If they, instead of doing this, used frugality in their expenses, then it is safe to say that in about ten years they would have created sufficient capital to run the very business which gives them employment. If they have the elements of organization amongst them, which they seem to have, why do not they organize co-operative companies, and buy out the capitalist who is oppressing them, or start up opposition works with an organized effort of this kind? They could get more than even with their employer. It would be a permanent and very honorable strike—one which would not bring distress, and oftentimes suffering to the very door of their innocent families, but that would not be in keeping with their covetousness. Their purpose is not to get up in the world and live independent of the capitalist, and dispense with him altogether, but ever are they ready to drag him down to their level. It is this principle of improvidence alone, which suffers capital to be either destroyed or monopolized.

Chicago, Ills.

Some Old Dutch Proverbs.

We must row with the oars we have, and as we cannot order the wind, we are obliged to sail with the wind that God gives.

Patience and attention will bring us far. If a cat watches long enough at the mouse's nest, the mouse shall not escape.

Perseverance will obtain good cabbage and lettuce, where otherwise nothing but thistles will grow.

The plowman must go up and down, and whatever else may be done, there is no other but this long way to do the work well.

Learn to sleep with one eye open. As soon as the chicken goes to roost it is a good time for the fox.

Fools always will ask what time it is, but the wise know their time.

Grind while the wind is fair, and if you neglect, do not complain of God's providence.

God gives feed to every bird, but He does not bring it to the nest; in like manner He gives us our daily bread, but by means of our daily work.

The dawn of day has gold in its mouth. He that lags behind in a road where many are driving always will be in a cloud of dust.

Never set your feet in a dirty and crooked path for the love of money. It is a work that will bring bad interest if you wish to suck honey of thistles.

Repose in Christ.

Can earth contain a greater bliss,
A holier, dearer joy than this,
To have in Christ a friend?
To know his care, to see his face,
In each event his love to trace,
As gentle dews of heavenly grace
Upon the soul descend?

They bid life's vexing cares depart,
And peaceful trust pervades the heart
That doth in Christ repose.
Our follies, faults and sins forgiven,
The darkest cloud by light is riven;
We have a foretaste here of heaven;
Its golden gates unclose.

Our rich inheritance seems near;
The stars of faith serenely clear
Upon our being shine.
A rest unknown before we find;
Pure aspirations fill the mind;
We see the uplifted cross entwined
With beams of light divine.

A glorious promise, full and free,
That "where Christ is we too shall be,"
Who have his name confessed,
Points upward to a happier clime,
A life eternal and sublime,
Beyond the changing scenes of time,
Where weary ones find rest.

O hope divine! O life above!
Bought by a Saviour's matchless love;
We bless his grace which flows
In "living waters," fountains free!
Where all who will may ransomed be,
And blest throughout eternity,
In Christ our Lord repose.

—Selected.

For the COMPANION AND VISITOR.

Obedience.

BY C. H. WALKER.

Obedience means a compliance with a command, and is of a two fold nature, viz., voluntary and involuntary. Voluntary obedience alone can be acceptable to God. His laws and commandments are pure, just and true, and cannot be amended or remodeled by fallible man. Man is placed in this world as a free agent, he can voluntarily accept God's law and live forever, or involuntarily reject and be forever banished from the presence of him, who metes out justice to all. Obedience to God's law is a principle we all should possess; a principle, that should rule predominantly in our hearts. An obedient child is a lovely creature indeed, and it will be beloved by all

around it. But how many of us who have come to the years of accountability can say, that we heeded or obeyed the first commandment,— "Children obey your parents,"—"Honor thy father and mother," etc. I don't suppose there is a person living on this mundane sphere of ours, that can say, I have not violated this commandment. Hence it follows, that we are so unhappy and unfortunate in this world: for every transgression shall receive its just recompence of reward. When we seriously meditate upon this commandment, what solemn thoughts are impressed upon our minds! With solemnity, sobriety and sadness we look on our days of foolishness and joyful mirth, too late now to recall those indifferent words and actions. If we look back through the dim vista of the past, and there learn how our frail bark was tossed to and fro, it makes us to exclaim with anxiety, were I to live it over again, I would devote that time to better and more nobler service. Every servant should obey the command of his master or mistress, for so says the Bible, and a violation of the Bible is certainly a gross transgression. We should one and all be subject to our superiors in wisdom and knowledge, and make use of their rich admonitions and instructions; as we might profit by them. It might cause us to pry into hidden matters and into our frail characters and develop such things as might lead us to bury in oblivion some of our habits, formed in youth that are detrimental and are carrying us fast to ruin, which are sorely felt by our pious parents, who have watched over us and fostered us by their gentle arms, from our cradle up to manhood and womanhood. How sad and forlorn parents will feel as they see their offspring roam over this rugged world in their mad career, causing a stigma upon them, which they must or will carry to their graves. Many a tender mother's heart is broken by seeing their sons and daughters disobeying God's law and acting sinful acts, and following the broad and dismal road to perdition, and the displeasure of God resting upon them. I appeal to you, sons and daughters, under whose notice these lines may fall, if you are guilty of these crimes, to turn from the error of your ways, be constrained to throw your lot with those who are sincere, upright, just, prudent

and honest. It is truly worth while for all of us to come to mature deliberation, for the time will come wherein no man can work. Therefore persist not in your own conceited motives, for if you do, the time will come, that you will, with tears in your eyes and with a down cast look, sorely regret it. Be sober minded, vigilant, always abounding in the grace of the Lord.

*Berlin, Pa.***A Cheerful Home.**

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while one smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our path, full of freshness, fragrance and beauty, so do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who came to wear his mantle and to fill his place; while, on the other hand, from an unhappy, mis-governed, and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentious and strifes and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as doves to their windows," while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have sinned wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them—*Selected.*

—If a man lives after the flesh, he lives but as a beast; if he lives after the Spirit, angels are his companions.

—Proud looks lose hearts, but courteous words win them.

FOR THE YOUNG.

A Child's Prayer.

I was very much interested last evening in a story told me by a lady of her little boy, only four years old. She said he had always been timid, and especially afraid in the dark, always requiring a light left in the room upon going to bed. She said to him one night, "Jimmy, you have nothing to fear—God sees and takes care of his little ones in the dark, just the same as in the light." "I know it, mamma, but I can't help feeling afraid." "Do you ask God to keep you from being afraid?" "No." "Then I would."

Not many days after he asked his mother for an apple. She told him he could have it, if he would go himself and get it. A few minutes after, she saw him go into another room, kneel behind the door, and heard him make his little prayer:

"Lord, do you love me? I love you—don't let me be afraid! I want to be good—don't let me be afraid! I have a little brother—will you love him too? Don't let him be afraid either! When I grow up to be a man, don't let me go into wicked places and drink naughty stuff, that makes men bad. Amen."

Then he arose from his knees, went down into the dark cellar, and got an apple from a barrel in the farthest corner. "Did you get one?" asked his mother, upon his return. "Yes; but I didn't hurry. I wasn't afraid."—*Evangelist.*

Love wins Love.

"Mother, the birdies all love father," said a little boy of five summers, as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anything else love father, Charlie?"

"Oh yes! you love him, and I love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear the question. He was absorbed in deep thought. "Mother," at last he said, "all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old

cow follows him all round the meadow, and the other day I saw her licking his hand, just as a dog would. What can be the reason, mother?"

"Think, Charlie; try and find out a reason yourself."

"I think it is because father loves them, mother. You know he will often get up to give pussy something to eat; and pulls carrots for the cow, and pats her, and talks to her; and somehow I think his voice never sounds so sweet as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as they do father."

"Do as father does, Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hen, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everything that knows you will love you too."—*Tract Journal.*

A Boy Habit and What Came of It.

"Lend me a postage stamp, Hal," said Nicholas, as he was folding a letter to send home. "I am out of stamps and change. I will pay you back when my next allowance comes."

Hal handed over the stamp and then went on with his writing. Nicholas mailed his letter and thought no more about the stamp. Hal did not care, so you think there was no harm done. But there is where you make the mistake. He had defrauded his school-mate out of three cents, and had added another link to the chain which was fast binding him. Evil habits are so easy to form, but so hard to break up. The next time he borrowed ten cents, "just till to-morrow, when he would get a bill changed." Then he made himself noted in school for borrowing pencils, pens, knives, and such like schoolboy possessions; and sev-

eral of the obliging boys had lost considerable by him. At last it grew the custom to decline, when he wished to borrow. But there were generally new boys, coming from time to time, who had to find out his propensities for themselves.

If you had called Nicholas a thief, I suppose he would have repelled the idea with scorn. But he was, for all that. The habit was growing upon him daily. He grew very reckless of the rights of others. He was always borrowing as a boy and as a young man. His acquaintances grew shy of him, and crossed over on the other side, rather than run the risk of being importuned for "a short loan." He obtained a situation in a bank, and in an evil hour he was tempted to enter into a speculation, "that would surely make fifty thousand dollars." He "borrowed" twenty thousand from the bank, secretly, intending to return it in the same way, as soon as his fortune was realized. But his scheme failed, and the wretched young man fled to avoid exposure. He was arrested, however, and confined to a felon's cell, leaving a stricken household to the grief and shame with which such an act must overwhelm them. It was the natural end of the habit of borrowing and not returning small sums. Boys, let the strictest honor characterize your dealings, down to the smallest particulars.—*Schoolday Magazine.*

The First Falsehood.

An aged man, who hoped that his sins had been forgiven, said that through his whole life his first falsehood deliberately uttered was present to his remembrance. His mother had forbidden him to go to bathe at a certain place. He had been led to transgress her command by the ridicule of his companions, who taunted him with being afraid of being whipped by a woman. When he came home, he saw from the derangement of his dress what he had been doing. She asked him if he had been bathing, and with a flushed countenance he answered, "No, ma'am." She gave him a look of pain, and retired to her chamber. That first falsehood led to others; yet it was never forgotten by him, and never remembered by him without pain.

There should be no first falsehood, and then there will be no succeeding ones.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., March 2, 1875.

The Famine in the West.

By a peculiar dispensation of Providence, a scarcity of provision for both man and beast prevails over a considerable portion of our country. But as extensive as the territory is over which the famine prevails, and as numerous as the population is that is needing help, that territory is small in proportion to the part of our country that is blessed with abundance, and the population that is now requiring and calling for help, is small in proportion to the number of the wealthy and those in moderate circumstances who have enough and to spare. Consequently, none should be left to perish with hunger, or even to feel the keen pangs of hunger. The thought of starving, or of being in extreme want, is so terrible, that we all feel, who give the subject some thought and attention, and who are able to render some assistance, that it will not do to let any die from hunger, or even to suffer from it. Such is the feeling, no doubt, of every reflecting person—a feeling prompted often by our humanity, but always by our Christianity, if it is the Christianity of the compassionate, the benevolent, the self-denying and sympathizing Jesus. But though there is such a feeling prevailing among the people of our country generally, and both ability and willingness to render the help needed, still there is danger, and great danger, of many suffering severely, and indeed of dying from want. Though we may have both the ability and will to help, the needy are not immediately under our notice, and hence we may not make the exertion we should to get what is needed to them. Activity, energy and perseverance are necessary to make our means designed to relieve the needy, available.

Dear readers, we would remind you all, and especially you, beloved brethren, that while we are writing and talking about sending relief to the needy, many of them are actually suffering and suffering severely. Therefore, delay not to decide what your duty, under existing circumstances, requires you to give, nor slow in giving what a sense of duty dictates

should be given. Much is required to supply the wants until another harvest relieves us of our duty to give. And for that harvest there must be seed. Then the poor beasts must be provided for. Their services will be needed, for their labor will be required to help to produce the prospective crops, that are looked to and relied on with so much interest.

There is now an excellent opportunity afforded us for doing good. Let us not lose the opportunity. Let there be a united effort in every community. And let there be a united effort in each congregation of the Brotherhood! It seems to us that all that is wanting to get the brethren to act, and to act charitably, is to present the matter in a proper way to them. But somebody must do this. Let some active brethren make the move, and they will hardly fail to have the co-operation of the church in such a good cause, if a judicious course is pursued. We are much in favor of a monthly, or weekly contribution until the demand is superseded by a home supply. Let us not become weary in well doing. As long as we have plenty, and perhaps are increasing our own stock or wealth, why should we complain that we are so frequently asked to give? If we are more able to give to day than we were yesterday, or in other words, if we have more this year than we had last, though we have given much, should we not be more willing and ready to give? It would surely seem so. The duty of giving to the needy and suffering, we have not dwelt upon. It has been well done by others, and this feature of the subject we did not design to notice. *We want action, united action, repeated action, immediate action.* The occasion requires it. Are we ready for it? We hope we are.

We have not reached the point we had in view when we commenced this article. Our thoughts seem to take another course, and we suffered them to have their way. Under another head, we shall present the points we desired to present in this article.

Are the Suffering and Want of the West Exaggerated?

Blessed as our country usually has been with abundance, it seems almost impossible to credit the reports of the extreme want and suffering in several of the Western States. And as such reports are

sometimes exaggerated, and the suffering of the people used by designing men for speculative purposes, it seems that some have thought that the scarcity of provision that has existed for some time in the West has been exaggerated, and that the want is not as general or as great, as has been represented. And it is feared that the spread of this idea may operate to the disadvantage of the suffering by making people indifferent to their wants. Hence the publication of an article from brother D. P. Saylor on "Emigration," has been thought by a good many to be injudicious at this time, thinking it may have a tendency to lessen the amount of contributions made to meet the wants of the destitute. It surely would be an unfortunate circumstance if such an effect should follow its appearance in our papers. If such an effect should follow, we feel sure it would be painful to brother Saylor, as well as to others, since such was by no means his object in giving his article to the public, through our papers. He thought there was danger of bad men taking advantage of the occasion of the suffering of the people in the West to promote their own selfish purposes, and he wrote his article to prevent the charitable from being imposed upon. Perhaps little more reflection on the part of brother Saylor would have impressed his mind with the fact that there is danger of the needy suffering as well as the charitable being imposed upon, and with that impression, he might not have given his article to the public. But brother Saylor's design was good. He is himself a charitable man, and there is none more ready than he to extend a helping hand to the needy. He forwarded \$25 00 to us from the Double Pipe Creek Church, of which he is the elder, to be applied to the destitute in the West.

We have received quite a number of articles in answer to brother Saylor's. Some of these we shall publish, but all of them we cannot. And we hope that those that have written, who may not see their articles in print, will not think hard of us for not publishing them, since we cannot with propriety publish all.

The want and suffering of both man and beast are great. Of this, the testimony is reliable and conclusive. In an article from brother Cain, from Waterloo, Iowa, published in our present number, the statement is made that brother Chris-

tian Long, having visited the scene of suffering, pronounces it inexpressible. Brother Long is well known, and his testimony can be relied on. Brother S. S. Mohler, of Missouri, informs us that at a meeting held in Warrensburg, the county-seat of Johnson County, Missouri, it was estimated that one hundred head of horses and cattle are dying daily for want of feed. What a terrible state of things to exist in a country in which there is plenty! Let the work then of sending supplies be continued with unabated zeal, and increased liberality. Brethren, act with promptness, but with wisdom.

A Word in Regard to the Acknowledging of Contributions Sent West in Our Paper.

It was not because of anything we said that brother Switzer made the suggestion he did in No. 5, of the present volume, in regard to acknowledging the contributions received by the needy in the West. What he stated originated with himself, and not with us. It seems that some want their contributions acknowledged in our paper, and where this is the case, it can be done. We have given considerable space in our paper to articles relating to the suffering in the West. This we have done cheerfully. And we have had no intimation of any dissatisfaction on the part of our subscribers. And we hope there has been no dissatisfaction. The condition of our brethren and friends in the West, we mean such as are in needy circumstances, appeals strongly to our sympathy, and we hope we all feel like doing whatever we can to relieve their wants and alleviate their sufferings. While, however, we shall most cheerfully publish whatever may tend to promote the interests of the needy, we hope that all articles on the subject will be as much condensed as possible.

While on this subject, we would further say, our desire to give the articles written on behalf of the Western sufferers, as early a place as possible in our paper, has caused other correspondence to be delayed. We hope this explanation is satisfactory.

Our Department for the Young.

It will be noticed that we have opened a department in our paper for the young. We have done this in compliance with a request of our patrons, and also from a conviction of our own mind of the propriety of such a department. Our chil-

dren must be cared for, and their proper wants supplied. In thinking of the propriety of such a department, we were led to pen the thoughts under the head of "Our Duty to the Young," which appeared in our paper a week or two ago. Now we shall be pleased to have contributors to remember the young, and to contribute for their department. Let us not forget the young in our praying, preaching, or writing. They should have a share of whatever they can understand and enjoy, of all that is good.

A Serious Loss.

We have learned by a letter from our daughter at Covington, Ohio, that the house of our beloved brother, elder Samuel Mohler, with nearly all its contents, was destroyed by fire, on last Lord's day one week ago, while all the family, but one, was at meeting. Brother Mohler will have the sympathy of many friends and neighbors, as he is always so ready to sympathize with others and help them in their troubles and losses.

Answers to Correspondents.

D. W. SHIVELY:—Correct.

GEO. W. TAYLOR:—Your subscription expires at No. 33.

J. R. ELLENBERGER:—We cannot furnish you with back numbers of '74.

H. S. JACOBS:—The amount you sent squares your account.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

To My Friends.

JANUARY 17, 1875.

Brother James:—

As I am receiving some letters from my friends in the East, as to my circumstances, I take this method of letting them know. You will please excuse my pencilling.

We have had very cold weather for four weeks past. My ink is frozen so hard so that it is of no account, and hence I use a lead pencil in writing this letter. In the first place, I shall give my own circumstances. There are some that have much more, and some that have much less. Our last summer's crop consisted of seventy-five acres of corn, from which we realized about one hundred and fifty bushels, very inferior; twelve acres of oats threshed one hundred bushels. The cause was chintz bugs.

The grasshoppers were very numerous for about ten days. They came too late to injure us much. So you can see our summer's crop was a failure. The result

is, we are living out of pocket, until we can raise another crop. We have a little food and a little raiment, and we try to be content. Brethren and sisters, you that are blest with plenty, when it is well with you, remember us in the distant West.

We will do the best we can. Hope the brethren and sisters will remember us at the throne of grace, as we don't expect to realize any of the donations sent to Kansas, as there are some that need them worse than we do. This cold weather is hard on the needy. We read frequently in our papers of some people and children that were frozen to death. There case is a painful one. We are all well as a family. We have now started on a new year, brethren and sisters, let us all try and make some improvement in our Christian race.

Your unworthy brother,

GEORGE MYERS.

Wades Branch, Kansas.

From Kansas.

FEBRUARY 3rd, 1875.

Brother Quinter:—

Inasmuch as I promised to report through the press the amount donated for our present relief, you will please make the report as soon as convenient and oblige the undersigned.

The following is a list of what we received, with exception of a few that requested a private report. If there has any one remitted that has not heard from me by private acknowledgment, or is not on this list, write me immediately, stating the amount sent, and how sent—whether in money, post-office order or registered letter.

We have had quite a liberal response for immediate relief, but we must have more aid, as misfortune appears to be our lot. I expected to be able to get my family in shape so I could leave home and earn something toward our support, but our eldest son, thirteen years old, slipped and fell on the ice and broke his arm. My wife also is very sick at this time, and I am necessarily compelled to remain at home. We have twin boys about six months old, and they require much care.

Taking all these things into consideration, it is easy to be seen that we require more aid than we would under more favorable circumstances. Accept our heartfelt thanks for what we have received. May a golden harvest be your reward, is our heart's desire.

We herewith acknowledge the receipt of the following donations: A. A. Ownly, \$3.00; A. Hoover, 50 cents; Levi L. Landis, \$2.25; Two Sisters, (in one letter,) \$1.50; J. M. Zuck, \$1.00; Jacob Kintner, Maumee District, \$8.00. Total, \$16.25.

Your brother in Christ,

LEWIS O. HUMMER.

North Topeka, Kansas.

Church News.

FEBRUARY 13, 1875.

Brother Quinter:—

We have been requested by the brethren, to write a brief sketch of our meeting held in the Carslow Valley Church, commencing January 31st and ending February 8th, eleven meetings in all.

We had present with us, Stephen Hilderbrand, of Mineral Point, Penn'a, Samuel Cox, of Sabbath Rest, brother Courad Imler, of Altoona, Graybill Meyers, of Eldorado and brethren James and Brice Sell.

As a congregation, we owe many thanks to brother Hilderbrand for his excellent and well delivered sermons, and we hope that the words spoken by him may take deep root in the hearts of those who are yet out of the fold of Christ, and that they may accept Jesus as their nearest and dearest friend.

Notwithstanding the inclemency of the weather, we had a full house, and we think that all enjoyed the meeting very much. The order, during the prayers of the meeting was good, and we offer many thanks to all who took part in the good work.

Yours in Christian love,

LOUISA A. ENGLE.

Duncansville, Pa.

Letter From Kansas.

FEBRUARY 15th, 1875.

Dear Editor:—

I notice an article in your issue of February 12th, headed, "Emigration, by D. P. Saylor," in which he gives some very extensive ideas as regards the Western settlers and "dug-outs," which I consider, with many others here, to have been a great injustice.

In the article referred to, D. P. Saylor advances the idea that it is good enough for the Western people, who have left their Eastern homes and come West that they should have known better.

Now, I wish to inform the gentleman that nine out of ten did not leave their homes, for they had none to leave; but come to the far west in order to get a home, so that they would not have to work one-third or one-half their time for some one else. They did not have fine parlors and golden slippers to walk on, nor did they expect such here, but hoped to get them a home on which they could make a living for themselves and their families, and not be dragging their families around from one rented farm to another every year.

Now, we have farmers in our county who have stock and money and do not want aid. But the majority of the farmers have sold all their stock in order to get grain and feed for their teams, and have kept just as little as possible, so that they will hardly have teams enough to farm with, the coming season.

Now, we do not ask those who are not willing to give cheerfully. We are willing for them to lay up their treasures as the rich man did—have their promises in the next world; and though we shelter our families under the mother sod, we hope our prayers will go as high as those who live in the Eastern mansions and wear golden slippers.

Yours truly,

P. N. GISH.

Rock Creek, Kansas.

From Ohio.

FEBRUARY 8th, 1875.

Dear Brother Quinter:—

I thought strange of it, when reading No. 5, present volume, page 76, asking the Brethren not to acknowledge the contributions which have been promised us, for upon the promises so made, we have been soliciting donations, telling the people, or some of them, that all donations would be reported through the periodicals. Now we look for it, and I have heard different ones make remarks that it looked as though there might be unfair dealing if not reported. So say I.

Dear brethren, O be careful! and fulfill what ever has been promised, lest you may make darkness out of the intended light. If not reported as promised, I do not feel like asking any more donations from my neighbors, who seem to have confidence in us that we would see that their donations are rightly distributed. And how can we tell unless we see a report? I ask you to seriously consider the matter and print what will be best for all, in our periodicals.

Your brother in Christ,

J. VANIMAN.

Trotwood, Ohio.

A Letter From the Field of Contest—Near North Manchester, Ind.*Brother Quinter:—*

Without consuming time or occupying space in giving a detailed account of my trip to this place, I will merely state that I left home on the morning of Monday, the 15th inst., and arrived at North Manchester on the 16th, about noon. Never having been here before, and there being no brethren at the depot when I stopped, I was at first at a loss to know what to do or where to go. I however soon made up my mind. I knew that there was a fair list of subscribers to the *Companion and Visitor* at this place, and I therefore decided to go to the post-office to obtain the information I needed. I went, and soon found quite a number of brethren, among whom I felt at home. Brother Milton Gill, one of your subscribers, kindly took me on his sled in the direction of the place appointed for the approaching discussion,

between brother R. H. Miller, of Ladoga, Indiana, and friend Wm. S. Manville, of Valparaiso, Indiana, of the Christians, or New Lights. He brought me out about three and one-half miles from the town to the house of brother Joseph Lesh, where I was kindly received, and am receiving the hospitalities of brother Joseph and his family.

When arriving at the brother's house, I learned that the disputants and a number of brethren and friends had gone to the meeting-house, (New Light house,) to arrange the propositions and preliminaries for the discussion. After their work was done, brother Miller and several other brethren came to the house of brother Lesh. From them I learned that they formed quite a favorable opinion of friend Manville; and also that the preliminaries were arranged pleasantly.

They have arranged ten propositions, as follows:

1. Do the Scriptures teach the doctrine of the trinity—three persons, or divine powers, in one God?—Miller affirms, Manville denies.

2. Do the Scriptures teach that dipping a proper subject backward into the water once is Christian baptism?—Manville affirms, Miller denies.

3. Do the Scriptures teach that persons must believe, repent, and have the pardon of their sins, to make them fit subjects for baptism?—Manville affirms, Miller denies.

4. Do the Scriptures teach that feet-washing is an ordinance of the church, to be observed as it is done by the German Baptists?—Miller affirms, Manville denies.

5. Do the Scriptures teach that the bread and cup of communion is to be taken as it is done in the New Light, or Christian Church, and called the Lord's Supper?—Manville affirms, Miller denies.

6. Do the Scriptures teach the holy kiss to be observed by the church, as it is done among the German Baptists?—Miller affirms, Manville denies.

7. Do the Scriptures teach that the church set up by Christ and his apostles shall only be called, or named, the Christian church, as it is done by the people commonly called the New Lights.—Manville affirms, Miller denies.

8. Do the Scriptures teach that the church has the right and power to choose its ministers, as it is done by the German Baptist Church?—Miller affirms, Manville denies.

9. Do the Scriptures teach that the members of the body of Christ may join the secret societies of our day, as is done by members of the Christian, or New Light Church?—Manville affirms, Miller denies.

10. Do the Scriptures teach that the church shall enforce plainness of dress, and non conformity to the world, as is done by the German Baptists?—Miller affirms, Manville denies.

I have not learned particularly how this discussion originated, but learn that the Brethren are in the defensive.

To-morrow, 17th inst., 10 o'clock a. m. is appointed to begin. There are to be two sessions each day; and in each session there are to be four half hour speeches. It is probable that the discussion will continue about ten days. As the work progresses, I will try to let the readers of the *Companion and Visitor* know more about it.

J. W. BEER.

Letter From J. L. Switzer.

FEBRUARY 5, 1875.

Dear Brother Quinter :

Please send me your treatise on trine immersion in reply to elder Adamson. Will pay you by and by.

About the circulars, I came to the conclusion from hearing unfavorable word from brother Ives to come home and defer having them printed till I ascertained something about how the business was going on. It is lucky I did so. Much that has been sent as freight to us has to all appearance gone beyond our reach. Brother Ives is now trying to trace up some of the goods. What success he will have, remains to be seen.

The goods missed the consignee and passed rapidly on to the "In care of," and from there, who knows? If the business was to do over, I would take a different course in sending; but what has been done it is perhaps too late to remedy now. I sent you an article for publication to-day. I sent it because much help is still needed, and suffering must ensue unless help, and more of it, is received. We feel grateful to you for the assistance that you have so kindly given through your columns, and we will try to show you some substantial evidence of the same by and by.

Yours fraternally,

JAMES L. SWITZER.

White Rock, Kansas.

Church News.

FEBRUARY 17, 1875.

Brother Quinter :—

The Brethren of the Black River congregation held a series of meetings, commencing on the evening of the 24th of December, at our meeting-house in Chatham, and continued until the evening of the 3rd of January at this place, then it was removed to our meeting-house in Homer, and continued until the evening of the 8th.

Brother Joseph Kauffman, of DeGraff, Ohio, was with us and labored in the ministry during the entire meeting. We had good attendance, and interesting and instructive preaching. Brother Kauffman was assisted by brethren G. Irwin, P. J. Brown, G. Worst, A. Dickey and others.

There was one added to the church by baptism, and many more made to see their dangerous condition, while living in sin. We pray that they may not indulge in procastination,

"Until the Lord in vengeance drest,
Will lift his hand and swear :
You that despised my promised rest,
Shall have no portion there!"

Your sister in the Lord,
MARY HOOVER.

Chatham, Ohio.

The Sufferings in the West a Terrible Reality.

FEBRUARY 16, 1875.

Brother Quinter :—

The undersigned, with brother S. H. Miller, are appointed a shipping committee. We are shipping ear load after ear load of supplies,—grain, flour, meal and clothing from this point. (Waterloo, Iowa.) to the suffering in Kansas and Nebraska. We are in almost daily receipt of letters from there. The brethren here and in Illinois, are doing nobly. We have quite an amount of grain on hand yet, ready for shipment. We are shipping it off as fast as we can. All these supplies have been donated, and chiefly by Brethren. The railroad companies carry it free over their roads.

I have heard a letter read, lately written by elder Christian Long, of Adell, Iowa, who has recently returned from Kansas and Nebraska. He says the sufferings there are inexpressibly great. Other letters, from other brethren, of a similar character, are almost daily received by our brethren here. We are doing the best we can to relieve the sufferers in the West. We do it willingly and cheerfully, in order to relieve their wants and sufferings of our brethren, their neighbors, their little ones, their beasts, etc. But really we must say, that we feel grieved, almost above measure, to see an article published in the *Companion and Visitor*, current volume, page 88, also in the *Pilgrim*, by a brother, headed, "Emigration." We deem it very unwise, and unbecoming a brother, to publish such an article, and especially at the present emergency, when so many thousands are suffering for the want of bread, clothing, etc.

We do not think this a proper time for censuring people for emigrating, etc. This is the time to feed the hungry, clothe the naked, to do good unto suffering humanity. Our faith and prayers alone, will not avail them anything; we must show our faith by our works. (See James 2:15, 16.)

Our worthy brother refers us to one, *General Hagan*, and also to some one else, *once a citizen of Frederick County, Maryland*; also to what the *Chicago Tribune* has to say *from hearsay*, etc. If all this that the brother here referred to,

will feed the hungry, clothe the naked, supply the wants of the destitute, then most certainly he has done a noble deed; but if to the contrary, he will have to bear the censuring of those who feel themselves aggrieved.

We will here cite the reader to a quotation of the brother: "In addition to this, it is a notorious fact that Kansas is full of cattle, fodder, grain and fruit of all kinds. Its farmers were never better off financially than now." We will right here ask the reader whether this will agree with what the brother saith, in first column, second paragraph of his article. "The grasshopper plague in Kansas and Nebraska is no new thing, all reading and migrating persons ought to know that the same thing has and will continue to occur every year."

If this is as the brother saith, an annual occurrence, from whence then, we would ask, comes the great abundance referred to by the brother. In short, we think the brother's article is an episode uncalled for. It cannot possibly accomplish any good whatever; but on the other hand, it may be an injury to the good and noble cause. Starvation may result from it. We hope the brother will see his error and retract from what he hath said. For if we were not better informed, we should not ship another bushel of grain, or particle of clothing. We know it to be a sad truth, that there is great suffering and destitution in those places referred to, the worst has not yet been told in our periodicals. If the Lord grants us grace we will still try to render aid to the needy in Kansas and Nebraska, and will try to exhort our brethren elsewhere to do the same.

Yours in brotherly love,

SAMUEL CAIN.

Waterloo, Iowa.

Cedar Creek Church.

FEBRUARY 15, 1875.

Brother James Quinter :—

To our dear brethren and sisters I send greeting :—

By request of some of my dear brethren, I will try to give a short history of our church, called the Cedar Creek Church, Anderson County, Kansas.

The Brethren here organized two years ago with nine members, two of that number being ministers. These were brethren Jesse Studebaker and Peter Struble. Since that time the church has been increasing, until at this time we have a membership of about forty, (eight having removed,) with three ministers, and three deacons, under the care of elder Jesse Studebaker, who has labored hard to build up the church of Christ in this place, preaching every Sunday, and admonishing his neighbors during the week to seek the Lord, while it is called to-day.

Brother Studebaker has had a great deal on his hands since he came here,

having the oversight of the Bourbon County Church, of which he is now relieved by the promotion of brother John Hoover to the eldership. He also has the care of the Woodson County Church.

The Brethren living here came to this county with but little means, which was expended in improvements, and the failure of crops the last year, has left us all in very poor circumstances, although our Eastern brethren have been very liberal in sending aid, for which we have great reason to be thankful. And we hope they will still remember us by sending a little, as there are many needy. Many of the hogs and chickens, and even horses, are dying for want of food.

Brother Studebaker has made arrangements with the Railroad Company to ship three ear loads of corn from Kansas City to Garnett, free. Now if our brethren in Iowa, Illinois and Indiana can make arrangements with the Eastern roads to send us that amount of corn, it will help us to put in a crop this spring without which we shall not be able to do so. Do not think we want too much, for there is no feed here. Send to Jesse Studebaker, Garnett, Kansas.

Now, dear brethren, knowing and believing that the good Lord will remember his people, I submit the above to your sympathetic consideration.

Yours in brotherly love,
LEVI P. LILLY.

Garnett, Anderson Co., Kan.

Where From?

FEBRUARY 19th, 1875.

Brother James:—

How is it that you are sending us two *Companion and Visitors*? I sent you two dollars and told you to send me the *Companion and Visitor*, and what was over you should keep. I said you should direct as before, to Michael Long. Michael Long is my husband's name. I think one paper will do us both, so you need not be at the trouble of sending more than one.

MRS. CATHARINE LONG.

[The above is another one of those pleasant letters, which we so frequently receive. If sister Long will send us her address, we will stop one of the papers, but not before. A little more care will save a great deal of trouble.]

Announcements.

DISTRICT MEETINGS.

Brother James:—

Please notice, through the *Companion and Visitor*, that the Southern Missouri District Meeting will be held April 30th and May 1st, at the house of brother John Wampler, two miles north of Carthage, Jasper County, Missouri,

and that all the churches of this District be represented at said meeting, and provide means to have a delegate sent to our Annual Meeting.

SAMUEL S. MOHLER.

To the Churches composing the First District of Virginia:

We wish to call your attention to the fact, that, according to the decision of our last meeting, the meeting of the present year will take place on Friday before the third Sunday in April, in the Roanoke congregation, at the Peter's Creek meeting house, if there is no preventing Providence. We also wish to inform the brethren that our district is deficient in paying its quota for the California mission. A number of the churches have not paid anything. Perhaps by laying the matter before your churches, you could bring your contributions to the District Meeting.

B. F. MOONAW.

(Pilgrim and Vindicator copy.)

The Brethren comprising the Western District of Pennsylvania, will, God willing, meet in District Council with the Brethren in the Montgomery Branch, Indiana County, on Wednesday, the 28th day of April, at 9 o'clock a. m.

It is presumed that some one of the brethren in said branch, will give proper directions for delegates and members to get to place of meeting; and I would suggest that this be done in good time, so that those that are going will have sufficient time to determine what route they had best take.

C. G. LINT,
Cor. Sec'y.

The District Meeting for the Middle District of Indiana, will be held with the Wabash congregation, on the 7th day of April next, in the Brethren's meeting-house, seven miles south of Wabash town. Those coming by railroad will stop off at Wabash, where they will meet conveyances on the 6th to the place of meeting; but there will be no conveyances on the day of meeting.

JOHN P. WOLF.

(Pilgrim please copy.)

Acknowledgment.

Donated by the people of Campbell and Carleton, Michigan, twenty dollars, for the destitute people of this section.

J. G. WINEY.

SOLOMON STUMP.

Rolla, Phelps Co., Mo.

MARRIED.

At the residence of the bride's parents, February 11th, Mr. SIMON Z. GREEN and Miss SARAH A. LICHTENWALTER, both of Wayne County, Ohio.

Also, at the residence of the bride's par-

ents, February 11th, Mr. ABRAHAM HOOVER, of Blackhawk County, Iowa, and sister REBECCA E. ST-EL, of Wayne County, Ohio.

E. L. YODER.

DEED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses without.

On February 4th, PERRY E., son of brother Samuel and sister — Hoff, aged 5 years, 5 months and 25 days.

E. L. YODER.

In the Naperville district, DuPage county, Illinois, February 10th, infant son of friend Daniel and sister Mary Royer, aged 8 months and 1 day. Funeral by brother Jacob Cromer, from Rev. 14:13

JOHN HOLLINGER.

In the Mahoning church, Columbiana county, Ohio, February 1, brother JACOB LONGENECKER, aged 65 years and 1 month. Funeral services by brother C. Kahler and the writer, from Isaiah 3:10-11.

JACOB H. KURTZ.

In the Hamilton congregation, Caldwell county, Missouri, brother PAUL SULL, in the 48th year of his age. Disease, lung fever.

He was resigned to the will of the Lord, and expressed the hope of happiness and glory. He was beloved and respected as a neighbor and citizen, and, especially, as a member of the church. The last two communion meetings held in this congregation, were held at his residence. He leaves a dear companion (a sister) and four children to mourn, yet not as those who have no hope. Funeral services by the undersigned, from 2 Tim. 4:6-8.

GEORGE WITWER.

Near Middleburg, Clay county, Indiana, January 26th, JACOB WILKINS son of friend Abraham B. and Susanna Burk, (of lung fever,) aged 2 years, 11 months and 16 days. Funeral occasion improved by the writer, to an attentive audience, from 1 Peter 24:25.

Also, in the Lick Creek church, Owens county, Indiana, January 27th, sister MARTHA, consort of elder Jacob Summers, d. c'd, [see *Gospel Visitor*, Vol. 21, page 332, Nov. 1871.] aged 77 years, 9 months and 35 days. Funeral services by the writer, assisted by brother Henry Shidler, from Rev. 14:12, 13, to a large and sympathizing congregation of friends.

She was the mother of many children and grand-children, who now mourn the loss of a kind mother, which we believe to be her eternal gain; for she has lived a faithful member in the church for many years. She was kind to all; and all who knew her spoke well of her. She was at peace with all, as far as we could learn. She was a mother indeed. Nearly five years ago, she was struck by palsy, but was still able to be about, until she was struck the second time. For the last few years, she was not able to help herself. Her children and friends had to help her both into and out of her bed. But she bore her troubles patiently until the end. Now our consolation is, that it we prove faithful to the end of our journey, we can again unite in that happy clime where parting is not known.

ANASIAS HENSEL.

[Pilgrim please copy.]

In the Santa Fe congregation, Indiana, January 20, brother JOHN BOND, aged 58 years, 10 months and 5 days.

The brother's death was caused by wounds

NEWSPAPER COMMENT
UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
No. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Maiden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is so uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ill., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send **25 cts.** to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of **3000** newspapers and estimates, showing the cost of advertising.
49-11.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp,

J. S. FLORY,

49 2m. Buffalo, Weld Co., Colorado.

WATER WHEEL!

—:O:—

THE "BEERS" WHEEL

is grinding with less water than the over-shot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.

Cocolumas, Juniata, Co., Pa.

BEERS, GANGLER & COOKE.

Selens Grove, Snyder Co., Pa.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.

Donegal, Pa.

21-11.

FARM FOR SALE.

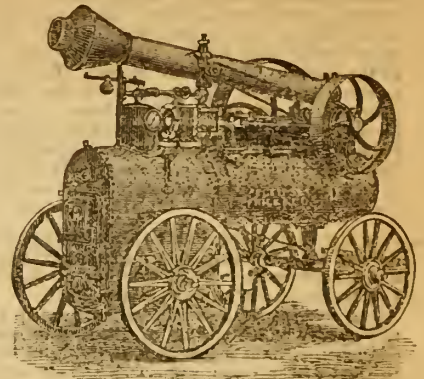
Adjoining the town of Bruceton, and only one mile west of the town of Brandouville, Preston, W. Va., containing 300 acres, one half of which is cultivated, with large two-story Brick House, large Bank Barn, Tenant House and other buildings. Also two good orchards. The farm is in one of the best neighborhoods in this county, convenient to Mills, Factories, Schools, Churches, &c. The "Brethren" have a large and well-organized church within a few miles of this place. The country is healthy, land productive. Lime and Coal in abundance. Will give, on session on the first of April next. For further information call upon, or address,

JOHN C. FORMAN,

Bruceton Mills,
Preston Co., W. Va.

7-41a

THE ECLIPSE.



NEW AND LATEST IMPROVED

PORTABLE FARM ENGINE.

Also, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

11. Waynesboro', Franklin Co., Pa.

Live Agents Wanted.

To sell DR. CHASE'S RECIPES; OR, INFORMATION FOR EVERYBODY, in every County in the United States and Canada. Enlarged by the Publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Sample copies sent by mail post-paid, for \$2. Exclusive territory given. Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE ANN ARBOR, MICH.
49-3m.

Non-Conformity to the World — 215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents; per dozen, \$8. Address,

M. M. ESHELMAN,

Ladark, Carroll Co., Ills.

6-11.

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,

Poland, Mahoning Co., O.

2 11.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

Address: **J. W. BEER,**

Myersdale,
Somerset Co., Pa.

35.

Christian Family Companion

GOSPEL VISITOR.

—AND—

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1 60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, MAR. 9, 1875.

Vol. II. No. 10.

Do Not Get The Blues.

Trip lightly over trouble;
 Trip lightly over wrong;
 We only make grief double
 By dwelling on it long.
 Why clasp woe's hand so tightly?
 Why sigh o'er blossoms dead?
 Why cling to forms unsightly?
 Why not seek joy instead?

Trip lightly over sorrow;
 Though all the day be dark,
 The sun may shine to-morrow,
 And gaily sing the lark;
 Fair hopes have not departed,
 Though roses may have fled;
 Then never be down-hearted,
 But look for joy instead.

Trip lightly over sadness;
 Stand not to rail at doom;
 We've pearls to string of gladness,
 On this side of the tomb:
 While stars are nightly shining,
 And the heaven is overhead,
 Encourage not repining,
 But look for joy instead.

Selected.

For the COMPANION AND VISITOR.

Repentance.

BY NOAH LONGANECKER.

"He found no place of repentance, though he sought it carefully with tears."

Repentance implies, in a theological sense, a change of thought, mind, purposes, opinions and inclinations; and where this takes place, there is a complete change in the conduct; for thought moves the mind, and mind moves the body.

Prior to, and in connection with, this change, there is a reception of divine knowledge and wisdom, as well as a thorough contrition for sin. The term, *repentance*, as found in the sentence that heads this article, implies no more than a

change of mind or purpose. Reference is here made to Esau seeking a change of mind or purpose in his father Isaac, so as to revoke the blessing which he conferred on Jacob; but Isaac answered him: "I have blessed him; yea, and he shall be blessed." He would, no doubt, have reversed the blessing, if truth and justice would have permitted. There was a proper and legal way, so to speak, in which to convey the blessing referred to, from father to son; and as Isaac had observed this, it was impossible to reverse it.

When Esau learned that his father could not reverse the blessing, "he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!" But "he found no place of repentance, though he sought it carefully with tears."

In order to get a proper import of the text, it may be necessary to notice the blessing referred to in the text more fully. The blessing that Esau sought with tears was that of the birth-right. "The first-born, in patriarchal times, 1st, Had a right to the priesthood, Exod. 19:22; 2nd, And a double portion of all the father's possessions, Deut. 21:17; 3rd, And was lord over his brethren, Gen. 26:29,37; 49:3; 4th, And in the family of Abraham, the first-born was the very source whence the "Messiah, as the Redeemer of the world, and the church of God, was to spring. Farther, 5th, The first-born had the right of conveying special blessings and privileges when he came to die. See the case of Isaac and his two sons, Jacob and Esau, in the history to which the apostle alludes, Gen. 27, and that of Jacob and his twelve sons, Gen. 49. In short, "the rights of primogeniture were among the most noble, honorable, and spiritual, in the ancient world."—*Clarke*.

It is plain from Gen. 27, that more than temporal blessings were included in the birth right of Esau; for according to Gen. 27:28,39, Esau received the blessing of "the fatness of the earth, and of the dew of heaven from above," as well

as Jacob; and more than this, according to verse 40th, there would be a time when the elder should have dominion, and break off the yoke from his neck. Read also 2nd Chron. 21:8,10.

But the promise that was given to Abraham was of a higher nature, and embraced great spiritual blessings. And that promise could only be given to one. It was the promise of the blessed seed, in whom all the nations of the earth should be blessed; namely, Christ, which is the substance of the law and prophets. This was the blessing that Esau, the elder, or first-born of Isaac, would have been entitled to, had it not been that he sold the right of his birth-right to Jacob, "for one morsel of meat." Is it any wonder that Paul calls him a "profane person," when for one mess of pottage, he sold the right of primogeniture, and thus alienated from himself and family, those great spiritual blessings? It is true that Esau was very sorry for it afterward, and would have Isaac to change his purpose and reverse the blessing, but it was too late.

"When he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." The opportunity of obtaining the blessing was offered to him, but he "despised" it. Now, he might repent of his profanity, and obtain forgiveness from God, but all this could not restore the blessing to him. It was one of those lost opportunities, that could never more be restored. Although Isaac desired very much that Esau should have the blessing, yet Esau found no repentance in his father to change. And although "Isaac trembled very exceedingly," yet he had to say: "I have blessed him; yea, and he shall be blessed."

I do not believe that this one act of Esau fixed his eternal destiny, but he certainly came short of a great blessing in this life. But let us remember while we condemn Esau for his profane conduct, that his was one of those many cases that received their just recompense

of reward, which "things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Paul refers to the circumstance of Esau as an example of warning to us to be "looking diligently, lest any man fail of the grace of God." Esau's, was one of those many sins, which, although God may pardon them, we can never revoke, or call back. God has in reservation for us all, great blessings; and he gives us time and opportunity to secure them, but time and opportunity wait for no man; and the wise man has truly said, that "to every thing there is a season, and a time to every purpose under the heaven." "But know thou, that for all these things God will bring thee into judgment."

It was my object when I took up the subject, at the head of this article, to notice some of those crimes, which, although God may pardon them, yet he will never revoke his word, for "God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" I know that Moses declared that "it repented the Lord that he had made man on the earth;" and that the Lord declared unto Samuel, "it repented me that I have set up Saul to be king." But while with man, repentance is the changing of the will, with God it is the willing to change. And this willingness to change, is only to "change a purpose according to conditions already laid down, or mentally purposed."

When God set up Saul as king, he intended to establish his kingdom, if he were obedient; but he was disobedient, and therefore God changed his purpose, and the kingdom was not established in his family. When God created man, he intended that he should live forever, if he were obedient; man was disobedient, and God changed his purpose, and man died. Let these remarks suffice, and I will notice some of those irrevocable sins.

The first is parental neglect. "Children are a heritage from the Lord; and the fruit of the womb is his reward." Psalm 127:3. The wise man declared, "train up a child in the way he should go; and when he is old, he will not depart from it." Paul writes: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "It was the sentiment of a great man, that should the worst of times arrive, and magistracy and ministry were both to fail, yet, if parents would but be faithful to their trust, pure religion could not fail to be handed down to posterity, both in its form and in its power." The family is

one of the great institutions of God for the promotion of the Christian religion. Family religion is strongly enforced in the Bible, and if it were properly attended to, we would soon have a better church society, as well as a great reformation in civil society. The family is the nursery of the Church and State. In general, parents begin the education of their children too late. They should know the Holy Scriptures from childhood. The impressions for God, Christ and heaven, should be made on their minds as soon as they are capable of being taught. Parental care must include the body as well as the soul. Neither can be neglected without great sin.

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Parents, there is a great duty resting upon us, and God gives us time and opportunity to perform it. A family altar must be erected. The good old family Bible must be there. God waits, and must be entreated to be there by his Spirit to assist and bless. Begin the work now, the opportunity will soon pass away, and will no more return for ever. You may then cry bitterly, and seek the conversion of your children with tears, but the privilege of leading them to God, that you once possessed, will no more be yours, and tears and prayers of themselves will never save any one, however necessary in their place. When your children are grown up and have left the parental roof, you may wake up and discover your error; and then in the anguish of your soul you may desire your children around you again, so that you might teach them the duties of life, and how to perform them, and thereby secure the blessings of the life that now is, and of that which is to come; that you might show them the dangers of sin, and how to escape them; but oh it will be too late! The work of forming the character for your children is completed; the foundation for time and eternity is laid. It is not enough that I try to save my own soul; God has entrusted my children to my care, and he requires me to labor to bring them all to him. Would to God that he could say of all parents as he said of Abraham; namely, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." May God help us to train up our children in the way that He wants them to go, so that it must not be said in after life, they found no place of repentance, though they sought it carefully with tears.

In close connection with the sin of parents neglecting their children, is the irrevocable sin of children mispending their youth. How many of us have squandered a good portion of our youth away in idleness or sleep. There was a time when we had the opportunity of obtaining a good education, and that freely,

and most of our parents were very anxious that we should receive it. But did we improve our evenings in the improvement of our minds? And when our parents went to a great sacrifice of obtaining us books and sending us to school, being willing to perform the labor at home to give us the greater advantage, and instead of improving all that time to our good and to the joy of our parents, we deceived them; sometimes by sitting idle; then again by talking to our school fellows; now by reading a fictitious story, then again in something else. Now, we feel very sorry for it, and say, "Oh! if I could only get those school days back again; but they are gone and will no more return. We can find no repentance in God to change the course of nature and restore to us our youth and its privileges and advantages. We are created in Christ Jesus unto good works; and there are a great many opportunities presented to us for doing good, both to the bodies and souls of our fellow mortals, and every one that we permit to pass by unimproved, will be lost forever.

These, with a number of other sins that we might notice, may be forgiven unto us if we sincerely repent, but the good and happiness that we might have secured, both for ourselves and our fellow men, is lost, is irredeemable; we can never find room in the mind of God to change and renew those opportunities to us, although we may seek them carefully with tears. But God has made it possible that we might all be born into his family, and thus receive the blessing of the heavenly birth right; to be "made kings and priests" unto God; to receive Christ as our Redeemer and Saviour; to have heaven with all its glory and riches as ours; to receive the full blessing of God our Father. But O, how many fail of all this grace of God by selling their right to it for the pleasures of this life! They have no "respect unto the recompense of the reward;" but Esau like, they seek the gratification of their carnal desires, that they might enjoy the pleasures of sin for a season; but the time will come that they "will seek to enter in, and shall not be able." Then "there shall be weeping," when they will find that they can "find no place of repentance, though they seek it carefully with tears." May we all be found "looking diligently, lest any man fail of the grace of God."

For the COMPANION and VISITOR.

Temperaments.

BY D. D. F.

I have been a reader of the *Visitor*, at times, since 1851; and, also, of the *Companion*, since 1866. I have never seen anything in either, on the above topic.

Since 1862 I have tried to acquaint myself on this subject and have found it very interesting. But, I would rather

hear from friend Sharp, or some other one, through the paper, on this subject. So, I will not explain. This much I do believe, that it has much to do with the success or failure in religious or secular affairs. I believe that many will be led to learn something of great benefit to them if some one of influence will explain.

This is, like Dr. Guard says, an age of mental activities, and you need but touch the electric wires of the mind, and it will produce wonders. My idea is, that if brethren in the church of Christ would understand temperaments, that they, often, would not give offence to "little ones," as they now do; and, in a consistency, they would bear with the infirmities of the weak. "My grace is sufficient for thee," says Christ to many of these weak ones; while ignorant persons say, you must measure up to the standard of brother A., or to sister B., or I cannot "bear" with you.

No doubt often serious results spring from a lack of "knowledge." Many that desire to serve God in this appointed way, err because they don't know better. Ah! many a reader of this will think. O, that I could recall that rash word! that angry, contemptible, look! that hasty stroke of the hand! or that letter, written while the brain was fevered with anger! **THEY CANNOT RECALL IT!** It is common property, and goes from one gossip to the other, until untold mischief is done.

A knowledge of temperaments would often aid people in overlooking and forgetting what has occurred. The hand of brotherly kindness would be stretched forth and "love" would continue "without dissimulation." A man or a woman should know the nature of the thing, or things, with which he has to deal. This holds good with human beings, as well as with matter. The miller knows the nature of wheat, corn, oats, plaster, etc.; the baker, of bread; the sculptor, of marble; the potter, of clay; the smith, of iron; the farmer, of soil; the quaker, of the horse; the doctor, of diseases; and the Great Shepherd, of his sheep. So ought a Christian to understand fallen human nature, so that he can better succeed in his mission and be a brighter light.

For the COMPANION AND VISITOR.

Alas!

BY C. H. BALSBAUGH.

Yes, alas for the being made in the image of God! Multitudes have become so debased by sin as to deny the Divine existence; and other multitudes hotly renounce the very property or faculty of their nature which enables them to conceive of a

Supreme Being, viz., the immortality of moral being.

The mortality of the soul; soul-sleeping in the intermediate state; annihilation of the wicked! Such are the pompous nothings asserted in the tract you sent me for examination, entitled "Can you believe?" It is seldom that I have met with so much nonsense packed within so small a compass. It is a bundle of blind assumptions and glaring inconsistencies, which, but for the awful solemnity of the themes would be simply ridiculous.

Annihilation is their hobby, and they must excogitate some premise that allows such a conclusion. The mortality of the soul is the grand device to meet the extremity. If man has an eternally conscious essence in his moral constitution, annihilation is out of the question. This point must be varnished with the show of reason at all hazards, or the entire superstructure will not even get beyond the sphere of frost-work to the dullest apprehension. To accomplish this, the Word of God must be put to the rack until its tortured proof-texts almost groan audibly; reason and common sense must be put to the blush, sufficiently to suggest the possibility of an origin of the human species no higher than that assigned to it by the quixotic Darwin. But we have no occasion to reason thus, sin has significance enough to account for the debauched mental and moral condition of those who reject an intelligent first cause, and those who deny the immortality of the beings created in the image of the uncreated mind.

There is not the faintest intimation in the oracles of God that the "Man Christ Jesus" derived His immortality from His Divinity. He was "made like unto His brethren." He came to *redeem* immortality, and not to *infuse* eternal existence unto a race who had no higher dignity, as to the *fact* of being, than toads, tadpoles, and oysters! The capitals and italics of the tract are not needed; the meaning is sufficiently horrible without additional emphasis. Let these busy cavilers confine themselves to the task of demonstrating the *possibility* of the Divine approach and in being in a creature devoid of immortality. Balaam's ass was every whit as good a subject of inspiration, *constitutionally*, as Daniel or Isaiah, if man is not essentially immortal. One step

further in the argument against man's eternity of being, and Jehovah himself is reduced to a Mollusc, or something inferior still, thus giving the whole field to the "filthy dreamers" who deny the *fact* of immortality in *any* being.

When an argument or proposition so unmistakably involves its own refutation, it would be supererogation to enter into a critical examination of the various points. To class a being with the brutes who is capable, *as a sinner*, to conceive of God as a Moral Governor, and as immortality absolute, is the consummation of folly. No immortality in man, none in God. Man is the counterpart of the moral nature of God, and this, without immortality, is a myth.

Selected for the COMPANION.

Riches of Jesus.

O my soul! dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned with graces, ranked with angels—love him by whom thou art so much beloved! Be intent on Him who is intent on thee; seek Him who seeketh thee; love Him who loveth thee—whose love anticipates thine, and is its cause! He has all merit, He is thy reward, He is the vision, and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldest appear before God, that should God appear to thee! He who is kind and gentle and of great compassion, requires the meek, the kind, the humble, and compassionate. Love Him who drew thee from the lake of misery and from the miry clay. Choose Him for thy friend above all friends, who, when those art bereft of all things, can alone remain to thee. In the day of thy burial, when every friend is gone, He will not forsake, but will defend thee from drowning foes, lead thee to the streets of the heavenly Zion, and place thee with angels in the presence of His Majesty, where thou shalt hear the angelic melody,—Holy, holy, holy! There is the chant of gladness, there is the voice of exultation and salvation, of thanksgiving and praise, and perpetual hallelujahs! There is bliss and superlative glory!—*Augustine.*

The last words of Horace Mann were,—*"Man, God, Duty."*

Chide Mildly the Erring.

SELECTED BY MARY V. EARLY.

Chide mildly the erring,
Kind language eudears;
Grief follows the sinful,
Add not to their tears.
Avoid with reproaches
Fresh pain to bestow;
The heart which is stricken,
Needs never a blow.

Chide mildly the erring,
Jeer not at their fall;
If strength were but human,
How weakly were all.
What marvel that footsteps
Should wander astray!
What tempests o'er shadow
Life's wearisome way!

Chide mildly the erring,
Entreat them with care;
Their natures are mortal,
They need not despair.
We all have some frailty,
We all are unwise,
And the grace which redeems us
Must come from the skies.

For the COMPANION and VISITOR.

The Jewish Passover and the Lord's Supper.

BY B. F. KOONS.

There is not a subject set forth in the Scriptures of divine truth that is more misrepresented and less understood, than the Lord's Supper.

This subject has been commented upon so often, that it may be getting stale with some; but, dear reader, it is an important matter; it is one of the ordinances instituted by our Lord and Saviour Jesus Christ, to be observed by his children in the church militant, and it is a type of that great supper, which John, the Revelator speaks of, which is to be eaten in the church triumphant, when the Lord of light and glory shall come forth and gird himself, and make his children to sit down to meat, and he will serve them. "Blessed are they, which are called unto the marriage supper of the Lamb."

And when he said to his loving apostles, just before he was delivered into the hands of those wicked Jews, "If ye know these things, happy are ye if ye do them," referring to the things he had just been giving them an example of, he certainly included the Lord's Supper; and why it is, that this holy ordinance is disregarded by so many professing to be God's people, is a mystery we are not able to solve.

It certainly cannot be because it is not plainly taught and commanded in the Holy Scriptures, for there is not a plainer command in all of God's written word,

than the Lord's Supper, and yet there are so few that seem to properly understand it.

It might be asked by some, who are unacquainted with this subject, why it is that there are so many professing to be God's people, and to be governed by his holy law, and yet they disregard this sacred institution. Just ask one of those people their reason for not keeping this ordinance and see how readily they will answer you that this is nothing but the old Jewish Passover, and that they are not living under the Mosaic law.

But, my dear friends, I ask you in the name of the holy child Jesus, to pause and think well upon this matter before passing sentence against one of God's holy ordinances so rashly. Why is it, that you are so ready to conclude that this was the Jewish Passover? Have you arrived at this conclusion from a careful investigation of the subject? or did you hear your preacher, or some one else, say so, and you concluded they ought to know, and hence you took it for granted that it was so? If this be the case with any of you, my dear readers, I entreat you, in the name of the great Head of the church, to go with me into an investigation of this subject, and we will see whether this was the Jewish Passover or not.

The evidences recorded in the Scriptures of divine truth, showing that this was not the Jewish Passover, are so numerous that space will not permit to treat upon them all, but we will notice only a few of the most prominent of these Scriptures, and hope they may prove an incentive to a more thorough investigation of the subject, by the candid and earnest seeker after the truth.

Our first proposition is that this supper Christ kept with his twelve apostles, was not the Jewish Passover, from the fact that he was crucified and buried before the time that the Passover could have been lawfully eaten, and hence to have Christ keeping the Passover before the time set forth in the law that it should be kept, would be in direct opposition to his holy mission, and would make him a transgressor of the law; and he emphatically declares that he did not come to destroy or disannul the law, but to fulfill.

But some may say, if he came to fulfill the law, he must have necessarily kept the Passover, as enjoined by the law. Our answer to this objection is, that he had fulfilled this part of the law previous to this time; the time had arrived for him to cease obedience to the law, and his mission now was the ushering in of a new code of laws and ordinances for the gospel dispensation.

THE TIME THE PASSOVER WAS TO BE KILLED.

The passover, a male lamb, without blemish, of the first year, either from the sheep or the goats, to be taken from the

flock on the tenth day of the first month, Nisan, and to be kept up until the fourteenth day of that month, and it was to be killed on the fourteenth day, (2 Chron. 35:1.) in the evening, at the going down of the sun, (Deut. 16:6.) or according to the Hebrew reading, "between the two evenings."

The Jews reckoned two evenings. The first began at the ninth hour of the natural day, or three o'clock in the afternoon; and the second, at the eleventh hour, or five o'clock, and it was between these two evenings that the passover was to be slain; and according to Josephus, the Jews continued to kill the paschal sacrifice at this time in his day.

With the Jews, the day commenced at sunset, and ended at the next sunset, and consequently there could be but one going down of the sun in each day. The sun had gone down on the thirteenth day before the fourteenth began, and the passover was to be killed on the fourteenth day, in the evening, at the going down of the sun. Hence the killing of the passover could not take place earlier than the closing of the fourteenth day of the month.

We will adduce one more evidence upon this point, and then pass to the time the passover was to be eaten.

The paschal lamb could not be slain earlier than the closing of the fourteenth day of the month, from the fact that the blood of the sacrifice was not to be offered until all leaven was removed, (Ex. 34:25,) and the time they were to have the leaven all put away was in the evening or latter part of the fourteenth day of the first month, (Ex. 12:18.) Having this point established, we will next notice

THE TIME THE PASSOVER WAS TO BE EATEN.

We have clearly shown that the passover was not to be killed before the latter part of the fourteenth day of the first month, and it was to be eaten in the following night, which would be the beginning of the fifteenth day, for as soon as the sun had gone down on the fourteenth day the fifteenth began, and as the sun was going down on the fourteenth day they were to kill the passover, and in the following night, which would be the beginning of the fifteenth day they were to eat it. And we find that the Israelites, when they departed out of Egypt, they took their leave from Rameses, in the first month, on the fifteenth day of the first month, on the morrow after the passover, (Ex. 33:3.) And while eating the passover, they were to have their loins girded, their shoes on their feet, their staff in their hands, and they were to eat it in haste, (Ex. 12:12,) because they were suddenly to take their departure, the destroying angel was at hand, their enemies were coming against them, and they had not a moment's time to lose; the Egyptians were urgent upon the people that they might send them

out of the land in haste, for they said we be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders, (Ex. 12: 33, 34.)

Every circumstance connected with this whole matter goes to show that the Israelites began their march in a very short time after the passover. They were in the very attitude of starting when they ate it. They even had their kneading-troughs bound up in their clothes upon their shoulders, and they started in such haste that they had no time to prepare for themselves any victuals, (Ex. 12:35.) and the time they took their leave from Rameses, the place of their rendezvous, was on the fifteenth day of the first month, on the morrow after the passover (Num. 33:3.) What clearer evidence could be asked for, to show that the time the passover was to be eaten was in the night of the fifteenth day of the first month Nisan?

THE TIME CHRIST INSTITUTED THE LORD'S SUPPER.

When the disciples came to Jesus saying unto him, "Where wilt thou that we prepare for thee to eat the passover," was on the first day of the feast of unleavened bread, (see Matt. 26:17, Mark 14:12, Luke 22:7.)

The first day of the feast of unleavened bread proper, was on the fifteenth day of the first month, Nisan; but the people were to cleanse their houses and remove all leaven on the fourteenth day of that month, and were to begin to eat unleavened bread in the evening, or latter part of the day, (Ex. 12:18,) so that the fourteenth day was called the first day of the feast of unleavened bread also; and it was in the beginning of this day, just after the sun had set on the thirteenth, that "the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

And to those of our beloved brethren who are impressed with the idea that Christ instituted the Lord's Supper on the thirteenth day of the month, we invite their special attention to this fact, that the first day of the feast of unleavened bread commenced with the beginning of the fourteenth day of the month; and Matthew, Mark and Luke each say it was the first day of the feast of unleavened bread when the disciples made the inquiry of Jesus, where they should go to prepare this passover, or supper, so that the institution of the Lord's Supper could not have been earlier than the beginning of the fourteenth day of the month.

The disciples went forth immediately, and came into the city and done as Jesus had appointed them, and when the even was come, he sat down with his loving apostles to this, his last meal that he would ever eat with them while in the flesh.

And it was in this night, after the institution of feet-washing, the Lord's Supper, and the Holy Communion, and the agony of our glorious Redeemer in the garden of Gethsemane, that he was taken by wicked hands and delivered up to the Jewish sanhedrim, where he was subjected to the persecutions and insults of this perverse and God forsaken people.

They first took him before Annas, he being father-in law to Caiaphas, who was high priest that year, and Annas sent him bound to Caiaphas, and after a preliminary hearing before him, it appears that the council adjourned until morning, it being contrary to all forms of their law to proceed against a person's life by night. But the next morning, as soon as it was day, the elders and chief priests and the scribes came together, and led him into their council, and after heaping upon him all the venom and malice their vile and depraved natures could invent, the whole multitude of them arose and led him unto Pilate, the Roman Governor; and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover, (John 18:28.) The night was now passed, and the day had commenced, and the Jews had not yet eaten their passover.

This circumstance alone should settle the fact with all who are willing to receive the truth that Christ instituted the Lord's Supper one whole day before the time the Jews were to eat the passover.

The voices of those wicked Jews finally prevailed on Pilate, and he gave sentence that it should be as they required, and they led him away to a place called Calvary, and there they crucified him, and there was darkness over all the earth from the sixth hour until the ninth hour, and Jesus cried with a loud voice and gave up the ghost.

And the Jews, therefore, because it was the preparation that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day, besought Pilate that their legs might be broken, and that they might be taken away, (John 19:31.) Now, why was this Sabbath day called a high day? The Jews were to eat unleavened bread seven days, (Ex. 12:15,) and in the first day of this feast, there was to be a holy convocation, and in the seventh day, there was to be a holy convocation, (Ex. 12:16); and the first day of this holy convocation, which always fell on the fifteenth day of the month, this year, fell on the weekly Sabbath day, a high day. Hence the institution of the Lord's Supper, feet washing, the holy communion, and the trial and crucifixion, all took place on the fourteenth day of the month; and in the evening of this day, probably about an hour before sun down, Joseph and Nicodemus took the body of Jesus down from the cross, and wound it in clean linen clothes with sweet spices, as

was the manner of the Jews in burying their dead, and they laid it in Joseph's new tomb. "And that day was the preparation and the Sabbath (the fifteenth day) drew on," (Luke 23:54.) "It was the preparation of the passover," (John 19:14,) and the next day, that followed the day of the preparation, (which was the Sabbath, the fifteenth day of the month) was the time the chief priests and pharisees came unto Pilate, requesting him to make the sepulchre secure lest the disciples might come and steal the body of Jesus away. (See Matthew 27:62.)

Having clearly established our position, that the Lord's Supper was instituted one whole day before the Jewish passover could lawfully have been eaten, which will settle the fact with every well informed Bible reader, that this supper Christ kept with the apostles in that large supper room, was not the Jewish passover, but a new institution; and the apostles calling it the passover, when properly considered, is an evidence that it was the Jewish passover.

We have no objection whatever to calling this supper, "a passover," or "the passover," but not "the Jewish passover." The passover instituted in Egypt, and to be kept up by the Israelites throughout their generations, was to draw their minds back to the time when God made known his majestic power in bringing them out from under the tyranny of their Egyptian bondage; while the lamb that was slain was a type of Christ, and the sprinkling of its blood upon the altar, was a type of the sprinkling of the blood of Jesus Christ, and under the gospel dispensation this supper Christ kept with his apostles, is a type of that great supper which is to be eaten in the eve of this world, when the saints are to be "gathered together unto the supper of the great God;" while the bread and wine in the communion, which are the emblems of the broken body and spilt blood of our loving Saviour, are to draw our minds back to that solemn scene when the blessed Lamb of God was offered a sacrifice for the sin of the whole human race; hence, the Lord's Supper may be very properly styled a passover, it being instituted at the time of passing over from the law of the gospel; but after the apostles were endued with power from on high, and had received the comforter, which was to teach them all things, and bring to their remembrance all things whatsoever had been taught them, they never once more call this the passover, but the Lord's Supper.

And the expression of Christ, when he said, "With desire I have desired to eat this passover with you before I suffer," shows very clearly that this was not the ordinary passover they were then eating.

We will next notice the person of Christ as typified by the paschal lamb.

The animal sacrifice at the passover

was to be a lamb without blemish (Ex. 12:5.) Christ is styled the Lamb of God, which taketh away the sin of the world, (John 1:29-36;) a Lamb without blemish and without spot, (1 Pet. 1:19; Isa. 53:7.) The paschal lamb was to be one of the flock. Christ the word who was made flesh, and dwelt among us, (John 1:14) was taken from the midst of the people, being in all things made like unto his brethren, (Heb. 2:17.) The passover was to be slain by the whole assembly of the congregation of Israel, (Ex. 12:6) The chief priests, and the rulers, and the people were consenting to the death of Jesus, (Luke 23:13.) The blood of the passover was, at its first institution, to be sprinkled upon the lintel and the two side posts, (Ex. 12:7,23,) for the protection of the people; and in the subsequent celebration of the paschal sacrifice, the priests sprinkled the blood, which they received of the hand of the Levites, (2 Chron. 30:16, and 35:11,) and it is by the sprinkling of the blood of Jesus Christ, that our consciences are purged, (Heb. 9:14,) and protection and salvation obtained, (Heb. 12:24, and 1 Pet. 1:2) The passover was to be eaten by the Israelites, in the character of travelers, with their loins girded, their shoes upon their feet, and their staff in their hand, (Eze. 12:11.) They, for whom Christ is sacrificed, are compared to strangers and pilgrims, (1 Pet. 2:11,) and are commanded to stand, having on the breast plate of righteousness, and their feet shod with the preparation of the gospel of peace, (Eph. 6:15.) The Israelites were to eat the passover in haste, [Ex. 12:11.] We are to give diligence to make our calling and election sure, [2 Pet. 1:10;] and to flee for refuge, to lay hold upon the hope set before us, [Heb. 6:18.] The passover was to be sacrificed only in the tabernacle, and afterward only in the temple at Jerusalem, [Deut. 16:5,6] Neither could it be that Christ should perish out of Jerusalem, [Luke 13:33.] The month, and the day of the month, and the very hour on which the passover was to be sacrificed by the Israelites, is laid down with accuracy, [Ex. 12:6, Deut. 16:6;] and at the very time appointed for the sacrifice of the paschal lamb, between the two evenings, Christ, our passover, was sacrificed for us. The scene of suffering began at the third hour of the day, [Mark 15:25;] and at the sixth hour there was darkness over all the land until the ninth hour, [Matt. 27:45, Mark 15:33, Luke 23:44;] and about the ninth hour, Jesus cried with a loud voice and gave up the ghost, [Matt. 27:46, 50, Mark 15:34,37.] Not a bone of the paschal victim was to be broken, [Ex. 12:46;] a typical circumstance, which the evangelist specially notices as fulfilled in the person of Jesus Christ, [John 19:32,36.] Immediately upon the Israelites eating the first passover, they were delivered from their Egyptian slavery, and restored to full

liberty, of which they had been deprived for many years; and such is the fruit of the death of Christ, in a spiritual and much nobler sense to all that believe in him; for he hath thereby "obtained eternal redemption for us," and "brought us into the glorious liberty of the children of God." [Heb. 9:12, Rom. 8:21.]

The semblance between the type and the antitype are so minutely set forth in the Holy Scriptures, that it would not be possible that Christ, the great antitype of the paschal lamb, could be crucified at any other time than that upon which the passover was to be slain; the figure would not be complete otherwise.

And in conclusion, dear brethren and sisters, and kind reader, we wish to impress your minds with the fact that the paschal lamb was ordered to be slain, and his blood was directed to be sprinkled upon the lintel and the door-posts of each dwelling occupied by God's chosen people; that, when the angel smote the Egyptians, he might pass over the houses of the Israelites and leave them secure from danger: in a similar manner, by the blood of Christ alone, shed for many for the remission of sins, can the impending wrath of heaven be averted from sinful man. Before the blood of our Lord was sprinkled upon his church, we stood, as it were, without, exposed like the Egyptians, to the vengeance of a justly incensed God; but now his precious blood shedding, like the sprinkled blood of the paschal lamb, is our safety and defence, so that the anger of Jehovah may pass over us. The death of the paschal lamb was for the deliverance of the Levitical church; yet, if any negligent or unbelieving Israelite availed not himself of the proffered refuge, he perished undistinguished with the Egyptians: thus likewise the death of the Lamb of God was for the deliverance of the Christian church; but, if any one claims to be a Christian in name, while yet he renounces the doctrine of pardon and acceptance through the sprinkled blood of the Messiah, he then places himself without the doors of the church, and will be strictly judged according to his works by a law which pronounces that man accursed who observes not with undeviating punctuality all the commandments which it has enjoined, [Gal. 3:10.]

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind. live in peace; and the God of love and peace shall be with you," and may "The grace of the Lord Jesus Christ, and the communion of the Holy Ghost, be with you all." Amen.

The Fierce European Struggle at Hand.

The following passages in some of the speeches at the great meeting against Ultramontaniam in Glasgow show how observant thinkers foresee a great conflict to be impending:—

Colonel Macdonald, the chairman, said, We cannot forget that it was here we heard a few months ago those remarkable utterances, which struck so sharply on the ear of Britain from the present Premier. Speaking in this hall of what he called "the contest commencing in Europe between the spiritual and temporal powers," he said: "I think we ought to prepare. The position of England is one which is indicated, if dangers arise, of holding no middle course upon these matters. It may be open to England again to take her stand for the Reformation, which three hundred years ago was the source of her greatness and her glory; and it may be her proud destiny to guard civilization alike from the withering blast of atheism and the simoon of sacerdotal usurpation. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope is still, a land of liberty, of patriotism, of religion." Another statesman of modern days, as eminent as the present Premier—I mean Lord Palmerston—said, not many years ago, that the day would come when we should again hear of religious wars in Europe. It seems as if they were not far distant. The forces are arrayed on each side, and no quarter will be given or taken. The banners display on our side the principles of order, of justice; on the other of darkness, of error, of anarchy.

Rev. Dr. Begg said: "Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of papal infallibility, arose from a desire to crush Protestantism in its mightiest continental stronghold. The result, however, was in the gracious providence of God the very reverse. France was conquered. Germany was triumphant, and the pope was ousted from his temporal dominion. The object, of the Vatican is now to reverse all this, and as soon as there is a monarchy in France, or perhaps also in Spain, the restoration of the pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted no doubt by Italy and Germany, and will

probably thus end in a European war. The Romauists over Europe have made a league of St. Sebastian, ready to take part in the bloody fray."

Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said, at a meeting held in Willis' Rooms, London, on January 25, 1874: "The excited antagonism of the nations of Europe is founded on a fact (the temporal power of the pope) full of consolations. Instead of being alarmed, or scared, or discouraged, by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign. Now, when nations have revolved, and when they have dethroned, as far as men can dethrone, the vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be averted."

Rev. Dr. Wylie of Edinburgh said: "I have long felt and often said that when there would come the day of the Church of Rome's extremity, would come the day of our peril. It was easy to enforce that, so long as she was permitted to retain her temporal sovereignty, and the pope was able to rank himself among the other crowned heads, that she would study to keep on something like good terms with the nations; but that, she should be stripped of all, and driven forth crownless and kingdomless, then woe to the nations; she would take a signal revenge. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come! For what! For wrapping her mantle gracefully around her and dying? No! She tells us that the hour has come for a stand-up fight, and that she will fight it out to the last. But you say that is madness. With what will she fight? she has neither army nor fleet. But the folly lies with those who believe in nothing that they do not see.

In spite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force, the strong-

est confederacy on the face of the earth. If she can manage to raise Don Carlos* to the throne of Spain, and the Prince Imperial to the throne of France,† she will have the fleets and armies of at least two kingdoms at her service. But even failing in this, has she not the vast majority of the populations of these two kingdoms at her back? Has she not the majority even in Italy? Has she not fourteen millions in Bavaria; five millions in Ireland; millions more in Canada and the United States; millions more scattered up and down in Europe? Has she not, at a moderate calculation, some fifty millions which the doctrine of papal infallibility gives her the means of uniting into one phalanx, of setting in motion by a single hand, and of precipitating, like an avalanche, upon Christianity and liberty? Rome may well say to the Protestant, "Hast thou seen the treasures of the hail which I have reserved against the day of battle and of war?"

"We shall soon see," says the *Voce della Verita*, the organ of the Jesuits, "all Christendom divided into two camps, on the one side the champions of Christ and his church; on the other, the servants of Belial." "We shall pass," continues that paper, "through severe conflicts, but the history of eighteen centuries assures us of final victory." I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, bides her time, and then suddenly leaps out of the darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and nameless peril of that sort that overhangs at this hour all Christendom, and our own country among others. All is now in peril; and though the fight may be a hard one, we cannot decline it save at the cost of accepting something harder still—of accepting revolution and ruin.—*Signs of Our Times.*

*Don Alphonso, a Catholic, and the son of Isabella the former queen of Spain, has since attained to the throne.

†The American Chairman of Foreign Affairs predicts that this will be accomplished in less than three months.

Overcome all things with charity.

See, Friend, and Think.

Think about what? About the questions which I have now to put to you in the name both of Christianity and humility.

1. Is your family the better for you? It must be either the better or the worse for you; which is it?

2. Is your town the better or the worse for you? Are you part of the salt that is keeping it from corruption, or are you part of the corruption?

3. Is your land the better for you, and would you be missed were you taken away? Would it lose a loving, praying, believing man?

4. Is the world the better for you? Are you, however feeble, one of its lights? Would the church miss your help were you away? Would the heathen miss your faith and prayers? Would the world be poorer at your death?

Ancient Devotion.

It was the custom among the young men of Athens, who listened to the teaching of Socrates, to bring some gift in gratitude for his instructions. Gold and silver, and jewels worthy of the rank and wealth of the donor, were common gifts.

One morning, after the gifts had been presented, a youth too poor to bring an offering cast himself at the feet of his teacher, while a blush overspread his manly face as he cried: "O Socrates, I give myself to thee!" There was a murmur of applause, showing that the whole-hearted, whole-souled gift was appreciated.

Shall we not in like manner, give ourselves wholly to Christ—all that we have, and all that we are, to spend in his service—not only the love of our hearts, but the labors of our hands and all we possess?

The apostle Paul says: "And ye are not your own. For ye are bought with a price; therefore glorify God in your spirit, which are God's. If we have not thus fully and freely consecrated ourselves, let us follow the example of the Athenian youth, and, casting ourselves at the feet of the Great Teacher, cry: "O Christ! I give myself to thee."

—When Drexelius was asked by his friend Faustinus, how he could do so much as he had done, he answered: "The year has three hundred and sixty-five days, or eight thousand seven hundred and sixty hours. In so many hours great things may be done. The slow tortoise made a long journey by losing no time."

The Drunkard's Wife, or Real Sorrow.

BY MRS. J. S. THOMAS.

Tick ! tick ! tick ! How loud the sound,
When all else is silent round !
Lonely, too, the moments seem ;
Lonely as a midnight dream.

Early home he said he'd come ;
I wonder what detains my love ?
What detains him, I would know,
Crazed with anguish, I shall go.

Hark ! the clock is striking three !
Yet it brings no hope for me.
Still he lingers, still he stays—
Vice has changed his former ways.

In the golden days of yore,
Pleasure seemed for me in store ;
Happiness, gave grief no room,
Now, sorrow drags me to the tomb.

They tell me, "'tis the social cup ;"
And fashion wills that all should sup.
Ah ! fashion is a dangerous road,
When happiness it doth corrode.

If fashion drags the soul to hell,
And causes misery, none can tell,
Shall I forsake the narrow way,
And in its sins and follies stray ?

No ! at the cross I'll humbly pray :
Lord Jesus, help me from this day.
Let come what will, Thy name I'll love,
And choose the path that leads above.

O Father ! turn my husband dear !
Teach him Thy name to know and fear ;
Help us in life to faithful be,
That death may crown us one in Thee.

Philadelphia, Pa.

For the COMPANION and VISITOR.
Kingdom vs. Kingdom.

BY D. A. LICHTY.

In the examination of the inspired writings of the New Testament, a diversity of ideas and meanings are conveyed by the term, *kingdom*, in its diversified applications. We notice the kingdom of God, kingdom of Heaven, kingdom of Christ; a kingdom to pray for, a kingdom to publish to the world, even that which is said to be nigh or altogether at hand, and, lastly, the kingdom within you.

All these different kingdoms originated in a unit and culminate in a unit. They are but different degrees and stages of the same kingdom. Now, if we are not careful in the in-

vestigation of this subject, (by not properly interpreting the term,) we very frequently confound the one for the other.

Christ says: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This is undoubtedly a very occult rendering. "If by the Spirit of God I cast out the demons, then has suddenly come among you the majesty of God." This rendering interprets itself. It is very evident from the context, that on the occasion of the above dialogue, Christ had reference to the *royal majesty* of the Son of God, who was very unexpectedly ushered into their immediate presence, as there is nothing in the text that warrants any other conclusion.

We will now turn to the third of Matthew, to wit: "Repent ye, for the kingdom of Heaven is at hand." If, as some claim, it was not established till the day of Pentecost, which took place, at least, three or four years later, then it could not have been at hand in the time of John's preaching. The following verse clears this up: "For this is *He* that was spoken of by the Prophet." What is the antecedent of the pronoun *he*? One says, Kingdom of Heaven; another, that it refers to Christ, and to reconcile these different conclusions, I will say it personifies both; and that both signify the same thing, and that thing expressed in language that comes within the scope of our comprehension, at the same time, in harmony with the principal feature in John's commission, refers simply to the *royal majesty* of heaven. John's mission was to "go before the face of the Lord to prepare his way and to point out the Messiah." See John 1:6-8; 29:31-34. Also, Acts 13:24,25.

Christ enjoined the same commission on his disciples, saying, "Reform for the kingdom of Heaven is at hand." It is clear to my mind, that this kingdom is something different from what we usually understand by the term, *kingdom*, and means nothing more than the Anointed, the Messiah, or Christ, the King; for the terms, king and kingdom, are sometimes used interchangeably by the evangelists. Matthew and Luke says: "Blessed be the King that comes in the name of the Lord," while Mark says: "Blessed be the *kingdom* of our father David," &c. Kingdom

here means no more than king, even the Anointed.

One more testimony. Peter, an eye-witness of the royal majesty, in a glorified state, now speaks from the Mount of transfiguration: "For he (Christ) received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my Son in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount." 2nd Pet. 1:16-18.

The kingdom referred to in the Pater-noster, and the one proclaimed to be at hand by the apostles, were two different themes. The one was to be prayed for; the other, to be published as being at hand. The one then was at hand, and the other is still future. Let those who differ on the time of the establishing of Christ's kingdom, make a note of these facts, and not confound the one for the other. "The kingdom is within you." This can only be applied to believers in a true sense, and doubtless refers to the indwelling of that divine principle which emanated from God, and again returns to God, who gave it. This is the spirit mentioned in Ecclesiastes. It is not probable that God endowed Cain with a spirit that so shaped his ends and actions as to terminate in fratricide. From these premises it is not safe to conclude that Ecclesiastes does embrace all mankind.

Now, if this effort may become the means of awakening a desire on the part of any reader of the *Companion and Visitor* to an investigation of this glorious theme, it will have accomplished its mission. The subject is merely introduced for further comment.

Hamlin, Kansas.

—A man may conceal his name, the circumstances of his life; but not his character. That is his moral atmosphere, and is as inseparable from him as the fragrance of the rose is from the rose itself. In the glance of the eye, in the tones of the voice, in mien and gesture, character discloses itself.

You will need a long spoon if you wish to eat with the Devil out of the same dish.

FOR THE YOUNG.

Selected by J. W. PROVANCE.

How Much Better.

Two country lads came at an early hour to a market town, and arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it said: "What a fine large melon! What do you ask for it, my boy?"

"The melon is the last one I have, sir; and though it looks very fair, has an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But" he added, looking into the boy's fine open countenance, "is it very business-like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and man also; I shall remember your little stand in the future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir, fresh this morning. I dug them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show that spot on the melon! Now, you can take it home for your pains, or throw it away. How much wiser is he about those clams I had left yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, nor act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the sea-

son passed; the gentleman finding that he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and when the winter came on, the gentleman wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until having passed through various posts of service, he became at length an honored partner in the firm.

The Mother's Kiss.

George Brown wanted to go somewhere, and his mother was not willing. He tried to argue the matter. When that would not do, he spoke roughly, and went off, slamming the door behind him.

Instead of saying, "I should really like to go; but if you cannot give your consent, dear mother, I will try to do my best to be content to stay"—instead of saying and feeling so, he behaved in the way I have described—just as too many boys do. George was fourteen; and, with fourteen years' experience of one of the best of mothers, one would have thought better of him. "But he was a boy. What can you expect of boys?" So say some people.

Stop; hear more. That night George found thorns in his pillow. He could not fix it any way to go to sleep on. He turned and tossed, and he shook and pated it; but not a wink of sleep for him. The thorns kept pricking. They were the angry words he spoke to his mother. "My dear mother, who deserves nothing but kindness and love and obedience from me," he said to himself. I can never do enough for her; yet how have I behaved!—her eldest boy! How she nursed me through that fever!"

He would ask her to forgive him in the morning. But suppose something should happen before morning. He would ask her now to-night, this moment. George crept out of bed, and went softly to his mother's room.

"George," she said, "is that you? Are you sick?" For mothers, you know, seem to sleep with one ear and one eye open, especially when the fathers are away, as George's father was.

"Dear mother," he said, kneeling at her bedside, "I could not sleep for thinking of my rude words to you. Forgive me mother, my dear mother! and may God help me never to behave so again!"

She clasped the penitent boy in her arms, and kissed his warm cheek. George is a big man now; but he says that kiss was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by a gentleness of spirit. It softened its roughness, sweetened his temper, and helped him on to a true and Christian manhood.

Boys are sometimes ashamed to act out their best feelings. Oh, if they only knew what a loss it is to them not to!

How to Treat Strangers.

A missionary in the West, while addressing a Sunday school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sun-burned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her toward a brook, seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said,—

"Is that your sister, my dear?"

"No sir," answered the noble child, with tender, earnest eyes, "I have no sister, sir."

"Oh, one of the neighbor's children," said the missionary, "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*Wayside.*

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., March 9, 1875.

Soul Leanness.

"And he gave them their request; but sent leanness into their soul."—Ps. 106:15.

The above text refers to an incident which occurred with the children of Israel in the wilderness. The Psalmist was noticing some of the evils they committed, and says, they "lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul." In the history, as given by Moses, the circumstance is thus referred to: "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said who shall give us flesh to eat?"—Num. 11:4. Manna had been given them, but with that they were not satisfied, and longed for flesh. The Lord granted them their desire, and "there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth."—Num. 11:31. But while their animal desire was gratified, their spiritual natures and moral character suffered greatly. "The wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."—Verse 33. "He gave them their request, but sent leanness into their soul."

And what is spiritual or soul leanness? It is the decline of the spiritual graces, or want of spiritual power. When there is *soul leanness*, there is little or no power to endure with patience our suffering, or to bear with courage our crosses, or to prosecute with perseverance and diligence the work of duty and salvation. The church at Laodicea was enduring the curse or plague of *soul leanness*, when the apostle John addressed it as follows: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17. Here in a *strong* language is depicted the wretchedness of *soul leanness*, or want of spiritual

power or health. And we see in the case of the church at Laodicea, as well as in the case of the children of Israel, that with great material prosperity and abundance, there may be great want of holiness and moral power. And to a holy mind, it is painful to contemplate a state of things in which an individual, a family, a church, or a nation, is in possession of material wealth and bodily comforts, and lean in soul, or destitute of that "holiness without which no man shall see the Lord."

It should not be so, and yet it so often happens that where there is great material wealth, good bodily health, and an abundance of temporal comforts, there is no attention given to the spiritual improvement and culture of the soul. How unwise, how wrong, how wicked is such a course! We would surely think that where temporal prosperity abounds, such surroundings would be more favorable to the promotion of spiritual excellency, than under circumstances of poverty and want. Young people with health and with all the worldly pleasures that a pleasant home can give them; and older ones with all the comforts and conveniences that wealth can procure for them, are circumstances that might be made to subserve their spiritual interests and their advancement in the divine life. But alas! these circumstances that might be a help to them, are often made a hindrance. And instead of the goodness of God leading them to repentance as it should do, it will, by a shameful abuse, or misuse, of it, aggravate their guilt, and increase their remorse when the day of retribution comes.

The Israelites in the wilderness failed to see and feel the just claims of God upon them, and to properly appreciate the importance of such a religious character as became their standing, their profession, and their destiny, and permitted their animal wants and appetites to absorb their attention and to divert it from God to whom it should have been given, and to confine it to themselves—to their lowest natures, the animal. Equally censurable and criminal is the conduct of all who in their earnest pursuit of pleasure or wealth, neglect the culture of their religious natures, and their duty to their God.

Leanness of soul. This implies the soul dwarfed, withered, enfeebled, a slave to appetite, led captive by Satan at his

will! "The crown is fallen from our head: woe unto us, that we have sinned!" Lam. 5:16. What a humiliating picture of man! Reader, let it not be thy picture. Why should it be? God has provided a feast of fat things, a feast of spiritual food for thy soul, and he kindly says to you, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2. "Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."—Ps. 102:13, 14.

The Discussion in Indiana.

There will be found in the present No. of our paper, two communications from brother Beer, relating to the public discussion in Indiana, of several religious subjects between R. H. Miller of our own fraternity and Wm. S. Mannville of the Christian or New Light denomination. The discussion closed on the 27th of February, having continued nine days. Brother Beer reports the result as being very favorable, apparently, to the cause of truth as maintained by the Brethren. We hope to be able by the time we issue our next number to give to our many readers a part of the report of the discussion, and continue it afterwards as we may have occasion to do. Brother Beer did not write much of the discussion while it was in progress, but took such notes as we hope will enable him to give a tolerably full report of the arguments used on the occasion in the examination of the several subjects that were before the meeting. We hope to be able to give such a report of the discussion as will prove both edifying and profitable to our readers.

In order that we might give our readers as satisfactory a report as possible of the discussion, we engaged the services of brother Beer at an expense of perhaps not less than forty or fifty dollars. We shall be pleased to have our friends make some further effort to obtain subscribers to our paper, that its chances to do good may be multiplied, and some of our outlay be refunded in subscriptions.

An Explanation.

In making up the last form of our paper this week, we could not well avoid changing the natural order of brother Beer's articles, and putting that first which should have been last. It was not a mistake, but a necessity under the circumstances under which it occurred. In reading the articles the proper order can be observed.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Special Notice.

Brethren:—We have received the notice of shipment to us of about twenty car loads of supplies. Of this number, only six have reached us. Brother Ives made a fruitless effort to find the missing goods. This is the way the railroads carry free.

If you have anything more for us, brethren, please send direct to Allen Ives, Edgar, Nebraska, and either prepay the freight, or send C. O. D., but send no more in care of E. S. Stover. The winds blow soft, and now what will we do for seed?

Affectionately yours,

JAMES L. SWITZER,
Brethren's Agent.

Acknowledgment.

Brother Quinter:—

Please acknowledge the following receipts, Green Mount church, Rockingham county Virginia, \$29 50, and from G. G., Louisville, Ohio, \$1.00, and from a friend in Boonsboro, Washington county, Maryland, \$1 00.

Dear brethren and friend, your donations have been distributed to the most needy, and we feel very thankful for your timely donations. All that feel like having their donations in print please mention.

Yours in love,

J. C. METSKER.

Washington Creek, Kansas.

Brother Eshelman's Book.

I will just say I sent for some of brother M. M. Eshelman's books on *True Vital Piety*, and read one through, and would feel like recommending it to every brother and sister. They say he is a poor man and has lost his health. So by purchasing his books you can do him good temporally, and yourselves spiritually, by reading and living up to what he teaches, believing it to be in harmony with the Gospel. Not very popular with the world however, but is there not danger of us going a little too fast in the current of popularity, to the injury of the church and ourselves? "In the last days" says Paul "perilous times shall come." Are we not right in those times? Watch and pray. Don't say now if that book is an unpopular work, I won't have it.

The way of the cross is not popular either, and we don't expect salvation by any other.

D. M. WITMER.

Notice.

All persons intending to ship to the suffering, should first examine *Companion and Visitor*, also *Pilgrim*, and go according to directions. Especially notice,—always inform the Central Relief Society, at Falls City Nebraska, before shipping, and await an answer from them, directing to whom and where to ship to. Always direct to the person as instructed—marking on the box or car, Relief fund; or, for Relief of sufferers. Always take receipt for the goods shipped, and forward the same to the person to whom the goods are shipped. Let us all carefully avoid taking advantage of rail road companies, any further than agreed upon with them. Small grain for seed should be shipped at once, as seeding sometimes commences as early as the latter part of February.

Fraternally yours,

C. FORNEY,
Secretary of Relief fund.
Falls City, Nebraska.

Discussion near North Manchester, Indiana.

We have several times noticed the discussion, near North Manchester, Indiana. The discussion is now one of the things of the past; but its fruits and final results are yet to follow. The discussion opened February 17th, at 10 o'clock a. m., and continued nine days. Ten propositions were investigated, and the ground covered by them was thoroughly canvassed.

There were two sessions each day, forenoon and afternoon. In the evenings, during the time of the discussion, and also on the Lord's day, there was public preaching, alternately by the Brethren and the Christian friends. In these meetings care was taken, (especially by the Brethren,) not to dwell on the points at issue between the debaters. This precaution we think had a salutary effect on the entire congregation. We believe that a general good feeling prevailed; and certainly a deep interest was manifested by nearly all. The attendance was good all the time, and, excepting a day or two, when the weather was very inclement, it was quite large. The order, with a

little qualification, was excellent. Every eye seemed to be fixed and every ear open; and judging from these outward expressions, we believe that many hearts were anxious for the truth. Eternity will tell more about that matter.

The rules of order were generally observed by all concerned. There were a few exceptions, but we think it not best to advertise them; suffice it to say that the Brethren have a fair report. We might name the moderators, but as there were frequent changes in the board, it would occupy considerable space to but little profit. We will, however, state that brother Jacob Berkcy, of Goshen, Indiana, was a member of the board all the time; and he discharged his duty to the acceptance of all, and to the honor of our holy profession. If our brethren and sisters were all such as he, it is our impression that we would need no public discussions. We merely mention the names of Elder Carpenter. (Disciple.) Thomas Whitman, Doctor Abbott, and brethren A. H. Puterbaugh, and A. Leedy, who were at different times on the board.

It may not be out of place here to state that during the discussion, at least three souls were made willing take up the cross. They are to be baptized to-day. We mention this because we think facts will tell better than our words, what the general feeling is in reference to the debate. Truth is powerful; and when presented by brother Milier, under God's blessing, it will tell.

We will also say that the brethren and sisters in the vicinity of the discussion did their part nobly. Every necessary preparation was made, and all that kind hearts and willing hands could, was done for the comfort of all who attended. We presume the same was done by our Christian friends. Brother Lesh and his kind family have our sincere thanks and enduring remembrance for their kindness and hospitality. We made many new acquaintances, which we hope will not be forgotten.

We will yet say, that, as soon and fast as we can, we will furnish a synopsis of the positions and arguments on both sides, which, we hope, will be appreciated by our readers generally.

Fraternally,

J. W. BEER.

Letter From Illinois.

FEBRUARY 17th, 1875.

Dear Brother Quinter :

So far we have had an unusually solid winter, only a few days that it thawed much since the first of January, but very little snow, however, until the 10th of February, when a snow fell about four inches deep; and as we don't often have sleighing in this country, we felt anxious for a sleigh ride.

Knowing there was to be a church meeting at the Pleasant Hill meeting-house, in the Otter Creek Church, Macoupin County, Illinois, we at once resolved we would attend that meeting, if we could borrow a sled. So on the 11th, we tried to borrow one, but as every one seemed to feel just like ourselves, all that had sleds wanted to use them. About 3 o'clock we went to the lumber-yard for plank, and at 12 o'clock next day we had a sled and ready to start for the church meeting. So at 2 o'clock p. m., myself and wife and two children, and brother Wm. Brunk and family, were off; and in two hours and forty minutes found ourselves at father-in-law's, brother Jno E. Studebaker, fourteen miles west.

After our arrival here, we found there was meeting at night in the Pleasant Hill meeting house. So after eating a bite of supper, we were off for the meeting, but arrived rather late. Brother David Franz, from Cerro Gordo, Illinois, was already preaching. He preached a very interesting sermon from these words: "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man."—Ecc. 12:13

Next day, 13th, the Brethren met for church council. After the disposition of the greater part of the business, the church was asked whether she was willing to meet on Monday, the 15th, for the purpose of calling help to the ministry. She expressed her willingness to do so. So another meeting was appointed for Monday. Meeting again in the evening. Also next day, Sunday, at 10 o'clock, and in the evening.

On Monday morning the church met again for the above named purpose. The unfinished business being disposed of, the election was held. The choice falling on brethren Javan Gibson and David Vaniman. These two brethren were both chosen out of the number of the visiting brethren. So they at once called for the vacancy to be filled up. The church was again consulted and agreed to meet again on Tuesday, 16th, for that purpose. It being too late for the brethren and sisters to go home and back again in time for meeting, there was no meeting on Monday night.

Next morning the church met again for the purpose of holding an election for two visiting brethren. The choice fell on brother Joseph Filburn, on whose farm the last Annual Meeting was held,

and brother James Gibson. The ministers in that church are C. C. Gibson, P. R. C. Nead, Daniel Vaniman, Joseph Hershberger, Jonathan Brubaker, Javan Gibson and David Vaniman. The number of visiting brethren is ten.

After meeting on Tuesday, the 16th, we returned to John E. Studebaker's, where we remained all night. Next day, 17th, we returned home, and found things about as we left them. The health of the country is generally good. Sleighing is still good, which is more than I have seen since I am in this country, eight years. Not long since a man by the name of Adams, with his only son, was out hunting, and as is the custom in the country, the father took one side of a hedge fence and the son the other side. Mr. Adams seeing a rabbit, shot and crippled it. The rabbit running on the other side, and the son seeing it, asked his father to let him have the gun that he might shoot it. The father handing the gun to the son through the hedge with the muzzle towards the son, the hammer caught and the gun went off, lodging the contents in the breast of the son. He lived only about twenty minutes. May this be another warning that all learn to be more careful. Many have been hurled into eternity without a moment's warning, through the careless handling of these deadly weapons.

Yours fraternally,

J. S. LEER.

*Morrisonville, Illinois.***Church News.**

JANUARY 19, 1875.

Dear readers of Companion and Visitor :

Brother Joseph N. Kauffman from Logan county, Ohio, had given us the promise of preaching to us in Greenspring District. So we looked forward to the time of his coming with anticipations of spiritual refreshments. So on the 7th of December brother Joseph came, we think full of good and sound doctrine. We met for worship at the Sugar Grove meeting house, and when he ministered to us at our first meeting, from Hebrew 4:16, "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need," our anticipations were already realized to say nothing of the spiritual joy and blessings that attended each meeting. On the 9th, brother Bollinger from Medina county came, who spoke in the German language, and brother Kauffman in English. They worked together for the good of the Master's cause. The word was spo-

ken with power, the church was richly admonished and instructed in the way of salvation, and encouraged to continue the warfare against sin. Not only members, but many of our friends and neighbors who are standing out side of the Ark, felt it was good for them to be there, though there was none added to the church while the brethren was here. But one precious soul came and asked admittance soon after the meeting. And we have every reason to believe that the good seed was sowed in some hearts, and will, ere long, develop into Christian plants, bearing fruit unto eternal life.

The pleasant meetings continued one week. On Saturday, 12th, brother Bollinger, in company with brother George Kern, went in the Eastern part of the District, to fill three appointments. Brother Kauffman, in company with brother Noah Hendricks, staid at the meeting-house. So he preached fourteen sermons at the meeting house, and seventeen in all. May the good Lord bless their labors and reward the brethren in due time for their mission of love.

On the 8th of January, 1875, our loving brother John Wise paid us a visit. Meeting was appointed at the Sugar Grove meeting-house on the evening of the 8th, which he faithfully filled. He remained with us until the 13th, and preached eleven sermons at the meeting-house. The meetings were well attended, the members were well instructed to be faithful in their callings and to look from the cross to the crown. And not to the members only, was the word of the Lord preached but to a dying world in simplicity and in power. Christ and him crucified was preached. We think many felt like Agrippa of old, almost persuaded to be a Christian. On the evening of the 13th, brother Wise preached his last sermon as a farewell address to us, in which he admonished us so earnestly to hold out and be strong and add Christian graces to our faith. Many tears were shed. May the Lord bless his labors and reward our dear brother in due time. On the 14th, we spent our time with friend George and sister Phebe Holz, took dinner with the kind family. After dinner we had a season of worship together, and then took the parting band with tears. Long will we remember the good councils we received from brother

Wise. Then he was conveyed to Tiffin, took the train for home.

Now brethren, may we each work for our Master's cause, and let the object be the saving of the souls of the children of men. May we still inquire for the old paths and walk therein. And if we are to be a peculiar people, let us show that peculiarity that Christ desires and requires, by our walk, talk, and daily dealings, that others may see our light so shine, that they may also glorify our Father in heaven; that we may be found faithful servants in the great day of the Lord, where the parting hand is known no more.

SAMUEL M. LOOS

Green Springs, Seneca Co., Ohio.

More about the Discussion at North Manchester, Indiana.

The first two propositions have been discussed. Two days and a half, or ten speeches by each disputant, were put on the first question; and on the second question each had six thirty-minute speeches, and one of fifteen minutes. I shall not have time to write out a synopsis of the discussion, or of any part of it, until it closes; but I want to say to the readers of the *Companion and Visitor* that I think I shall be able to furnish such a report as will be interesting and instructive to you.

Will not every reader, and especially every agent, make a strong effort to extend the circulation and enlarge the subscription list of the *Companion and Visitor*? I am confident that a fair synopsis of brother Miller's arguments on the ten propositions to be discussed, would alone be worth the price of the *Companion* for a year. I shall not promise anything like a full report, but as there have been no arrangements made to publish the discussion, I will endeavor to furnish such a synopsis, especially of brother Miller's arguments, as may be valuable to many of us in the defense of the truth of the Bible.

William S. Manville, brother Miller's opponent was born in Sparta, Ohio. I did not learn much of his history. He is about 64 years of age. Brother Miller is a native of Kentucky; but he has lived in the state of Indiana for a number of years. He is pretty extensively known throughout the brotherhood.

Although the Christians (or New Lights, as they are generally called) have no written creed, from the Minutes of the Eel River Conference, for 1874, we glean the following, which will afford such of my readers as are not acquainted with them, some knowledge of their religious faith and practice.

* * * * *

"Those coming together for church fellowship, should promise to watch over each other for good, and to dwell together in love,

AND TO ACKNOWLEDGE

- "1st. Christ as the head of the church.
- "2nd. Christian the only name.
- "3rd. The Bible the only rule of faith and practice.
- "4th. Christian character, or the fruit.
- "5th. The right of private opinion given to all."

By "the right of private opinion," they perhaps mean more than the language properly implies. If a person has been sprinkled, and is satisfied therewith, he can be received into fellowship amongst them without being immersed; or, if a person does not feel it to be his duty to be baptized, they will receive him into full fellowship without any baptism whatever. I am credibly informed that in some places in the south they will sprinkle, if the candidate wishes it so. They are very liberal as will be seen by the following

REPORT ON CHRISTIAN UNION.

"Resolved. That we favor the union of all Christians upon the Bible, and that we believe the true test of fellowship to be Christian character, or a correct and upright life; rather than the subscribing of articles of faith or religious dogmas."

You may be trinitarian or unitarian, antinomian, baptist, or pedobaptist, conformist or nonconformist; in short, they do not make much inquiry after your faith, if you have a good character they will receive you into fellowship.

From what has now been said, taken in connection with the propositions to be discussed, the reader will have a pretty correct idea of these people, and will be able to understand what may follow.

Fraternally,

J. W. BEER.

Brother Jacob T. Meyers' Visit to New Jersey.

FEBRUARY 8, 1875.

On Tuesday January the 19th, 1875, brother J. T. Meyers, of Philadelphia, came to our arm of the church near Croton Hunterdon county, New Jersey, known as the "Hemlock congregation," and he continued with us preaching the Word with power until February the 3rd. The result of which was, on the following Sunday, the 7th, eight souls all in the morning of life, were received into the church, and there is at least one more applicant. Oh, how it makes our hearts rejoice to see the young come out from the world, and enlist under the blood stained banner of prince Emanuel! And we pray to God to keep them right faithful and make them an ornament of their profession to the church. And why should we not rejoice, for "there is joy in heaven over one sinner that repenteth." Yes, joy in heaven and joy upon earth, for

"Tis religion that can give
Sweetest pleasure, while we live,
'Tis religion must supply,
Solid comfort when we die."

When brother Meyers bid us farewell, we felt like Paul's brethren, Acts 20: 37. Our prayers are that God will abundantly bless him for his labor of love amongst us, and bless his ministry wherever he may go, and enable him ever to "preach the Word" with "boldness and power;" that he may be an instrument in the Lord's hands of turning "many to righteousness," so that he can say with Paul, when his ministry here on earth is ended, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

I just here state that we are contemplating building a new house of worship, as our old one, is neither convenient nor comfortable, and we think with brother J. T. Meyers, that we cannot accomplish much until we have a better house. But we feel to poor to build one ourselves. The church has appointed Wednesday February 17th, to meet in council with regard to building a meeting-house. Brother Meyers, when with us, suggested that perhaps the brethren of other places would help us. Now if any of our brethren feel to assist us we shall feel very thankful,

and after our council meeting, we will give a report of the proceedings through the *Companion* and *Visitor*, and if we resolve to build (which we must or go down), we will state to whom contributions should be sent.

AMOS C. CHAMBERLIN.

Croton, New Jersey

(Pilgrim please copy.)

Announcements.

DISTRICT MEETINGS

The District Meeting of the Northern District of Illinois, will be held at the Pine Creek meeting house, April 26th, 1875, commencing at 10 o'clock a. m.

By order of the Church.

Brother Quinter:—

Please announce that the District Meeting for the State of Michigan, will be held with the Brethren in the Pokagon district, on Thursday, the 22nd day of April. The place to stop off is Dowagiac, on the Michigan Central Railroad. Brethren coming by railroad, will come the day before the meeting, when they will be conveyed to place of meeting. A general representation of the sub districts is desired.

JOSIAH G. WINEY,
Clerk.

The Brethren of the First District of Virginia, will please bear in mind that our District Meeting will take place at the Peter's Creek meeting-house, on Friday before the third Sunday in April, according to decision of last year's meeting. Our district is still in arrears in its quota of the California fund. Those churches that have not paid, will please be prepared to meet the case at the District Meeting.

B. F. MOOMAW,
Cor. Sec'y.

MARRIED.

By the writer, at his residence, Feb. 11th, 1875, Mr. ALBERT HENCH, of Blair county, Pa., and Miss ANNA H. COTWILER, of Bedford county, Pa.

JAS. A. SELL.

By the undersigned, at the residence of the bride's parents, on the 21st of January, 1875, NOAH BODIMER and MARY BIERLY, both of Marion township, Hocking county, Ohio.

ABRAHAM STERNER.

By the undersigned, on Thursday, the 25th of February, at the residence of the bride's parents, near Salisbury, brother JACOB D. LEE-COOD, of Salisbury, to sister LAZZIE E. BERRY, all of Somerset county, Pa.

S. C. KEIM.

By the undersigned, at his residence, Feb. 23d, Mr. JACOB G. MILLER and sister MAGGIE MILLER, both of Somerset county, Pa.

Also, by the undersigned, at the residence

of the bride's father, February 23d, brother SILAS A. WALKER to Miss ANNIE E. GERTHART, both of Somerset county, Pa.
JOSIAH BERKEY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Pine Creek church, St. Joseph county, Indiana, sister SARAH, wife of elder David Ruel, aged 57 years, 2 months and 11 days. Disease, consumption. Funeral discourse by D. B. Sturgis and others, from Revelation xiv. 12 and 13.

In the Rush Creek church, Hocking Co., Ohio, February 4th, brother DAVID CONRON, aged 59 years, 1 month and 15 days.

The funeral occasion was improved by M. Moore and the writer, from 1st Thess. 4:14, to a large concourse of friends and neighbors, who have lost a fine neighbor, and the family a consistent father, and the church a faithful member.

ABRAHAM STERNER.

In the Adams county congregation, Iowa, November 30th, MARY, wife of Andrew Devore, at the early age of 34 years.

She leaves a husband and two little children in a cold and most unfeeling world. This young mother was not a member of any church. Funeral discourse by the writer, from Amos 4:12: "Prepare to meet thy God, O Israel!" to an attentive audience.

N. C. WORKMAN.

In the Covington church district, Miami county, Ohio, on the 25th of January, 1875, FRANKLIN, son of brother Jacob and sister — Seas, aged 9 years, 2 months and 26 days.

Also, in the Oakland church district, Darke county, Ohio, on the 22nd of February, sister ELIZABETH LEHMAN, aged 67 years, 3 months and 29 days. Funerals of both the above by the Brethren.

SAMUEL MOHLER.

In the Washington creek district, Feb. 6th, JOSEPH, son of elder Peter and sister Elizabeth Brubaker, aged 25 years, 6 months and 14 days. Disease, consumption.

Also, ALICE A., wife of Joseph Studebaker, of congestive chills, aged 21 years, 5 months and 21 days.

They both died near the same time. Their funerals were preached at the same time and place, by the Brethren, from the 11th chapter of John, from the 21st to the 26th verses inclusive.

(Pilgrim and Vindicator please copy.)

In the Ellick congregation, Addison township, Somerset county, Pa., Feb. 16th, sister LUCINDA CHRISTNER, wife of brother Samuel Christner, aged 29 years, 1 month and 1 day.

Also, EDWARD, Feb. 16th, son of brother Samuel and sister Lucinda Christner, aged 7 months and 16 days.

Both mother and child were interred on the 18th day of February. Funeral services by the writer and brother S. C. Keim, from 1st Cor. 15:21.

Also, in Grantsville, Garrett county, Md., EDWIN GRAGY, son of brother Emmanuel and sister Eliza Gragy, aged 5 years and 24 days.

Disease, scarlet fever. Funeral service by the writer and brother Jonas Lichty, from 1st Cor. 15:23.

JONATHAN KESLO.

On the 19th of February, in the Marsh creek congregation, Adams county, Penn'a, MARGARET C. BUSHMAN, aged 56 years, 7 months and 16 days.

In the exemplary Christian life of our dear sister, she won the respect of many friends and acquaintances, which was amply evinced in the large attendance at her funeral, which occasion was improved by brother Joseph Sherkey, from the words: "For we shall all stand before the judgment seat of Christ."—Rom. 14:10.

B. F. KITTINGER.

In the South Bend church, St. Joseph Co., Indiana, August 25th, 1874, DAVID, son of Daniel and Margaret Good. Disease, principally consumption.

He was born in Rockingham county, Virginia, February 23rd, 1809, and aged 65 yrs., 6 months and 3 days. He was a worthy member of the German Baptist Church for thirty or thirty-five years, during which time he lived very faithful, and was a true and pious brother in that church. He died the death of an aged and a holy Christian father, and was sick only two days before he fell asleep in Jesus, who we have every reason to believe and trust, received him home to his heavenly Father's kingdom, in that eternal happy rest.

He leaves a dear companion, two sons and one daughter, all members of the same church, who are left to mourn their great loss, which is his glorious gain. Funeral services by Jacob Hillebrand and elder David Miller.

JACOB GOOD.

In the South Bend church, St. Joseph county, Indiana, SARAH, wife of David Good and daughter of Jacob and Susan Miller.

She was born in Rockingham county, Virginia, January 19th, 1815, and died January 27th 1875, of lung fever, which conduced her to her bed twenty-three days. She was aged 60 years and 8 days. She was a very pious and faithful sister in the German Baptist Church for thirty or thirty-five years, during which time she lived very prayerful and obedient to the gospel of God, and order of the Brethren.

She was indeed a mother that was an example to her children for godliness, true holiness and humility, which she manifested as a light to them and the world around. She leaves two sons and one daughter, members of the same church, who are left to mourn their great loss, which is their mother's glorious gain, a home in heaven at God's right hand forever. Funeral services by Daniel Whitmer and elder David Miller, who had also anointed her, which was at her request. Funeral text from John the Revelator 14:13, 14, 15. Hymn 295 sung.

JACOB GOOD.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

C. Meyers 1 00; Jacob Riddasbarger 1 60; J. R. Marquis 1 60; H. Stover 1 60; W. H. Waland 75; J. S. Emmert 30; A. Hoover 2 00; S. A. Vansickle 1 70; L. Eckert 1 60; D. Brower 1 60; Margaret Wise 1 60; Geo. Wood 3 20; Geo. Levan 1 60; Anna C. Boyer 2 00; J. A. O. Misher 3 10; L. M. Kob 3 77; Jacob Conner 1 00; T. Miller 3 36; Jas. Harvey 1 00; D. Clem 4 35; Z. W. Shackelford 3 00; D. L. Bowman 1 00; Geo. W. Mathies 5 30; M. Witter

1 60; H J Harger 9 00; Z B Mumard 1 60; S D Shirk 1 60; S D Hamlin 3 25; P S Garman 5 00; R R King 1 60; Wm Meek 3 30; A F Snyder 1 50; D Broxer 1 60; Jno Diehl 40; Susie M Brallier 1 70; H Ikenberry 1 70; J T Meyers 10 00; H C Lucas 60; C Newcomer 1 50; Jno Dolhour 1 60; S P Miller 4 00; L H Flack 1 50.

Bleeding From Lungs, Catarrh, Bronchitis, Consumption.—A Wonderful Cure.

ROCHESTER, N. Y., Jan. 13, 1874.

R. V. PIERCE, M. D., Buffalo, N. Y.:

Dear Sir:—I had suffered from Catarrh in an aggravated form for about twelve years and for several years from Bronchial trouble. Tried many doctors and things with no lasting benefit. In May '72, becoming nearly worn out with excessive Editorial labors on a paper in New York City, I was attacked with Bronchitis in a severe form, suffering almost a total loss of voice. I returned home here, but had been home only two weeks when I was completely prostrated with Hemorrhage from the Lungs, having four severe bleeding spells within two weeks, and first three inside of nine days. In the September following, I improved sufficiently to be able to be about, though in a very feeble state. My Bronchial trouble remained and the Catarrh was tenfold worse than before. Every effort for relief seemed fruitless. I seemed to be losing ground daily. I continued in this feeble state, raising blood almost daily until about the first of March '73, when I became so bad as to be entirely confined to the house. A friend suggested your remedies. But I was extremely skeptical that they would do no good, as I had lost all heart in remedies, and began to look upon medicine and doctors with disgust. However, I obtained one of your circulars, and read it carefully, from which I came to the conclusion that you understood your business, at least. I finally obtained a quantity of Dr. Sage's Catarrh Remedy, your Golden Medical Discovery and Pellets, and commenced their vigorous use according to directions. To my surprise, I soon began to improve. The Discovery and Pellets, in a short time, brought out a severe eruption, which continued for several weeks. I felt much better, my appetite improved, and I gained in strength and flesh. In three months every vestige of the Catarrh was gone, the Bronchitis had nearly disappeared, had no Cough whatever and I had entirely ceased to raise blood; and, contrary to the expectation of some of my friends, the cure has remained permanent. I have had no more Hemorrhages from the Lungs, and am entirely free from Catarrh, from which I had suffered so much and so long. The debt of gratitude I owe for the blessing I have received at your hands, knows no bounds. I am thoroughly satisfied, from my experience,

that your medicines will master the worst forms of that odious disease Catarrh, as well as Throat and Lung Diseases, I have recommended them to very many and shall ever speak in their praise. Gratefully yours,

WM. H. SPENCER.

P. O. Box 507, Rochester, N. Y.

Pure Italian Queens

For sale the coming season of 1875. Price \$2.50 each. Address, DANIEL KAGARICH, New Enterprise Bedford Co., Pa. 10-41

CONSUMPTION CURED.

To the Editor of the Christian Family Companion and Gospel Visitor:

ESTEEMED FRIEND:—Will you please inform your readers that I have a positive

CURE FOR CONSUMPTION

and all disorders of the Throat and Lungs, and that, by its use in my practice, I have cured hundreds of cases, and will give

\$1,000.00

for a case it will not benefit. Indeed, so strong is my faith, I will send a Sample, free, to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases, and oblige.

Faithfully Yours,

DR. T. F. BURT,

10 6m. 69 WILLIAM ST., New York.

A BRAVE BOOK!!

"WHAT WOMAN

SHOULD KNOW."

A WOMAN'S BOOK ABOUT WOMEN, BY A WOMAN, (MRS E. B. DUFFEY.)

The only work of the kind ever written by a woman, is a necessity in every household. Its entire novelty and eminent practicalness creates an immense demand. Notwithstanding the delicate subjects necessarily treated, it is written in such a brave pure style as will not offend the most fastidious. Lady agents never have had such an opportunity to make money and do good. Terms and sample sheets mailed free on immediate application. J. M. STODDART & CO, 10-31. Philadelphia, Pa.

FITS CURED FREE!

Any person suffering from the above disease is requested to address DR. PRICE, and a trial bottle of medicine will be forwarded by Express

FREE!

The only cost being the Express charges, which owing to my large business, are small. Dr. Price has made the treatment of

FITS OR EPILEPSY

a study for years, and he will warrant a cure by the use of his remedy.

Do not fail to send to him for a trial bottle; it costs nothing, and he

WILL CURE YOU,

no matter of how long standing your case may be, or how many other remedies may have failed.

Circulars and testimonials sent with

FREE TRIAL BOTTLE.

Be particular to give your Express, as well as your P. O. Office direction, and

Address,

DR. CHAS. T. PRICE.

10-1y. 67 William St., New York.

THE SUN.

DAILY AND WEEKLY FOR 1875.

The approach of the Presidential election gives unusual importance to the events and developments of 1875. We shall endeavor to describe them fully, faithfully, and fearlessly.

THE WEEKLY SUN has now attained a circulation of over seventy thousand copies. Its readers are found in every State and Territory, and its quality is well known to the public. We shall not only endeavor to keep it fully up to the old standard, but to improve and add to its variety and power.

THE WEEKLY SUN will continue to be a thorough new paper. All the news of the day will be found in it, condensed when unimportant, at full length when of moment, and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the WEEKLY SUN the best family newspaper in the world. It will be full of entertaining and appropriate reading of every sort, but will print nothing to offend the most scrupulous and delicate taste. It will always contain the most interesting stories and romances of the day, carefully selected and legibly printed.

The Agricultural Department is a prominent feature in the WEEKLY SUN, and its articles will always be found fresh and useful to the farmer.

The number of men independent in politics is increasing, and the WEEKLY SUN is their paper especially. It belongs to no party, and obeys no dictation, contending for principle, and for the election of the best men. It exposes the corruption that disgraces the country and threatens the overthrow of republican institutions. It has no fear of knaves, and seeks no favors from their supporters.

The markets of every kind are regularly reported in its columns.

The price of the WEEKLY SUN is one dollar a year for a sheet of eight pages, and fifty-six columns. As this barely pays the expenses of paper and printing, we are not able to make any discount or allow any premium to friends who may make special efforts to extend its circulation. Under the new law, which requires payment of postage in advance, one dollar a year, with twenty cents the cost of prepaid postage added, is the rate of subscription. It is not necessary to get up a club in order to have the WEEKLY SUN at this rate. Any one who sends one dollar and twenty cents will get the paper, postpaid, for a year.

We have no traveling agents.

THE WEEKLY SUN—Eight pages, fifty-six columns. Only \$1 20 a year, postage prepaid. No discounts from this rate.

THE DAILY SUN.—A large four-page newspaper of twenty-eight columns. Daily circulation over 120,000. All the news for 3 cents. Subscription, postage prepaid, 55 cents a month, or \$6.50 a year. To clubs of 10 or over, a discount of 20 per cent

Address,

THE SUN, New York City.

8-61a.

Pure-Bred Light Brahmas.

Pen comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
Polo, Ills.

35.

NEWSPAPER COMMENT
UPON THE
AMERICAN NEWSPAPER ADVERTISING
AGENCY,
CONDUCTED BY
George P. Rowell & Co.,
NO. 41 PARK ROW,
NEW YORK.

As the proprietors of the first and most extensive of these agencies in New York, they are well qualified to furnish information. The details of the work transacted by the agency, and the way it is done, the perfection of the arrangements for facilitating the act of advertising by relieving the advertiser of trouble and expense, and bringing before him all the various mediums throughout the country, with the necessary knowledge pertaining to them, are given with a minuteness that leaves nothing to be desired. All the particulars respecting the character and position of a newspaper which an intending advertiser desires to know are placed before him in the most concise form.—New York Times, June 7th, 1874.

It is indeed no surprise that their house is so prosperous, and that they are the leading advertising agents in the world. We would prefer, so far as we are concerned, to have a column or more of miscellaneous advertisements from this firm, than to receive the same amount made up of one direct from each house on their list. The commission allowed is saved by losses, as they pay every cent they contract for, and pay it promptly, and the keeping of one open account with such a firm is much pleasanter than with the thousand persons whom they send us advertisements for. They do an honorable, legitimate business, on a business basis. If publishers, having dealings with them, want anything in their line—and they supply everything from a spring bodkin to a cylinder press,—types, inks and all, they fill their orders promptly, at manufacturers' prices, and we can say that we have received the best newspaper and book ink, ever furnished us, and at a lower price than we ever bought for elsewhere. The "Republican" has had dealings with this house for over six years, and in all that time, we never have had any reason to complain of our treatment.—Melden (Conn.) Republican.

Are, without doubt, the leading Advertising Agents in the United States, and, therefore, of the world. They have, by the free, liberal and yet well directed use of money, built themselves up in the esteem of the leading publishers and advertisers of the continent, and by an unusual energy have succeeded in perfecting in every detail a business that more than anything else tells of the growth and importance of the newspaper business.—Memphis (Tenn.) Appeal.

Their business has grown to be something enormous. Every paper in the country is on file at their office, and it is no uncommon thing for them to receive a mail of fifteen or twenty bushels of newspapers.—Norwalk, Conn., Gazette.

Have completely systematized the business, and after five years' experience we can truthfully state that we find the firm to be prompt, courteous, correct.—Grayville, Ills., Independent.

They can be relied upon in every way, being worthy of implicit confidence.—New Orleans, La., Price current.

While advancing their own interests, advance also those of every publisher.—South Bethlehem, Pa., Progress.

The trustworthy business character and enterprise is well reflected.—Utica, N. Y., Herald.

Have completely SYSTEMATIZED the business.—Griggsville, Ills., Reflector.

To Advertisers.

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 cts. to

GEO. P. ROWELL & CO.,

No. 41 Park Row, N. Y., for their ONE HUNDRED PAGE PAMPHLET, containing lists of 3000 newspapers and estimates, showing the cost of advertising.
49-1f.

Agents Wanted,

To sell Buffalo Robes on commission. For particulars address with stamp.

J. S. FLORY,

49 2m. Buffalo, Weld Co., Colorado.

WATER WHEEL!

—:—

THE "BEERS" WHEEL

Is grinding with less water than the overshoot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.

Cocolumas, Juniata, Co., Pa.

BEERS, GANGLER & COOK.

Selens Grove, Snyder Co., Pa.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.

21-1f. Donegal, Pa.

FARM FOR SALE,

Adjoining the town of Bruncton, and on'y one mile west of the town of Brandouville, Preston, W. Va., containing 300 acres, one half of which is cultivated, with large two-story brick house, large bank barn, Tenant House and other buildings. Also two good orchards. The farm is in one of the best neighborhoods in this county, convenient to Mills, Factories, Schools, Churches, &c. The 'Brethren' have a large and well-organized church within a few miles of this place. The country is healthy, land productive, Lime and Coal in abundance. Will give possession on the first of April next. For further information call upon, or address,

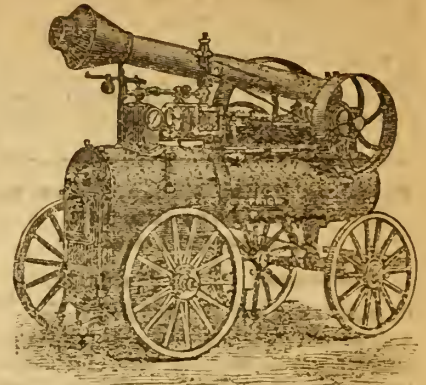
JOHN C. FORMAN,

Bruncton Mills.

Preston Co., W. Va.

7-4ts

THE ECLIPSE.



**NEW AND LATEST IMPROVED
PORTABLE FARM ENGINE.**

ALSO, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

1f. Waynesboro', Franklin Co., Pa.

Live Agents Wanted.

To sell DR. CHASE'S RECIPES; OR, INFORMATION FOR EVERYBODY, in every County in the United States and Canada. Enlarged by the Publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Sample copies sent by mail post-paid, for \$2. Exclusive territory given. Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE ANN ARBOR, MICH
49-3a.

Non-Contention to the World—215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents; per dozen, \$8. Address,

M. M. ESHELMAN,

6-1f. Lanark, Carroll Co., Ills.

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,

2 1f. Poland, Mahoning Co., O.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.10; per dozen, by express, \$8.00.

Address: **J. W. BEER,**

Marysedale,

Somerset Co., Pa.

35.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES. MEYERSDALE, PA., TUESDAY, MAR. 16, 1875. Vol. II. No. 11.

In the Shadows.

The day is fleeting; dark and darker grow
The evening shadows; silently creep
Up from the veil of Death, where laid full
low
My loved ones sweetly sleep.

I sit alone, on this o'ertopping hill,
And watch them dropping like a funeral
pall;
The last sweet vesper bird has hushed his
thrill—
Silence broods over all.

Down in the valley, shining silver white,
The slender columns point toward the sky,
My heart, grown faint and nerveless at the
sight,
Utters a willing cry.

Oh, early lost! how often, in the years,
The weary years since I beheld ye last,
Have I beside these little mounds, with tears
Lamented the bright Past!

For all was sunlight then—the very sky
Partook of pleasure with us, bright with
smiles;
The music-ringing waves leaped joyously,
Lapping Hesperien isles.

But shadows came upon us: one by one
Your little barks beneath the waves went
down.
And murky clouds, extinguishing the sun,
Swept past with angry frown.

Life grew a battle with the battling waves—
We struggled manfully to gain the shore;
But many loved ones sunk to watery
graves—
We never saw them more.

Storm-tossed and weary, some of us have
found
A little rest; but soon our toil-worn hands
Must grasp the helm, and, o'er the shadowy
bound
Passing, seek other lands,

For this is not our resting place; we know
There is beyond these shades a glorious
goal
Where sorrows never come, nor storm winds
blow
To terrify the soul.

Oh, Land of bliss! thy light is drawing near,
Dispelling the dark shades of Death and
Earth!
Soon, soon shall fall upon my raptured ear,
Strains of celestial birth.

The hour has come, and like a fleeting mist
The shadows roll away. Life's toil is o'er,
Angels are near me, and my lips are kissed
By lips well-known of yore.

And now, farewell! We tarry here awhile,
Patiently waiting for the hour to come,
When God's swift messenger, with kindly
smile,
Shall call our spirits home.

Selected.

For the COMPANION and VISITOR.
Few and Many.

"Were there many at meeting?"
"Yes, the house was almost full; I
never saw so many there before."
The house was a school-house and
would hold about one hundred per-
sons. In this case, the standard of
comparison may be regarded as a
single person; then one hundred are
many. But suppose only this num-
ber should attend one of our Annual
Meetings, where we are accustomed
to see from fifty to two hundred
times as many, present. The *many*
in the first case would then be re-
garded as very *few* indeed. The unit
of measure has changed. It was at
first a single individual; it is now a
hundred or a thousand such individ-
uals. Again, the four or five thousand
who attend our Annual Meetings,

many as they seem when all togeth-
er, or when compared to the numbers
seen at our ordinary meetings, are,
in turn, only a *few* when compared
to the whole number of the Brother-
hood. "If," say our editors, "the
few who go to our Annual Meetings,
have the privilege of hearing all that
is said and of knowing who said it,
why should not the *many* who can
not attend, have the benefit of a full
report?" This further illustrates the
terms, *few* and *many*. By the same
course of reasoning, we conclude that
the one hundred thousand in our
Brotherhood, are *few* compared to
the sixty-five million Protestants;
these are *few* compared to the two
hundred and forty millions living in
Christian countries, and these in turn
are *few* compared to the entire popu-
lation of the globe, generally estima-
at one thousand millions. We might
go one step further and say that the
last number, inconceivably large as it
is, is only a *few* compared to the
countless multitudes that have passed
away since the creation of the world.

All that tread

The globe, are but a handful, to the tribes
That slumber in its bosom.—*Bryant.*

It seems to me that some well-
meaning ministers lose sight of the
above facts while commenting upon
the *few* and *many* in the following
instructive text: "Wide is the gate,
and broad is the way that leadeth to
destruction, and *many* there be
which go in thereat: but strait is
the gate and narrow is the way
which leadeth unto life, and *few*
there be that find it. Matt. 7: 13, 14.
So far as the *few* and *many* are con-
cerned, the Saviour's language in
this text would hold true even

though the whole body of professing Christians, Catholics, Greeks, Protestants, all should be saved,—that is, if his standard was large enough to embrace humanity. And who would say that it was not, with the following and many similar texts before him? “For this is good and acceptable in the sight of God our Saviour; who will have *all* men to be saved, and to come to the knowledge of the truth.” “Who gave himself a ransom for all.” “And he is the propitiation for our sins: and not for ours only, but also for the sins of *the whole world*.” “God sent not his Son into the world to condemn the world, but that the world through him might be saved.” Among the last words of the risen Saviour were these: “Go ye into all the world and preach the Gospel to every creature.”

We must not mix our Christianity with too much Judaism. It is putting new wine into old bottles. The legitimate spirit of Judaism, was a spirit of self-righteous exclusiveness, not very unlike that manifested by the Pharisee, when he went up to pray. The spirit of Christianity is very different. The golden rule is the royal law; charity is the crowning virtue.

“All hearts confess the saints elect,
Who, twain in faith, in love agree,
And melt not in one acid sect
The Christian pearl of charity.”

J. M. Z.

Mercersburg, Pa.

For the COMPANION AND VISITOR.

Is the Church of God one and the same in both Dispensations?

Being aware of the fact, that by some it is asserted that they are the same; while others say they are not, it is, however, no more than proper for me to say, that those that differ on this subject are not those that make no profession of Christianity, but they are Christian professors: and men that have given the subject much thought, and careful research. One of the writers on the affirmative side of the question says, in defining the phrase “Church of God,” “the collective body, the people of God; though divided into different branches and worshiping God according to different external rules, yet all constitute but one society.” With a definition like the above, of the phrase “Church of God,” it would be a very

easy matter to prove both alike. If the external rules, which rules, must of necessity have their origin in the great law-giver, and institutor of the externals, connected with both dispensations, are not a proper index in pointing out to us the difference if any can be brought to light, what else shall we, or can we, appeal too? As the external ceremonies as practiced by a Jew are the strongest witness with which to establish his nationality, even so with the externals of a Christian, to establish his Christian fellowship. But as the externals, as practiced by a Jew, will not make him a Christian, nor the externals, as practiced by a Christian, make him a Jew, neither will the worship of God, according to different external rules constitute *but one society*. The word church, *Barnes* says, means literally, “*the people called out*.” *Smith*, in his Bible dictionary says, “and in accordance with its derivation it originally meant an *assembly* called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. Then we have the idea of *church* expressed in the word *assembly*, or *people called out*; and forsooth a people called out by God, and formed into an assembly must be the “*church of God*.” We will also add that, those that are called by properly authorized persons, will also be recognized as his church. Hence those called by Moses, or any of the faithful servants of ancient Israel, and those called by Christ, or his legal representations, were all recognized upon the part of God as his church, or people. And that upon no other principle, than a strict observance of the rules laid down by Him, to designate his own people. Hence we have the rite of circumcision to the seed of Abraham, a mark in the flesh, signifying to them the right of legal possessors of the land of Canaan, and that He would be unto them a God, and they should be His seed or people. We recognize in both dispensations the same divine head, or law-giver; but this same divine legislator did not legislate for one dispensation, as He did for the other. Had we no more to offer on this subject than this one stubborn fact, that the law of circumcision to Abraham, and the law to his servant Moses, of the one dispensation, (allow me to consider them as one separate and apart from the new,) and

the law as given by Jesus Christ, of the Christian dispensation, are as different from one another as Christ Jesus is superior to either of them. The two dispensations are not the same from the consideration, that they are nowhere called the same, either directly or by intimation, but on the contrary, we have the inspired apostle Paul to signify that there was this difference in the characters represented. He says in his epistle to the Hebrews 3: 5, 6, “And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Moses is represented as a *servant* over his house—while Christ is spoken of as a son over his, whose house are we, (Christians.) The superiority of the one to the other is represented by a *servant*, and a *son*.

They are not the same from the consideration that what was promised to the people of the first dispensation, was not promised to those living in the present or new dispensation. To those of the first were promised an earthly possession called the land of Canaan. That an earthly possession was promised them is to clear from what God says to Abram, “Unto thy seed have I given *this land*, from the river of Egypt unto the great river, the river Euphrates.” No such a promise stands on record for those of the present dispensation. To this promise was given as a token the rite of circumcision, and all those that were born Jews, or those bought with their money from strangers, had to be circumcised on the eighth day, which token they carried with them in their flesh, as a token of proper citizenship. And without this token in their flesh they could not possess the land, as will appear by a reference to Joshua fifth chapter. Joshua was commanded to circumcise all the male Israelites again.

They were not the same in their priesthood. The priests of the old dispensation wore after the order of Aaron out of the tribe of Levi. This has been changed, and in the change of the priesthood, the law was also changed, Heb. 7: 12, 13, “For the priesthood being changed, there is made of necessity a *change* also of the law.” “For of whom these things are

spoken pertaineth to another tribe, of which no man gave attendance at the altar." In this we have represented a change of law as well as of priesthood. Our priest of the present dispensation is called after the order of Melchisedec, and from a tribe not mentioned by Moses. Same chapter 14—16, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." In connection with this we remark, that in their sacrifices they were not the same. In the former, animals were offered, and in the latter—Christ was offered, etc. We shall notice but one more inference drawn from the nature of the circumstances wherein they were not the same, namely into the first they were inducted by natural birth, that is they were born into it. Into the latter they are brought through *faith, repentance, and baptism*.

The above would be sufficient, I think, to convince any person that would look upon the subject with an unbiased mind, but as long as our theologians hold to the papistical dogma, called "*Infant Baptism*" they will try to make people believe that it is the same, and for no other purpose than to introduce the idea of infant membership, into the Christian church, and as *baptism* is said to have come in place of circumcision we will look into that matter in our next. We might have given other reasons in addition to those we have given to show that both dispensations are not the same, but those given are plain and tangible reasons—such, as all that wish to arrive at the truth, can easily comprehend. In our next we shall look at the correctness of the declaration, that, *Baptism is come in lieu of circumcision.*

(To be continued.)

For the COMPANION AND VISITOR.

What Faith Is.

"Now faith is the substance of things hoped for, the evidence of things not seen."

The substance of a thing hoped for, is the thing itself as nearly as it can be, and yet not to be it. When anything hoped for is destitute of substance, it is like tea made of cork.

Hope without faith is like an anchor at the bottom of the sea, and detached from the vessel. Unbelief is the first responsible condition of the soul. It stands directly in opposition to faith as any blight stands in opposition to the natural growth of a stalk of wheat from the time the seed germinates until the fruit is matured. Faith goes before the understanding. It is belief in what is unknown and yet known. God says Abraham had faith, when at His command, he went forth to offer up his son Isaac. Abraham knew that God would fulfill the promise concerning Isaac: he knew that God would raise Isaac up from the dead, if at his bidding he was slain, from which he did receive him in a figure, but the thing which Abraham neither knew nor understood, was the lamb that was really slain and offered up instead of Isaac. The children of Israel had faith when they stood still at the command of Moses, though the sea was before them and Pharaoh's army behind them. At the moment they believed there would be a salvation of God, they had faith though they knew not how the salvation would be effected. The apostle gives many other examples of faith, all of which are left upon record for the benefit of Christians. But it is not sufficient when the creature believes that these occurrences are true. Faith is now what it ever was, but the end of it is not what it was in the examples given. In the examples upon record we have faith and its results as past and finished. The faith through which we may be saved refers to things that are yet in the future; things that are not seen, or fully understood. Thus it is, the "evidence of things not seen." Any one who has not this evidence, yet contending that he is in favor with God, is like a blind man in distress, who asserts that a friend is near when he has neither heard nor felt one. As spring is evidence that summer will come, so is faith evidence of things not seen, even evidence of the salvation of the soul, which none can see except through faith. Neither can any one see it and at the same time have faith in it, because the end of the faith that respects salvation is salvation. Faith is that condition of the mind which assents to the assertion that there is an upper realm where God dwells; where light, love, joy, peace and adoration and all other ex-

cellencies infinitely exceed all human comprehensions of them.

Faith needs no evidence for itself. Three hundred times it is mentioned, and half as often defined, in the Bible for the benefit of humanity. Love is the breath and strength of faith. It works by love. Its life is love. Of the greatest element that now abides it is the infantile condition. It is the bud, hope the blossom, and charity is the fruit. Without works it is dead, and without a living condition of it, God will not be pleased. The greatest faith that Christ found in Israel was that of a woman who knew and acknowledged her real condition, which debarred her receiving any favor from Christ, except as dogs receive crumbs from their Masters' table. Faith varies in degrees of greatness according to the unreasonableness and impossibility of what is believed.

J. B. S.

Selected by MARY LONGENECKER.

A Soft Answer.

The husband was of quick temper and oft inconsiderate. They had been married not a year, when one day, in a fit of hasty wrath, he said to his wife, "I want no correction from you; if you are not satisfied with my conduct you can return to your own home, whence I took you, and have happiness with your kindred." "If I leave you," returned the unhappy wife, "will you give me back that which I brought to you?" "Every dollar. I covet not your wealth. You shall have it all back again." "Ah!" she answered, "I mean not the wealth of gold. I thought not of dress. I mean my maiden heart, my first love, my hope and the promised blessings of my womanhood. Can you give these back to me?" A moment of thought, of convulsion, and then taking her in his arms, he said, "No, no, my wife; I cannot do that, but I will do more. I will keep them henceforth unimpaired. I will cherish your blessings as my own, and never again, God helping me, will I forget the pledge I give at the holy altar, when you give your peace and happiness into my hands and keeping." How true that a soft answer turneth away wrath! And oh, how many a bitter strife in domestic life, might be avoided, by remembering and acting in accordance therewith!

For the COMPANION AND VISITOR:
Homeward Bound.

BY GEORGE D. ZOLLERS.

Once more the gospel news is borne;
 The herald's feet with joy return,
 To meet with anxious hearts at home,
 And bow with loved ones round the throne.
 O sweet abode! where friendship glows
 To cheer the heart, and give repose;
 Where soothing beams of light divine,
 Within the family circle shine.
 In weakness he hath preached the word,
 By few received, by scores unheard;
 His mission filled, his journey trod,
 He leaves the quiet with his God.
 Thus were the words of Jesus spurned,
 Whose bleeding heart for sinners yearned;
 They mocked His groan upon the tree,
 And railed on him in agony.
 While moving through earth's care and
 strife,
 Bearing the burdens of his life,
 His loving voice the truth proclaimed,
 By few received, by scores disdained.

For the COMPANION AND VISITOR.
**Reply to D. P. Sayler on Emi-
 gration.**

BY C. FORNEY.

The reading of brother Sayler's article on emigration, has caused serious thoughts to pervade my mind. Having, myself, spent, in the earlier part of the winter, nearly one month for the purpose of ascertaining the true condition of our brethren and friends and people generally, in the drouth and grasshopper district of Kansas and Nebraska, a report of which has been given through the *Companion and Visitor*, as all the readers of this paper will remember.

And if brother Sayler, or any others, doubt the truthfulness of our report, or imagine we have been excited and thereby exaggerated the truth of the matter, in the least, we can assure you that we were not, by any means, beside ourselves, or have represented the condition of the needy any worse than we have found it to be; and with some, we have, probably, not been able to learn the full extent of their want, as it is not the nature of people, generally, to ask for something before they are really forced to do so. That which we have seen and heard from undoubted authority, we have reported.

We are sorry that brother Sayler did not more carefully consider before writing. I can not, and dare not conclude, that our dear brother seen the extent of injury his article was likely to do to suffering humanity, or he would not have put forth the article which has now done its work. Already we are receiving letters from different localities of the needy, much distressed over what that article

may accomplish, as they are entirely dependent upon help from others; and if brother Sayler, although having written many interesting and useful articles, would have, before writing his article on emigration, removed the beam that must have been in his own eye, he could have more clearly seen how to remove the mote out of his brethren's eye. And if he could not remove it, at this time, without doing less injury to a cause so noble, as that of feeding the hungry and clothing the naked, thereby lending to the Lord, he would have better done like one of old—waited for a more convenient season.

Brother Sayler says: "If the condition of the people of Kansas and Nebraska is as bad as it is represented to be in the Brethren's papers, I would advise all to leave for some more congenial clime, as soon as possible." The foregoing language admits of doubt as to the condition of the needy being as bad as it is represented to be in the papers referred to. Brother Sayler also says: "I, however, have no doubt but this matter is greatly exaggerated." The word *exaggerated* means to enlarge beyond the truth. And the word *greatly*, when used in the connection that brother Sayler used it, implies, that the condition of the suffering has been *greatly enlarged* beyond the truth.

This is what brother Sayler asserts, without a doubt, to be the fact in his mind. Who has written in the Brethren's papers concerning the condition of the sufferers, that so greatly enlarged beyond the truth? Answer: The Brethren, principally. How did brother Sayler learn that the "matter has been greatly exaggerated." Ans.—1st, From a letter received from a man who called himself a brother, living in the grasshopper district, and since the letter was written before begging was put in motion, the man wanted aid to meet his obligations, as he had lost his corn crop, and had to feed his wheat, it appears the brother had nothing left to turn into money. I wonder why the man did not call upon some of those of like occupation—farmers—who "never were better off financially than now?" The matter to be drawn from this letter, supporting brother Sayler's conviction, is a little hard to get at, and I almost fail to see wherein it answers the purpose for which it is called in question, unless it is: 1st, Because it was written before begging was put in motion. 2nd, Because the man wanted to borrow money, as he had lost his corn crop, and had to feed his wheat. 3rd, Because the man said nothing of starvation.

Another letter, under date of December 5th, 1874, written by a former citizen of Frederick County, Maryland, who vividly described the swarms of grasshoppers, their ravages, and how far, and how long, he had to haul water for family use, and had forty two fattening hogs

and so on, but says not a word of either want or starvation; therefore, "the matter has been greatly exaggerated," Brother Sayler would claim.

The third and last testimony called in question in support of the brother's position, is an editorial found in the *Chicago Tribune*, under date of January 17th, claiming gross exaggeration of suffering in Kansas, as some subsequent reports show. It will be proper to consider the weight due these subsequent reports. That some have taken advantage of this matter, as stated by the editor, is true. It is also a noted fact that some have endeavored to make the matter appear much better than it really is. Some of the wealthier having dollars and cents in view, owning probably large tracts of land, which they want to sell, and to do so, the reputation of the state in which this land lies, must be retained as much as possible, so as to obtain a fair price for the land out of which this money is to be made.

Again, brother Sayler says: "It is a notorious fact that Kansas is full of cattle, fodder, grain and fruits of all kinds. Her farmers were never better off financially than now." Brother Sayler ought to know that mere assertion upon points as remote to the people of Kansas and Nebraska, as those quoted by him, under the head of "notorious facts," are not well known at home, in Kansas, where the people ought to know. If they are true, our statements from the different localities of the Brethren, of what they have on hand, show decidedly the contrary of the above "notorious facts." One of the different counties in Kansas canvassed for the purpose of finding out its true condition, about one month ago, was that of Republic, and the result was, that nine-tenths of the people had not feed and provision enough to last them two months; and where is the seed and horse feed to put out the next spring's crop? Some horses, hogs and chickens have already starved to death, which speaks very unfavorable of a country so full of "fodder, grain and fruits of all kinds."

Brother Sayler further says: "The point to be impressed upon the public, is, that Kansas is abundantly able to take care of her sufferers without outside aid." To this we can only say, if Kansas has enough within herself, it must be in the hands of such as report favorable to the *Chicago Tribune*, but are able to keep it for higher prices, to be paid by the suffering who have no money to pay with, and will be left to starve before they can get it otherwise. And the essential point to be impressed, is, that unless contributions continue a while longer very much suffering must yet ensue.

Lastly, our dear brother says: "These facts are read and known to the people outside of our dear brotherhood, and I feel it a duty to make them known to our dear brethren, who in matters of

charity are easily imposed upon." I am glad the Brethren are a liberal people, but sorry that brother Saylor did not first come west, and travel among the sufferers, before writing this article on emigration, as it would, no doubt, have much changed the nature and character of the article. I could then have shown him some statements that might have melted his heart in sympathy for suffering humanity in Kansas and Nebraska. He would then not have written so disparagingly of what has been published in the Brethren's papers, in regard to the needy, and would have accepted the brethren's statements, who have seen for themselves, instead of the editors of the *Chicago Tribune*, who have not seen. Instead of putting forth efforts to stop such liberal donations from the brethren and others, he would have spoken a word of encouragement to those who give; and instead of being the cause, probably, of many a dropping tear, many a saddened heart, and weeping widow to-night, he would cheer them up, by the consoling words which his article would be speaking to the distressed.

It should be remembered that every country has the privations incident to frontier life to undergo, to a greater or less extent. If the old pioneers of Pennsylvania, Maryland and many other countries in their early settlement, would be permitted to now live and relate some of the hardships of their lives, brother Saylor might still more seriously doubt the propriety of emigrating. And yet, these privations so faithfully and patiently endured by our forefathers, have resulted in many a pleasant home for their posterity, and brother Saylor may now be enjoying some of the comfort. Some others not so fortunate have found it necessary to emigrate for some other country, as did their forefathers, so as to procure a home and livelihood for themselves and families. These persons have, generally, little or no means which to make a start, and improve a farm, hence are dependent upon what their occupation affords them, and that is farming, and if crops fail one year, they are in want. This class of persons compose the majority of settlers in new countries. If none, who have a little means, would take courage and move contrary to brother Saylor's advice, and cast their lot among these poor people, their condition would be still worse. Many of these poor would, back in some of the older states, have to be helped as well as here. "The poor," says the Saviour, "ye have always with you, and whosoever ye will ye can do them good," and I am glad that so many of our brethren and friends have a will to do so.

Pear brother, what would you think if some of the needy would freeze or starve to death, and you know that the influence of your letter or article has been the means of keeping back the amount of donation which would have saved the life of those, who have now been suffered to starve for want of the amount kept back

on account of your article on emigration. This reply is incomplete, but must stop and respond to a telegraph dispatch from the west, of which you may hear more after my return.

Falls City, Neb.

(Pilgrim please copy.)

For the COMPANION AND VISITOR.

Infidelity Inconsistent with Itself

I have just finished reading the Boston Investigator of February 10th, for the present year. The subject of the leading article is the dedication of the Paine Memorial building and home of the Boston Investigator. From that article I select the following quotations for consideration:

"Sieve upon truth wherever found,
On Christian or on Spiritual ground."—
H. Seaver, Ed. Investigator.

"We must not allow our children to join the Christian Societies in every town."—*Mrs. Worcester.*

"I hold no dogmas in regard to the existence of a God." "I know no God except the one that appears to me in humanity." "I don't know anything about the 'atoning sacrifice' and all that absurdity. I don't want to know anything about it. I would not if I could."—*Miss. Susan H. Wixon.*

"Thomas Paine is known all the world over as a Bible-hater and a Bible-opposer." "Finding the Bible opposed to him, how very logical it was for him to come out and oppose the Bible!"—*Moses Hull.*

"When I am talking with my friend Seaver, we agree all through from beginning to end,—we have no future, no God, no heaven, no hell."—*Mr. Verity.*

The professions of Infidel Free Thinkers are well represented by the verses which Mr. Seaver adopted as his own; while their practices are as truly illustrated by the remark of Mrs. Worcester. It is the old story; intolerance asking for toleration from every one else; a Puritanic liberty crying out against the oppression and slavery of those from whom they have escaped; nay more, it is the machinations of fiends incarnate to overthrow and trample upon everything that stands in the way of their hellish purposes. As Miss. Wixon said, they "know nothing of God and the atoning sacrifice" and they "would not if they could." They are as Mr. Hull said of Thomas Paine, "opposed

to the Bible because it is opposed to them." For the same reason they are opposed to all law and order, both secular and divine; opposed to all that calls forth the higher and better attributes of man and places him above those "who build beneath the skies." Such were the teachings that enabled Mr. Verity to join his friend Seaver in saying: "We have no future, no God, no heaven, no hell." They close their eyes to the plain facts of every day experience, and rush madly into a labyrinth of theories that reason tears them out of existence. Whoever has reached this acme of infidelity should be convinced of his error by a vigorous method of corporeal punishment. He should be made to know his whole existence. His body should be considered not only as a whole, but every element of which it is composed and every atom those elements contain, should be presented to his view. He should be taught to understand the nature of his mind, or soul, from the effects it gives and receives: for the soul is more subtle than the ethereal essence which conveys the light from the twinkling stars. Again let him consider soul and body as a whole; how well they are designed and adapted for each other; how every part fulfills the purpose for which it was designed; and how impossible for human reason to contrive, design, or fix the plan, much more to have fulfilled. Still let him remember that there is no design without a designer, no effect without a complete and adequate cause, and he will then begin to form some definite ideas of the Great Cause of which he is only the effect. Let him pursue his investigations and he will see other effects from the same cause, or at least one in harmony with it: for the works of the universe declare the glory of God.

Our model infidel may now be taught the existence of a future state. Let him begin with the more tangible part of his nature, the part which he is capable of dividing into smaller parts which may again be separated into the chemical elements of which they are composed. Let him take a single element, or even the smallest particle of such element, and attempt its annihilation and he will soon become convinced of the absurdity. Then let him consider that the soul is a unit, one and indivisible, and that the dissolution of the body only sets

it free as it does the other elements, that help to make up the individual. I say let all this be carefully considered, and his belief in the future existence of the soul will be as firm as his belief in the future existence of the atoms that compose the visible habitation of the soul.

The form of the soul, the place of its abode, and its power of action after death, do not so much concern us as the subjects already discussed; but judging from its present state we might justly infer that it would be a conscious and intelligent being, but without the mechanical contrivances of the body to do its will. Neither would it possess the ability to acquire knowledge, since that must come through the senses; but it would remain in the same condition until the body was restored or a new one provided. And if no body be provided, it must continue throughout the ages of eternity to reflect upon the life it led while here in the body. Such reflections would be indeed a heaven or a hell.

Most of the readers of the *Companion and Visitor* are believers in the Bible, and have better evidence than it is possible to find elsewhere; but hoping that these thoughts, which are independent of the Bible, may influence some to turn to a knowledge of the truth as laid down in the Bible, they are very respectfully submitted for consideration.

WILLIAM J. MILLER,
Grantsville, Md.

For the COMPANION and VISITOR.

**An Essay in Behalf of the Needy
in Kansas and Nebraska.**

(Concluded.)

Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. Eccles. 11: 2.

We who are blessed with an abundance of this world's goods, with comfortable houses, elegant mansions, and commodious barns, which are filled with the products of our bountiful harvests, know not how soon it may be our unhappy lot to witness the destruction of all our property. Let us call to mind the horror of that terrible conflagration of 1871, which swept over a portion of Wisconsin, Michigan and Illinois. I call special attention to the annihilation of the village of Peshtigo, in

the north-eastern part of Wisconsin. History informs us that in less than an hour from the time the tornado reached the village, it was annihilated. Not one house, nor out-building, nor even a vestige of fence remained. Everything was swept away, as with the very bosom of destruction. Men, women, and children were charred or burned to cinders almost instantaneously. None of us know how soon we and our surrounding country, may have to pass through a similar ordeal; and if we now close our ears and hands against the cries of the needy, where is our foundation for hope? But if we open our hands now, we may cherish a fond hope that, if we are not favored with an escape from such terrible scenes altogether, that the Lord will, at all events, deliver us. "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things, which shall come to pass, and to stand before the Son of man." And "Take heed that ye be not overcharged with the cares of this life, and that day overtake you as a thief."

Beloved reader, when we surround our tables, which are laden with luxuries and comforts of this life, O let us allow our minds to waft themselves to the bleak prairies of Kansas and Nebraska, where starvation and death is threatened to thousands, where the cold winds sweep irresistibly over the little sod house and dug-out cell. Let us pass, as it were from dwelling to dwelling and view the condition of its inmates. Now we see an affectionate mother bending over her tray, weeping, while distressing thoughts of starvation are revolving in her mind, as she is kneading her last dust of flour. Next we come to where, perhaps, the last morsel has been eaten, and the children crying for bread, and the tender hearted mother is heard to say, O, ye poor children, there is nothing more to eat. We pass a little farther toward the frontier. We come to one where its inmates are cold in death, they have all starved or frozen. They need no more. Readers, reflect upon those scenes; place yourself for a moment in the situation of those destitute people; then let us return to our pleasant homes and ask ourselves the question—What can we do for these our suffering (I call them brethren,

for all men are brethren, and indeed should acknowledge ourselves such when we come to such a state of suffering,) could we not save a little by fasting, could we not dispense, or do with a little less luxuries, and by those means save some to aid in prolonging and saving the lives of some loving parents and children, whose lives are in the hands of charitable people? Let every one give according as the Lord hath prospered him: and whatsoever we do, let us do it heartily; as unto the Lord. It may be, by these little gifts, we may gain the approbation of the Great Judge, and the applaudit, "Come ye blessed of my father: inherit the kingdom" etc. Remember the widow's mite. "Plead the cause of the poor and needy."

JACOB BAHR.

Moulton, Iowa.

For the COMPANION and VISITOR.

God in Afflictions.

NUMBER FOUR.

"But the more they afflicted them, the more they multiplied and grew."

"And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel?"—1 Sam. 17:25, etc. "And the men of Israel said, And it shall be, that the man who killeth him, the king will enrich with great riches, and will give him his daughter, and make his father's house free in Israel."

Soon after David had killed Goliath, Saul accosted him with profession of great regard, having deferred the fulfillment of, at least, one part of the reward offered to the individual who should slay Goliath, Saul now would seem desirous of carrying it into effect. "Behold," said he to David, "my elder daughter, Merab, her will I give thee to wife, only be thou valiant for me, and fight the Lord's battles." In these engagements with the enemy, he hoped the time would not be far distant, when some one of them would deliver him from his fears by striking a deadly blow at so distinguished a combatant.

David did not decline the honor, though with his characteristic modesty, he expresses his humility and diffidence in accepting it. "Who am I," was his reply, "and what is my life, or my father's family in Israel, that I should be son in-law to the king?" But Saul did not fulfill the engagement. He gave his daughter, Merab, to Adrial. "And Michal, Saul's daughter, loved David, and they told Saul, and the thing pleased him,

and Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him."

David was far from being eager to embrace the tempting offer which was made him—he preferred rather to decline it, yet in a way that should not give offence, expecting, for such was the custom of the times, that a large dowry, or purchase money, would be required of him for his wife, she being of the highest rank, he urged this as a reason why he should not aspire to the connection. "Seemeth it to you," he said, addressing those whom Saul had sent to converse with him. "Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and lightly esteemed?" "And the servants of Saul told him, saying, On this manner spake David, and Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies." Saul thought to make David fall by the hand of the Philistines. It was hypocrisy of the basest and most malignant kind, to be concealed beneath the guise of the warmest affection and confidence.

The principles of the gospel of Christ are, "abstain from all appearance of evil. Lying lips are an abomination, but they that deal truly, are his delight." "And when Saul's servants told David these words, it pleased David well to be the king's son-in-law. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men, and Saul gave him Michal, his daughter, to wife, and Saul saw and knew that the Lord was with David, and he was yet the more afraid of him, and he became David's enemy continually."—1 Sam. 18.

Saul had heretofore resorted to stratagem, in order to take the life of David, but now he becomes bold in crime, he no longer affects concealment, "And Saul spake to Jonathan, his son, and to all his servants, that they should kill David; but Jonathan delighted much in David, and told him, saying, Saul my father seeketh to kill thee; now therefore I pray thee, to take heed to thyself until the morning, and I will go and commune with my father of thee, and what I see, that will I tell thee, and Jonathan spake good of David unto Saul, his father, and said unto him, let not the king sin against his servant, against David, because he hath not sinned against thee, and because his works have been to thee—sawest thou good; for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel, thou sawest it, and didst rejoice. Wherefore then wilt thou sin against innocent blood, to slay David without a cause."—Chap. 19:1, etc.

The plea prevailed. Saul, for the time, seemed to come under the influence of better feelings; he even promised with

an oath, that the life of David should be sacred, and Jonathan had the happiness of letting his friend know that for the present, the vengeance of Saul was stayed in its course. Without doubt the most tender congratulations passed between them while they recognized with a devout gratitude, the interposition of Providence in their behalf; for it must have been a night of anxious suspense to both, and especially to David. We may well believe that the latter embraced the favorable opportunity which his solitude afforded him, of pouring out his soul before God in devout supplications for guidance and protection.

It is thought that this was the occasion of his composing the eleventh Psalm, and which will be found peculiarly adapted to the trying circumstances in which the author of it was placed. The commencement of it, "In the Lord put I my trust," shows where he placed his sole reliance, while as it proceeds we find him declaring the great consoling truth, that God by his providence rules the affairs of man, and will cause truth and righteousness to triumph at last. "For the righteous Lord loveth righteousness: his countenance doth behold the upright." "And Jonathan brought David to Saul, and he was in his presence as in times past, and there was war again, and David went out and fought with the Philistines, and slew them with a great slaughter."

The triumph that thus attended the arms of David, and the still stronger hold which it gave him on the affections of the people, awakened afresh the jealousy of Saul—his malignant passions were rekindled. "As he sat in his house with his javelin in his hand, and David played with his hand, and Saul sought to smite him even to the wall with the javelin, but he slipped away out of his presence." Yet he was gaining the affections of the people, "but all Israel and Judah loved David," and as the Lord was with him, so he became stronger and stronger, and he was also getting more experience of the wiles and fiery darts of his enemy; so it can be truly said, that the more he was persecuted and afflicted, the stronger he became, the more he grew and multiplied.

D. N.

Welsh Run, Pa.

For the COMPANION and VISITOR.

A Beginning.

BY LEVI HOFFERD.

"In the beginning God created the heaven and the earth." Thus, we see the heavens and the earth had a beginning; also, all the hosts of them. Gen. 2:1. Man and all earthly creatures had a beginning. Sin had a beginning; and who can calculate the loss, misery, suffering and affliction sin has and does cause.

Time had a beginning and it shall have an end. Rev. 10:6. Brethren and friends, do we realize the fact that time will have an end with every one of us? Knowing this, let us be up and a doing, while it is called to day, for "the night cometh when no man can work." John 9:4.

When time ceases with us, we will be landed into eternity—prepared or not. When this will occur, no man can tell. "But the day of the Lord will come as a thief in the night." 2 Pet. 3:10. My dear friends, how many we see taken by surprise—and Scripture verified. Brethren, let us watch and pray, that we be ready.

Look at the importance of being ready; for this life is comparatively nothing, when we try to consider "eternity." My dear friends, do we ever think of eternity in a serious light? I fear not. If we would, we could cheerfully devote this short transient life to the service of our Maker, and secure the immortal prize. We are passing to that which had not a beginning and will have no end—eternity.

Buffalo, Colorado.

A Solemn Testimony.

Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:

"I have seen Universalists and infidels die, and during a ministry of fifty-five years, I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience, and the terrors of apprehension. I have seen men die who were men of merciful temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theatre, rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity!"

How to be Nobody.

Young man, it is easy to be nobody. Go to the drinking saloon to spend your leisure. You need not drink much now—just a little beer, or some other drink. In the meantime, play chequers, dominoes, or something else to consume time, that you will be sure not to read any useful book; or if you do read, let it be the "dime novels" of the day. Thus go on keeping your stomach full, head empty and yourself playing time killing games, and in a few years you will be nobody, unless you should turn out to be a drunkard or a professional gambler, either of which is worse than to be nobody.

—The living 'righteously, soberly and godly,' are the effects of divine and gracious teaching.

FOR THE COMPANION AND VISITOR.

Moloch.—Acts vii. 43.

BY J. Y. HECKLER.

Audacious idol, smeared with blood !
The scandal of the neighborhood,
Which in the vale of Hinnom stood,
The curse of Israel.

O, monster king !* O, fine-head god !
That hears no voice, that sees no nod ;
Should vengeance smite him with his rod,
And cast him down to hell ?

What mothers laid their children bare
On Moloch's hellish altar there ;
How must those little children fare,
In pains and torments dire ?

There they, amid the noisy crowd
Of drunken priests, and servants prond,
The sound of drums and timbrels loud,
Their children burnt with fire.

O, shocking practice ! awful thing !
That Solomon, the wisest king,
Should be seduced, and help to bring
Such evil on his throne.

In Bashan first this horrid rite
Was practiced by the Ammonite,
With festivals of strange delight,
To lead indulgence prone.

What siren fascinations hung
Around their dance, and wine, and song,
When loud their lustful orgies rung,
We can not now conceive.

But God was angry with his own :
He rent the realm of Solomon,
And raised up foes against his throne,
Who granted no reprieve.

Here, let us all a warning take,
All idol-worship to forsake,
For our election sure to make ;
The choice to us is given.

And let us all with one accord,
Be in the service of the Lord,
That we may give the great reward,
To reign with him in Heaven.

*Moloch, or Milcom, was a king, and undoubtedly in his time a successful warrior among the Ammonites, who after delivering them from their enemies was deified. As idolatry was generally mixed up with astrology and mythology, their idols in a figure very often represented some hideous monster. The reason why Moloch took the head of a bull, was probably borrowed from the Persians or Egyptians, who worshipped figures of the bull kind by the name of Apis. After all speculation it is probable that the figure of Moloch bore some relation to the zodiacal sign of Taurus.

J. Y. H.

Hartsville, Pa.

Shun vice cling to virtue.

FOR THE COMPANION AND VISITOR.

A Fragment.

BY C. H. BALSBAUGH.

To a Brother :—

The world is full of caricatures. Many prefer them to faithful symmetrical representations of the All-Beautiful. A soul in equipoise loves a perfect model. A fallen intelligence dreads a faultless ideal. The Infinite himself must be clipped and fashioned to suit the clouded apprehension and depraved taste of sin-fettered, sin-loving man. "The image of the Invisible God" was and is, to the sin-blinded world, and half-seeing creed-worshipers, "without form or comeliness." To "look into the perfect law of liberty," and take on the lineaments of Divine loveliness is to be "despised and rejected of men." So hideous, so hateful, so hellish is sin ! No sooner does the Eternal God show His uncreated purity and compassion in a human face, and call upon the whole world to behold the sublimity of His righteousness, the ineffable beauty of His holiness, than earth and hell strike hands to destroy the Mirror, spurn, curse, scourge, and gibbet incarnate love and power. Such is sin—that mysterious, infernal, fiendish something which makes the soul a willing captive of Satan, a daring rebel of the Most High, a contemner of the Divine Mercy, a scoffer of the Divine Righteousness, a mad, self-destroying ally of the Prince of Hell against the throne of Omnipotence !

And this essence "of all unrighteousness" is in us all—imbedded in the substratum of our being, threatening at all times to defile our affections, emotions, thoughts, imaginations ; giving an inclination to our motives, aims, purposes, and passions, which turns the soul from the orbit of the central sun, and directs it toward the "outer darkness."

There is not a fibre in our organization where the legions of hell are not lying in ambush. One moment off our guard, and we give the enemy an advantage. We even take our waking state into our dreams, and give the Devil supremacy over our unconscious, but not irresponsible, existence. No marvel that it is "with fear and trembling" that our salvation is gained. No exaggeration in the solemn asseveration that "the right-

eous are scarcely saved." No arbitrary decree in the startling announcement, "*Many shall strive to enter in, and shall not be able.*" Configuration to God is the one condition, not only of admission into Heaven, but of enjoyment there. The very shadow of sin inside the voluntary sphere of the soul, brands the mark of the beast on our undying essence, and signs and countersigns our deepest self with the signature of perdition. Let no one regard with indifference a sinful thought. The germ of "the second death" is in it. Entertained, it may culminate in the awful desolations of eternal despair. One look at the forbidden fruit, one impure imagination, one unholy desire, one taste of the coveted indulgence, and the work is done. Satan has triumphed, the poison of the serpent has been infused, Christ's wounds rent open afresh, and the soul in ruins ! "Be not deceived, God is not mocked." He is a sin-hating, sin-revenging God. Blessed be his holy name ; also a sin-atoning, sin-pardoning God !

Hast thou sinned—deeply, grossly, fearfully sinned ? Prostrate yourself in sackcloth and ashes. Make a thorough judgment-day matter of it. Keep no truthful witness out of the court of conscience. Forbid no one to throw stones, and throw the first yourself. "Neither do I condemn thee ; go, and sin no more." When you feel "the motion of sin in your members," drive home a nail with energy. Do not spare yourself. Be "Killed all the day long for Jesus' sake." Eyeless, handless, footless, mutilated, disfigured, go limping and groping into the kingdom rather than sin again. You will win, and the prize will be great and wonderful and glorious as God—ETERNAL LIFE.

—The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full ; and asking leave of no one, is forever welling forth its sweet waters. So the christian, if only full of love of God and man, and shedding around him benign influences, as a natural result, cannot help doing good.

—Bad books are the public fountains of vice.

FOR THE YOUNG.

Tell your Mother.

I wonder how many girls tell their mother everything. Not these "young ladies" who, going to and from school, smile, bow and exchange notes and *cartes de visite* with young men who make fun of them and their pictures, speaking in a way that would make their cheeks burn with shame if they knew it. All this, most credulous and romantic young ladies, they will do, although they gaze at your fresh young faces admiringly, and send or give you charming verses and bouquets. No matter what "other girls" do, don't you do it.

School girl flirtation may end disastrously, as many a foolish, wretched young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And, above all, tell your mother everything. Never be ashamed to tell her who should be your best friend and confident, all you think and feel. It is so very strange that so many young girls will tell every person before mother that which is most important that she should know.

Starved to Death!

The boy was starved!—yes, starved to death! "Where?—who?" you earnestly ask.

Listen. Do you see that little brown, low-roofed cottage close under the hill?

It is all alone. How sad everything around it looks! The once beautiful garden now full of noxious weeds; the gate hangs by one hinge; the blinds shake this way and that in the wind; the windows are stuffed with rags and old torn hats; while the wind is moaning drearily through the pine trees, sobbing weird and ghostly.

We approach the door—then enter.

Ah! you shrink back from that beastly, besotted wretch, but half-covered with filthy rags, cowering and shivering in a mass of straw; for there is no fire. There is no warm bed—no comfortable chairs; there is nothing but that horrid object on the

floor. No wonder that you shrink back.

Youth, with fair, soft hair, bright eyes, ruddy cheeks, red lips, elastic, buoyant step, and free, pure hearts, are hardly fit companions to yonder scowling wretch.

And yet he was once like you!

"He?"

Yes. He was as fair, as well fed and clothed, as free-hearted as you are now.

"How came he so, then?" you ask with a shuddering glance.

I will tell you.

When a child, he lived in a large, pleasant house in the country. His parents were as kind and loving as yours.

As he grew up every one said: "What a noble man he will make!"

At the age of twenty he went from home to learn a trade in town. He got among vile companions. But he knew it not. He thought them good and pure as they at first seemed. They drank wine; he drank with them. His appetite for drink grew upon him. His course was downward!

But he became acquainted with a pure, noble young woman. He signed the pledge, and they were married. For a while he was happy. But the appetite was not dead, it only slept. In a moment of temptation he broke his pledge. From that time hope died out of him. The earnest appeal of his wife—the pale, supplicating face of his babe—the entreaties of friends were of no avail. Down—Down—Down! Oh! how fast did the demon hurry him! The demon that destroys both soul and body—*Intemperance*.

His wife died broken-hearted.

But he paused not.

Long ago friends had ceased to trust him, and to satisfy his burning thirst he had sold *everything*—even his wife's Bible!

The worst of all earthly fiends, the RUMSELLER, took his all greedily, forgetting the *reckoning* time.

And yesterday he had told his boy to steal for him, that he might gratify his insatiable thirst!

The pale-faced, wan boy of nine years, remembered his mother's teaching and the lessons from the sacrificed Bible, and refused.

Cruelly did his father beat him, and then thrust him into the cold, dark, damp cellar, with a fiendish laugh.

Many days had passed since the neighbors had seen poor "drunken Jake" or his little "Willie." And so one day they entered the dismal abode.

There lay the poor wretch with his throat cut!—*Dead*. Hurried from this world by his own hand.

"Dreadful!" you exclaim.

Ay, terrible! But who of the two shall fare the worst on that Great Day when the Book shall be opened—the wretch that died by his own hand, or the man who sold him the poison?

And in the cellar, cold and lifeless, they took up the form of little Willie, and laid it by the side of his mother in the green churchyard; while his pure spirit, free from pain, was with the angel mother resting in heaven.

Dear children, many foes have ye to meet; many battles for the Right to fight. Many victories shall crown your endeavors. But remember, the bitterest, most deadly foe of all, will be the DEMON INTemperance, whose allies are strong and mighty. The rum-sellers are their officers.

In the fear of the Lord go forth to meet them, remembering that the "race is not to the swift nor the battle to the strong."—*Little Corporal*.

CONFESSON OF WRONG.—A little girl once gave her mother the following note:—

"Dear mother:—It was I who lost your thimble; I was afraid to own it. I have felt unhappy since I told you I didn't know. Mother, will you forgive me? I told it all to God; I prayed to him. From your sorry daughter,
HANNAL.

This note, you see, made a confession of sin. For days and nights, perhaps, this child suffered under a sense of guilt—it took away her comfort—until at last, no longer able to bear the burden, she came and acknowledged it.

This teaches an important lesson, which you should early understand and act upon—that when you have done wrong you will never have real peace of mind till you have confessed it. And confession, to be worth anything, must spring from real sorrow for the fault, and a desire to do better in time to come. "Whoso confesseth and forsaketh his sins shall find mercy."

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., March 16, 1875.

A Book That All Should Write and Read.

"Write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."—Prov. iii.

Although Solomon said, "in making books there is no end," he would not discourage such productions, but would have every man to be a writer, if not an author, as the command, in the words at the head of our article implies, since they are of a general character, and seem to be addressed to all, though the singular number is used: *Write them upon thy heart.* To whom is the language addressed? to one person as well as to another—to all. But the literature alluded to, is not common literature. Still less is it the light literature of which we have so much at the present time. It is spiritual literature. It is the making of books of our hearts: *write them upon the table of thy heart.*

Various materials have been used in making books, such as parchment, paper, etc. Different nations have used different materials. But in the direction for writing which we have under consideration, we are all to use the same kind of material—we must write upon the *table of the heart.* No person then can want for the material, for as all have hearts, they have a tablet to write upon. Neither are we left without a subject upon which to write. The subject or subjects are given us. They are *mercy and truth.* These are the great subjects of revelation. They have their origin and forms in God himself. "Who is a God-like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he *delighteth in mercy.*"—Micah 7:18. "I am the way, the truth and the life," said Jesus, who is said by Paul to have been the brightness of God's glory, "and the express image of his person."—Heb. 1:3. Mercy and truth are very frequently classed together in the Scriptures, and the Psalmist greatly extols them, as in Ps. 57:10: "For thy mercy is great unto the heavens, and thy truth unto the

clouds." This language clearly expresses their greatness. They are so great, that all men may share in them or partake of them. They are available to all, as they are necessary for the completion of the moral character and the salvation of all. Hence the general command, applying to all men, "write them upon the tablet of thine heart."

In the following passage we have mercy and truth not only united, but we have their blessed effect upon human character when their design is answered in their proper reception and appreciation: "By mercy and truth iniquity is purged," Ps. 16:6. God has found a ransom for sinners, and they may be delivered from going down to the pit, Job 33:24. "Thanks be unto God for his unspeakable gift."—2 Cor. 9:15.

'O Love, beyond conception great,
That form'd the vast, stupendous plan,
Where all divine perfections meet
To reconcile rebellious man.

"There wisdom shines in fullest blaze,
And justice all her right maintains—
Astonished angels stoop to gaze,
While mercy o'er the guilty reigns."

God can now, in view of what Christ has done, "be just, and the justifier of him which believeth in Jesus."—Rom 3:26.

The idea conveyed by the language of Solomon, in directing us to write mercy and truth upon the table of our hearts, seems to be equivalent to the ideas expressed by Jeremiah, and quoted by Paul, in relation to the new covenant: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteous, and their sins, and their iniquities will I remember no more."—Heb. 8:10-12. It is also equivalent to the apostle's language in which he says, "Let the word of Christ dwell in you richly in all wisdom."—Col. 3:16.

The great practical import of the suggestive Scripture under consideration, seems to be this: Mercy and truth, being two important elements in the great

system of divine revelation, properly represents the entire doctrine of Christian redemption. And as these two are to be written upon our hearts, it shows us that the whole of redemptive truth, is to be brought into contact with the human heart, effecting, reforming, and controlling it. It is to be written upon our hearts; that is, it is not to be forgotten by us. Paul said to his Corinthian brethren, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto, unless ye have believed in vain. 1 Cor. 15:1. So we see the truth to save us, must be kept in memory. It is kept in memory when it is written upon the table of our hearts. It is good to have the Bible near at hand to refer to, when we may have occasion to do so, but it is better to have its doctrines written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. 2 Cor. 3:3. And so it must be written if we are saved by it.

If in the day, when the dead, small and great, shall stand before God, to be judged, and the books are opened, Rev. 20:12, if when the book of our heart is opened, and it is found written over with *mercy and truth*, we shall have nothing to fear, or lose, but all will be well, for heaven and immortality will be ours.

WE call the attention of our readers in Somerset County, Pennsylvania, to an advertisement of a county map, in the present number. The advantage of such a map to many of the inhabitants of the county are great, and we hope they will be appreciated, and the work liberally encouraged.

WE are disappointed in having nothing from brother Beer in relation to the North Manchester, Indiana, discussion. And we presume our readers will also feel disappointed, as we gave them reason, from our remarks in our last number, to expect something in this. And Bro. Beer did the same. We have received nothing from him since we received the articles published last week. After the discussion he went further west, and whether his journey interfered with his purpose to write out the report, or whether he has written and we have failed to

get his letter, we cannot tell. But we still hope to give our readers a satisfactory report of the discussion.

Though we have nothing from brother Beer in this number, we have an interesting letter of correspondence from brother R. H. Miller, in which he alludes to the discussion. It will, no doubt, be read with pleasure.

Change of Address.

Brother Abraham Younce has changed his address from West Alexandria, Ohio, to Gratis, Preble County, Ohio.

Answers to Correspondents.

GEO. W. MATHIAS:—You do not owe us anything. The amount you sent squares the books.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Letter From R. H. Miller.

MARCH 3rd, 1875.

Dear Brother Quinter:

By your permission, I will give a few words by way of correspondence in the *Companion and Visitor*, that the brethren may know of my health and feelings since my return home from the discussion in Northern Indiana, as it has been requested by some of the brethren. Inasmuch as there will be a synopsis of the discussion given in the *Companion and Visitor*, we will say but little about that part of it, which we suppose will be given through brother Beer's report.

We left home on the 15th of February, and met our opponent on the next day to make the necessary arrangements to commence on the 17th. When that was accomplished, we returned to brother Joseph Lesh's, where we were much pleased to meet brother J. W. Beer, for whose assistance during the discussion we are very thankful, especially since brother Moore whom we expected to meet, could not be with us on account of sickness in his family, as we afterwards learned.

We were also glad to meet brother Jacob Berkey, who presided for us during the discussion. And we are much pleased with the Christian spirit, the calm and humble manner in which he filled the station assigned to him. We feel that it reflected honor upon our cause, as well as credit to himself.

We also met a number of other brethren

with whom we were acquainted, and all seemed to take a deep interest in the discussion. And we were much pleased also to see the quiet and humble manner in which our brethren conducted themselves during the entire discussion.

Our opponent was not as pleasant to debate with as some men we have met. We think there was more disposition in him to misrepresent our remarks and our church, than was by any means justifiable or profitable even to his side of the question. And the tendency of our opponent's remarks in that direction, was the only thing that came up to soil the character or mar the pleasantness of the discussion. But we were prepared to meet such a cause without allowing any excitement or ill feeling to be manifested on our part. Though we disapprove of such a course, we have as little disposition to retaliate as we have to approve of it. And to it we allude no further than to express its falsity and weakness.

We got through with the labor of nine days discussion somewhat exhausted of course, yet in as good health as at the commencement. And this we feel was, through the blessings of God, mainly due to the very kind and unceasing care for our health and comfort in the family of brother Joseph Lesh, with whom we made our home for two weeks less one day. And for their Christian love and kindness so freely given to us and our assistants in the discussion, they have our thanks and love. And we shall ever cherish with fond memory their long continued kindness to us made doubly dear by the ardent labor we had to perform under the great responsibilities which were then devolving upon us. And we pray that God will reward them with richer blessings than earth can give. There are also many other brethren and sisters whose kindness and love we hope to never forget.

We felt, when the discussion was over, that our cause had lost nothing in our hands, and that the brethren and sisters were, if possible, stronger in their faith in the cause of humble, plain, gospel Christianity, than they were before, as we learned that there were many people outside of both churches, who were very decided in expressing the opinion that our cause had triumphed in the contest. And we believe that was also the feeling of all our brethren and sisters who attended the discussion. And we parted with them, though exhausted in physical strength, yet rejoicing in spirit at the happy state of feeling among our members regarding the result of our labor. Some of them said they were afraid to tell us how highly some persons outside of our church had spoken of our success, fearing it would spoil us. But we hope that such is not its effect on us. For we do feel that when our cause is made to triumph, and our brethren to rejoice, God should have all the praise, and not

man. And his servants should be made to feel more humble and thankful, and that was surely our feelings when we left the brethren, for our success was not on account of our ability, but on account of the strength of our cause. The solid foundation on which we build, is the eternal truth just as it was given to the world eighteen hundred years ago by the inspired men of God. This by the blessing of God has been our strength, and to him be all the praise.

When the discussion was over we tried to preach some for the brethren, but our condition made our efforts so feeble that we felt that the expectation of the people was not met. We felt the more so, because we had never preached there before, and under the circumstances, the people would likely expect too much at our hands. Our laboring with the brethren there ended with our farewell sermon on Sunday night. And we commend our brethren and sisters to the word of God, which is able to build us up and give us an inheritance with all them that are sanctified. We started for our home on Monday, March 1st, but failing to make connection on the cars, we had to change our route, and did not arrive home until Tuesday noon, where we found all well as when we left. And we feel truly thankful to God whose kind providence is ruling over us all for good.

R. H. MILLER.

Ladoga, Indiana.

WHITE ROCK, KANSAS,
March 4th, 1875.

Brother Quinter:—

Please notify at once, through the *COMPANION AND VISITOR*, that brother Allen Ives, has made special arrangement with the Chicago, Burlington, and Quincy Railroad, for the free-shipment of seed-grain to Hastings, Nebraska.

All persons wishing to send seed to their friends in Kansas or Nebraska, can send free by packing small amounts, or sending car loads in bulk to Land Commissioner of Burlington, Chicago, and Quincy Railroad, for Allen Ives, Hastings, Nebraska.

Mark the sacks for the parties intended, and send them to the Land Commissioner for Allen Ives.

Brother Ives, says he has now a proper understanding with all parties concerned.

Brethren, or others living along the line of that railroad, can now send seed to their friends free, with a certainty that they will get it.

JAMES L. SWITZER.

From Nebraska.

FEBRUARY 6th, 1875.

Brother Quinter:—

I will endeavor to give you a little "gospel news," for I think that term would be more appropriate at this place than the term "church news" would be.

On the 27th of January, brother C. Forney, from Falls City, Nebraska, arrived here for the purpose of holding a series of meetings, and accordingly began his labors the evening after his arrival. The day having been quite stormy and the evening also disagreeable, the congregation was not very large, but manifested great interest, the subject being, "Jesus Christ and Him crucified," to which I think the brother did full justice. The next evening, 29th, the house was pretty well crowded, but very good order maintained. Subject, "What constitutes the proper applicant for baptism?" The discourse seemed to be well understood and appreciated by the majority of the audience—being intelligent, honest hearted people. Again, on Friday evening, the house was well filled with anxious listeners.

On that day, 29th, brother Ives, from White Rock, Kan-as, came to the assistance of brother Forney. The subject of the last mentioned meeting was, "The design of baptism." It is hardly necessary to add that the same was ably disposed of, for indeed it is quite evident that there are not many texts but what brother Forney would be sufficient for the task of handling them in an able manner, for besides being well read and well versed in the Scriptures, he also possesses quite a knowledge of the Greek, (and German also) which in my humble opinion is highly necessary upon certain occasions.

On Saturday evening, the congregation was smaller than at any other appointment, it being a very cold night. Subject, "Baptism." On Sunday at eleven o'clock, was the next appointment, which was quite well attended, considering the very cold weather. The subject being the "Mode of Baptism," as understood and practiced by the Brethren. I think that brother Forney made the different points quite clear to the minds of all reasonable persons who were present. But of course the plain preaching of the Brethren, here or elsewhere, in the minds of some, may have shaken some idol, or fancied belief, that they have long cherished in their hearts, by which they have been striving to make their way to heaven on flowery beds of ease. I sincerely hope and pray that the labors of our beloved ministers, by the help of God, may have their desired effect upon the hearts of the people. It seemed to me like a refreshing shower of God's love, to sit again and listen to the voices of our brethren proclaiming the pure word of God in all its truth and simplicity,

for we have now lived in this state about two years and a half, and had only heard preaching by the Brethren on two different occasions before this.

On Sunday evening, brother Forney discoursed principally on the "Lord's Supper," but touched upon the subjects of close communion and feet-washing, for the belief and practice being rather new in this community, hence the brethren considered it necessary to explain our doctrine as a denomination.

On Monday evening met again and were agreeably surprised at seeing so goodly a number assembled on such a cold night. Brother Ives addressed us upon this occasion, and I think his discourse will long be remembered, especially his loving, earnest, appeals and kind admonitions. He bade us farewell that evening, being obliged to leave on business. Brother Forney intended to meet with us the next evening, but there being a severe snow storm the next day, it rendered it impossible for people to come out. We regretted it very much indeed.

One thing which I did not yet mention, and which made our meetings more interesting, was this: There were four strange brethren in attendance most of the time. Brother Shafer, (who is a deacon,) brother Stump and brother Horner, all from Falls City, Nebraska, and brother Fidelity, from Kansas. Their assistance in singing, and in fact their very presence lent an additional interest to our meetings. Perhaps some brethren and sisters in the east may think that I speak with too much enthusiasm about our meetings, but they cannot realize how we feel in our isolated condition, there being but six members in this locality.

But best of all, in reference to these brethren, is this: Brethren Shafer and Horner have purchased land near here, and brother Stump intends to do the same early in the spring. Brother Forney also left a small ray of hope among us that he would come and settle here, notwithstanding he owns a splendid home at Falls City. And I surely think if one of our ministers should make up his mind to leave Falls City for some other part of the state, that there would be a great number of brethren ready to accompany him. For it seems noteworthy, that the most of our preachers coming to this state have located at Falls City, and in my humble opinion it would be a blessed thing if they would scatter around through the state a little more. All those who have seen our country here, pronounce it a splendid country. We hope to soon organize a church, as there are quite a number here who are ready to unite with us as soon as they have an opportunity, and I think there are others who are almost "persuaded." We regretted that the brethren could not stay longer, and all hope they will soon return; but brother Ives being general

treasurer, and brother Forney secretary of the relief fund of the Brethren, they have a great deal of business to attend to. And with the prayer that the pure gospel may spread abroad till earth's remotest nation shall hear Messiah's name, I will close.

Yours in Christian love,

CARRIE HOLSINGER.

Carleton, Nebraska.

Church News.

FEBRUARY 27th, 1875.

Brother Quinter:—

Having seen nothing, as yet, in the *Companion and Visitor*, or in the *Pilgrim*, concerning our last series of meetings, we take great delight in contributing the following:

The meeting began Friday evening, December 18th ult., at the Oak Grove Church, and closed January 9th, at the Diekey Church. The speakers from the adjoining churches were with us, two or more at a time, contending earnestly for the faith once delivered unto the saints. Notwithstanding other protracted meetings were in session near by us, and the weather very cold, the brethren did not lack for attentive listeners to the pure word of truth.

There were eight accessions to the church ere the meeting closed, and one since. Oh! may the Lord give them grace sufficient for their day and trial, helping them to become faithful and effectual laborers in his vineyard, and finally an abundant entrance into the realms of bliss on high. Many more felt the power of God's word, and like King Agrippa, were almost persuaded to become Christians. "Would to God they were not only *almost*, but *altogether*, such." A feeling of deep solemnity and great interest was manifested by all during the meeting, which together with untiring zeal exhibited in the preaching of the word, and the gathering of precious souls into the fold, made it truly a season of feasting and great joy among us. Some preached, others watered, but God gave the increase, and blessed be the name of the Lord forever.

While fathers and mothers, brothers and sisters, the church and all, rejoiced that some made choice of the good part, we also weep for those of our dear ones, who know their duty, but are delaying their return to God, saying not now, but to-morrow, or at some future day, I will turn my feet to the testimonies of the Lord. Let me ask you, and all such, why procrastinate?

"Be wise to day, 'tis madness to defer:

Next day the fatal precedent will plead,

Thus on till wisdom is pushed out of life."

"To be always intending to live a new life, but never finding time to set about it, is as if a man should put off eating and drinking and sleeping, from day and night to another, till he is starved and

destroyed." Oh! do not delay longer. The present only is yours; to-morrow belongs to God, and it may find you in another world where to-morrow is only known.

We are glad to hear through the *Companion and Visitor*, and the *Pilgrim*, of the successful preaching of God's word elsewhere. May the Lord bless our dear brethren who are called to labor in the word and doctrine, and as they go forth reaping, we pray they may come again in the morning of the first resurrection, bringing their sheaves with them.

Fraternally yours,

I. D. PARKER.

Ashland, Ohio.

Letter From Kansas.

FEBRUARY 22nd, 1875.

Brother Quinter:—

As, I suppose, you have had little or no news from this part of the country, I have concluded to try to write a letter to you.

We have a church organized here, known as the Cana Church, composed of about thirty members. Brother Joseph Michael is our elder. He is a faithful worker in his Master's cause, but cannot perform half the labor that seems to be required of him. He has but little help in the cause. The need of more laborers is very apparent, as the calls are coming from every side for preaching. But we feel that it is useless to hope for help until Kansas comes to be self-sustaining in pecuniary matters; and we hope that by next fall, she will not only be able to do this, but have a large surplus.

The distress is much more general than was at first supposed, but still I do not think any will actually starve; but stock will suffer very much. We fear that many persons cannot put out their spring crops for want of feed for their teams. There is considerable corn and wheat yet here for sale, but no money to buy with. Many persons do not know where the next meal is to come from. Some beg it; some get it one way, and some another. All that have a surplus of grain divide as far as they can. As for our little church, we have written to Falls City to see if we can get a little of the means contributed by the brethren and sisters for distribution. We have not heard from them yet. Most of us can get through, but some cannot. The church here is in a healthy condition, spiritually, and no afflictions that we know of. In short, we think, this is a very healthy country.

The prospect for doing good is very flattering, but we need more help in the ministry. Who will "come over and help us?" Enclosed please find seventy-five cents. It is money contributed here for your pamphlet on the "Origin of Single Immersion." They are for distribution, and if you will send me one dollar's worth of the pamphlets, I will

send the balance of the money soon. We think that the distribution of such documents will do, at least, as much good as preaching, as many persons will read them that seldom go to our meetings. Why do our brethren not print more tracts? They ought to go from one end of the country to the other, and embrace all subjects. If this is worthy, give it a place in your paper.

Yours in love,

E. SHUCK.

Union Centre, Kansas.

From Oregon.

FEBRUARY 6th, 1875.

Brother James Quinter:—

Inasmuch as church news and other communications published in our periodicals affords us very much satisfaction here in the far west, we thought a few words from us here might render some satisfaction to your readers.

In the first place will say, we and the Brethren of this valley are in unusual health as far as known to us, and are abundantly blessed with the comforts of life, and that the ark of the Lord is moving slowly. Now and then we have a few accessions to the church by baptism and a few by letter. We are few in number and very scattering; as yet we only have one organized church in this large valley, called the Willamette Valley, which has territory enough for ten or fifteen or more arms of the church. Our brethren here are scattered over Marion and Linn counties, and a few in Polk county, with only one minister and three deacons. We can truly say the harvest is great, but the laborers few. There are many requests for meetings; more than we can comply with. We have meeting about every Sunday, and very often twice on Sunday. The attention and order generally, is quite good. But, dear brethren, we want help here very much. Our desire is, that some laboring brethren, sound in the faith, and also lay-members, would emigrate to this country, settle down in our valley, and help us to carry on the great work of the Lord. We are trying, in our great weakness, to win souls to Christ; laboring for unity in the church, and to be submissive to the general order of the Brethren. Trying with the help of the good Lord to build up a church here, but are too few in number, and are weak, therefore we want help. In many localities in the Atlantic states, you are well supplied with ministers, from three to six ministers in one arm of the church, and here we have only one. Will you not divide with us? Our prayer is, that the Lord might put it into the hearts of some of our dear laboring brethren to come over to Macedonia, (Willamette Valley,) and help us. There are precious souls here.

The people of this section are generally kind or at least they have treated me such. We had a very pleasant communion meeting with us last summer.

True, there were no foreign brethren with us, but we had a happy time, a large collection of people for this country, very good attention and good order. As regards our country, it is good enough. We have now been residing here in this valley almost three and a half years. We like it very well. The longer we are here the better we like it. Climate generally mild; our winters generally rainy, but our summers are very pleasant; excellent, pure, soft water, with excellent water power; a very good small grain growing country when properly cultivated; also good for grass and vegetables; tame fruit in abundance, such as apples, pears, plums, cherries, berries of various kinds. We have prairie and timber lands mixed; some level, some nice rolling lands, and some quite hilly. This valley is said to be one hundred and thirty miles in length, north and south, and about forty miles in width, east and west, with the Willamette River running north through its entire length. It is said, by the old settlers, there never was a failure of crops here, in this valley, since it was first settled. With proper cultivation, crops do well here every season, or at least have done well so far. Lands are selling here generally from ten to forty dollars an acre, owing to soil improvement, locality, etc. Near Salem, the capitol of this state, lands are much higher. We have some disadvantages and many advantages, but as I have already said, our country is good enough. We can serve the Lord here as well as elsewhere, and we are glad to know that the Lord is as near, and as dear, to his people here as any where on the earth; and we think there is a growing interest here for the Brethren. When we first came to this country, we were almost entire strangers here. The doctrine of the Brethren was strange in many localities; their ways and customs were strange to the people, but now we have formed an acquaintance with very many persons in Marion, Linn and Polk counties, both in the country and cities. They treat us with much kindness.

Now, in conclusion, brethren, we want you to think about us and pray for us, and if this country will suit you, O! do come and help us. Wield your influence in our behalf, for I do think that there is no place in the union that your help is more needed than in this large valley. There is plenty of room here for a great many of our brethren to settle in in the different counties in this valley. Our love and greeting to all the faithful in Christ Jesus. Amen.

Yours in hopes of eternity,

DAVID BROWER.

P. S.—We have changed the name of our arm of the church, which was called the South Santiam Church, but now called the Willamette Valley Church, which please publish.

D. B.

Salem, Oregon.

The Plum Creek School.

Shall I go to school? Yes, I want an education, which is a preparation for the duties of life. Can I not study at home? Yes, but a good school has many advantages; less temptation to neglect study, teachers to show how to study, where to begin, what to avoid, how to proceed, and to give a little assistance at the right; a literary society and class-mates. I am not able. "Where there is a will there is a way." "Every one is able to do his duty." "Wisdom is the principle thing, therefore get wisdom."

Why should I go to Plum Creek Normal School? Because of a thorough course, skilled teachers, low boarding, and earnest students.

Plum Creek Normal is located one mile east of Elderton, about ten miles west of Indiana, on the P. R. R., and stages connect with noon trains on Monday, Wednesday, and Friday, about fifteen miles east of Kittanning on the Allegheny Valley Railroad, and stages connect with Elderton on Tuesday, Thursday, and Saturday, only with noon trains.

Boarding in respectable families at from \$2 to \$2 50 per week. Facilities for self-boarding, different buildings for the sexes, and costs about \$1 per week.

The design of the school is to lay a wide foundation, and afford special instruction to those intending to teach.

Classes in Rudiments, Common School Branches, Sciences, Languages, and lectures on "Theory and Practice of Teaching."

Persons of good moral character and desirous of advancing in study, wanted.

Term opens April 12th 1875, for twelve weeks before harvest, after harvest vacation will reopen for balance of term.

We would be glad to hear from those, also, who wish to establish a school for orphans and persons of limited means. Let us hear your proposition. Can we not endow and make such a school continuous?

Address: LEWIS KIMMEL.
Elderton, Armstrong Co., Pa.

ANNOUNCEMENTS.**DISTRICT MEETINGS**

The Eastern District of Pennsylvania, in the Ephrata branch, Lancaster county, on Thursday, one week before Ascension day. Ephrata, on the Reading and

Columbia Railroad, is the nearest station.

SAMUEL HARLEY,
Cor. Sec'y.

Brother James:—

Please announce that the District Meeting for the Southern District of Missouri will be held on Friday, April 30th, and Saturday, May 1st, at the house of brother John Wampler, two miles north of Carthage, Jasper County, Missouri, and it is desirable that every church in the district be represented by delegates, and that means will be ready to pay the expense of a delegate to our approaching Annual Meeting.

S. S. MOHLER.

Brother James:—

Please announce that the District Meeting for Southern Kansas will be held at brother John C. Mettler's, on the 27th day of April next.

JAMES E. HILKEY.

Holling, Kansas.

(Pilgrim and Vindicator copy.)

Brother James:—

The District Meeting for the Middle District of the state of Iowa, will be held with the Brethren of the Big Grove Congregation, Benton county, Iowa, in the Brethren's meeting house, one-fourth mile from Benton Station. Also Communion meeting in connection, commencing on Saturday, at 10 a. m., the first day of May. Council on Monday the 3rd. Those coming by railroad will stop off at either Benton or Vinton stations. Those intending to stop off at Vinton will notify, by letter, P. Barney, or Stephen Johnson, Garrison, Iowa, who will make arrangements for conveyance to place of meeting. The usual invitation is extended to the brethren and sisters. Hope to have a good representation from the various churches.

J. S. SNYDER,
Cor. Sec'y.

Brooklyn, Iowa.**MARRIED.**

In the Antietam congregation, on the 23d of December, 1874, at the residence of the bride's parents, near Waynesboro, Franklin county, Penn'a, by Bishop David Long, of the Manor congregation, Md., brother D. B. MENTZER to sister MARY ELIZABETH GOOD, daughter of Elder Daniel F. Good.

Also, on the same day, by Elder Jacob F. Oller, brother ALLEN M. GOOD to sister SALLIE M. FOREMAN, only daughter of Frederick Foreman, Esq., near Upton, Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Otter Creek church, Macoupin Co., Illinois, of consumption, March 1st, sister

FRANCES, wife of friend Levi Ganger, aged 21 years, 9 months and 4 days.

Sister Ganger leaves a sorrowing husband and three children, two of which, the mother died nearly three years previous. Friend Levi has lost two side companions in less than three years. Yes; they can no more come to him, but he can arise and go to them to separate no more. Funeral occasion improved by brethren D. R. C. Nead and Daniel Vaniman, from Rev 14:13.

I. H. CRIST.

In the Indian Creek church, at his residence in Kulpsville, Montgomery county, Penn'a, Feb. 11th, of consumption, brother JACOB GROVER, aged 74 years, 5 months and 11 days.

Brother Jacob was an exemplary member, and one of the pillars of the church. He leaves an aged widow, (a sister,) seven children, and a large number of grand-children, to mourn their loss, though they sorrow not as those who have no hope. Funeral occasion improved by brethren H. A. Price and Wm. Niece, to an exceedingly large concourse of friends and acquaintances.

Also, on the 17th of February, near Led-rachville, Montgomery county, Penn'a, JACOB KULP, aged 63 years, 4 months and 6 days.

Deceased was a consistent member of the River Brethren. He lived a Christian life, and was beloved of all who knew him. He died very suddenly as he was at a funeral where two of his grand-children, who had died of scarlet fever, were put in one grave. He had selected a hymn, which his son desired to have sung, and after showing it to several of his brethren, sank down and expired almost instantly. So, suddenly he mounted the fiery chariot.

JAS. Y. HECKLER.

At New Haven Center, Gratiot county, Michigan, January 23d, sister CATHARINE, wife of brother Joseph Wiles, aged 67 years, 9 months and 8 days.

The sister's death was caused by a large tumor which grew in her bowels. It commenced about the 1st of November last, and baffled the skill of six eminent physicians. She suffered much, but bore it all patiently. Her maiden name was Giggery, and was born in Franklin county, Penn'a. She was married to Joseph Wiles, March 27th, 1828, and was the mother of fourteen children, five of whom preceded her in death. She lived a consistent and faithful member in the church some fifty-five years. Funeral services by the writer, on Sunday, January 24th, from Rev 14:12, 13, to a large concourse of friends and neighbors.

GEO. LONG.

In the Whitesville Branch, Andrew Co., Missouri, Feb. 13th, brother BENJAMIN, son of Henry Bashor, aged 54 years, 3 months and 22 days.

His death was caused by dropsy in the left lung. His health had been poor for several years. The last three months of his life he was unable to be attentive to his calling. He was confined to his bed about two weeks. He called for the brethren and was anointed as the last act of obedience. The funeral discourse was preached by brother Harper, from Rev. 14:13, to a large congregation of friends. He leaves a wife and five children behind. His wife is an exemplary member of the church. In his death the children lost a kind father, the wife a good husband, and the church one of its best ministers, as he was a minister in

the second degree. How faithful he was in the duties assigned to him by the church, the church here knows! His counsels, his warnings, and his example in humility, we have no more. Why was one so useful? Oh! why was he taken from us in the prime of life? We can but exclaim: Thy will, O God! BE DONE.

SAM'L C. BASHOR.

Near Middleburg, Clay county, Indiana, Feb. 4th, LIDIA MAY, daughter of Solomon and Sarah Harman, aged 3 weeks and 1 day. Funeral services from Rev. 20:5,6, by the writer.

Also, in Owen county, Indiana, Feb. 5th, GEORGE ALFRED, son of David and Sarah Snell-berger, aged 3 months and 8 days. Funeral occasion improved by the writer, to a large and attentive congregation, from Matt. 19:13,14

Also, in Clay county, Indiana, February 12th, ABRAHAM DICKEY, aged 71 years and 6 days.

He was the father of ten children, four of which are dead, and thirty-six grandchildren, twelve of whom have gone before him. His wife had left him, and his lonely children, some twenty-five years ago. Funeral services from Job 14:1, to a large concourse of people, by the writer.

Also, Feb. 18th, was interred in the Marion graveyard, in Owen county, Indiana, brother JOHN GROENER, aged 80 years, 3 months and 29 days.

He was born October 17th, 1794, and died February 16th, 1875. He emigrated from Montgomery county, Penn'a, to Ohio, and from thence to Owen county, Indiana, where he has lived some seventeen years. He was the father of nine children, three yet living, and, I think, they are all members of our fraternity. He had, also, twenty-three grandchildren, four of whom are dead, and one great-grand-child, also dead.

Brother Gronner leaves a lonely old widow (a sister,) and many friends to mourn their loss, but we have such a consolation, that their loss is his eternal gain. He was a consistent member for many years, a good neighbor and citizen. He was respected, though he was feeble. He was for some time afflicted with gravel. Old age, disease and cold, is about what swept him away. So, brethren and kind friends, here we see God is no respecter of persons. The babes, with the fathers, are called away, and soon it may be our lot to go, and then are we ready or not? If not, then what will be the consequence? Funeral occasion improved by the writer and elder David Culler, from 2 Tim. 4:7,8, to a large and sympathizing audience.

ANANIAS HENSEL.

[Pilgrim please copy.]

LIST OF MONEYS RECEIVED FOR SUBSCRIPTION, BOOKS, etc.,

I A B Hershberger 9 00; I J Rosenberger 1 45; F Anglemeyer 1 20; A Hensel 7 50; J Hollinger 1 45; U Fink 1 60; D M Whitmer 1 50; D N Wingert 10 00; Eliz Brandt 1 50; J Whitlatch 1 60; W J Mannville 1 00; J H Wirt 6 40; G W Putterbaugh 80; W B Price 1 60; J Arnold 5 25; B Overholser 75; A Crisamore 1 60; Jno Zimmerman 1 70; J B Mater 5 50; J B Gish 1 70; T H Steveson 5 00; Jno McCreary 1 60; P S Newcomer 80; Polly Witwer 1 60; L Trent 1 60; Joel Glick 9 25; Fanny Poley.

Treating the Wrong Disease.

Many times Women call upon their family physicians, one with dyspepsia, another with palpitation, another with trouble of the breast, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent doctors, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder; and while they are thus only able perhaps to palliate for a time, they are ignorant of the cause, and encourage their practice until large bills are made, when the suffering patients are no better in the end, but probably worse for the delay, treatment, and other complications made, and which a proper medicine directed to the cause would have entirely removed, thereby instituting health and comfort instead of prolonged misery.

From Miss LORINDA E. ST. CLAIR, Shade, Athens County, Ohio:

"Dr. R. V. Pierce, Buffalo, N. Y.—Your favorite Prescription is working almost like a miracle on me. I am better already than I have been for two years."

From ELLA A. SHAFER, Zanesville, Indiana:

"Dr. Pierce—I received the medicine you sent me and began using it immediately. As a result of the treatment I feel better than I have for three years."

From Mrs. JOHN K. HAMLIN, Odell, Illinois:

"Dr. Pierce—The Favorite Prescription has done me good, which I am thankful for."

Dr. Pierce's Favorite Prescription is sold by dealers in medicines.

FITS CURED FREE!

Any person suffering from the above disease is requested to address Dr. Price, and a trial bottle of medicine will be forwarded by Express

FREE!

The only cost being the Express charges, which owing to my large business, are small. Dr. Price has made the treatment of

FITS OR EPILEPSY

a study for years, and he will warrant a cure by the use of his remedy.

Do not fail to send to him for a trial bottle; it costs nothing, and he

WILL CURE YOU,

no matter of how long standing your case may be, or how many other remedies may have failed.

Circulars and testimonials sent with

FREE TRIAL BOTTLE.

Be particular to give your Express, as well as your Post Office direction, and Address,

Dr. CHAS. T. PRICE.

10-ly. 67 William St., New York.

New Atlas of Somerset Co., Pa.

J. W. Beers & Co., of New York, are surveying, and have agents now canvassing the county, for an atlas to be published the coming season, which, when complete, will be the most elaborate and carefully compiled work of the kind ever produced.

THIS ATLAS WILL CONTAIN:

Carefully and elaborately drawn, engraved and colored plans of Townships and Villages in the County, on a large scale, each plan being shown separately, with the location of Dwellings, Stores and Public Buildings, with names of owners thereof; also, the Wagon Roads with their measured lengths in rods, from careful surveys; together with the Rivers, Streams, Railroads, Canals, &c.

All new and proposed Railroads are to be located on the plans.

An outline plan of Somerset County, colored in Townships, showing the relation of all the Towns and important Villages to each other, with the Wagon Roads and Railroads shown.

A handsome State Map of Pennsylvania colored in Counties, showing in their proper relations, all the Counties, principal Cities, Railroads, &c.

A General Map of the United States, colored by States. Showing the relation of the different States to each other, the principal Railroads and important Cities.

A Table of distances, giving in miles and tenths the nearest distance from any one to all the other important villages in the County.

Population of the United States, Pennsylvania and Somerset County.

Agricultural productions of Somerset County.

The whole to make a volume 13x15½, substantially bound, with cloth sides and leather back and embellished with a handsome gilt title on front cover, altogether making a neat, substantial and useful book of reference.

Being strictly local, the Atlas will be published for subscribers only.

Also, a View Department, with views of Private Residences, Public Buildings and some of the prominent features of interest throughout the county.

Agents will call on all the residents and give them an opportunity of securing copies of this valuable and interesting work.

11-It.

Pure Italian Queens

For sale the coming season of 1875. Price \$2.50 each. Address, DANIEL KAGARICE, New Enterprise, Bedford Co., Pa. 10-4t

CONSUMPTION CURED.

To the Editor of the Christian Family Companion and Gospel Visitor:

ESTEEMED FRIEND:—Will you please inform your readers that I have a positive

CURE FOR CONSUMPTION

and all disorders of the Throat and Lungs, and that, by its use in my practice, I have cured hundreds of cases, and will give

\$1,000.00

for a case it will not benefit. Indeed, so strong is my faith, I will send a Sample, free, to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases, and oblige,

Faithfully Yours,

Dr. T. F. BURT,

10-6m. 69 WILLIAM ST., New York,

THE SUN.

DAILY AND WEEKLY FOR 1875.

The approach of the Presidential election gives unusual importance to the events and developments of 1875. We shall endeavor to describe them fully, faithfully, and fearlessly.

THE WEEKLY SUN has now attained a circulation of over seventy thousand copies. Its readers are found in every State and Territory, and its quality is well known to the public. We shall not only endeavor to keep it fully up to the old standard, but to improve and add to its variety and power.

THE WEEKLY SUN will continue to be a thorough newspaper. All the news of the day will be found in it, condensed when unimportant, at full length when of moment, and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the WEEKLY SUN the best family newspaper in the world. It will be full of entertaining and appropriate reading of every sort, but will print nothing to offend the most scrupulous and delicate taste. It will always contain the most interesting stories and romances of the day, carefully selected and legibly printed.

The Agricultural Department is a prominent feature in the WEEKLY SUN, and its articles will always be found fresh and useful to the farmer.

The number of men independent in politics is increasing, and the WEEKLY SUN is their paper especially. It belongs to no party, and obeys no dictation, contending for principle, and for the election of the best men. It exposes the corruption that disgraces the country and threatens the overthrow of republican institutions. It has no fear of knaves, and seeks no favors from their supporters.

The markets of every kind are regularly reported in its columns.

The price of the WEEKLY SUN is one dollar a year for a sheet of eight pages, and fifty-six columns. As this barely pays the expenses of paper and printing, we are not able to make any discount or allow any premium to friends who may make special efforts to extend its circulation. Under the new law, which requires payment of postage in advance, one dollar a year, with twenty cents the cost of prepaid postage added, is the rate of subscription. It is not necessary to get up a club in order to have the WEEKLY SUN at this rate. Any one who sends one dollar and twenty cents will get the paper, postpaid for a year.

We have no traveling agents.

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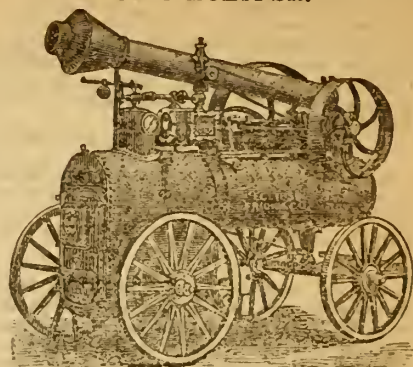
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Vol. II. No. 12.

Knocking at the Door.

Behold a stranger standing
Just outside a close barred door;
He's weary with his waiting,
But he will not give it o'er.
He knocks and as he's knocking,
He lifts his heavenly voice,
"Ope the door and let me enter—
I will make your heart rejoice."

I hear his soft voice calling,
Ever calling at the door,
"I'm knocking, sinner, knocking,
As I've often knocked before.
Just ope the door a moment,—
Long enough to let me in,—
And I'll dwell with you forever,
And cleanse you from all sin."

Christ is knocking, gently knocking,
Ever knocking at my heart;
I'll gladly bid him enter,
I will ask him not depart.
Welcome! welcome! blessed Stranger,
Come and sup with me—
Fulfill thy gracious promise, Lord,
And let me sup with thee.

So we'll ever sup together,
This blessed Friend and I;
And if I ever hunger,
He can hear my faintest cry,
And when my warfare's over here
I'll share his heav'nly bliss.
Oh, who could ever bar the door
'Gainst such a friend as this!

—Selected.

Selected for the COMPANION.

A Dream (?) About Whiskey.

One night as I lay slumbering on my bed, I was transferred, in a dream or vision, to the margin of the bottomless pit, where the sulphurous billows unceasingly roll. I saw countless thousands of wretched beings driven on the fiery waves, muttering bitter curses, and

gnashing their teeth, as they were driven on the hellish tide. Awe-struck, I leaned forward to catch their half-uttered words. Each seemed to have some special theme, which excited his anger and filled his soul with grief unutterable. The scene would have shocked any heart, not adamant. Intent to hear, the bursting of a mountain billow of flame well-nigh swept me away, while the tartarean odor and smoke almost suffocated me. I caught the following broken utterances, as the flaming tide receded from the shore: "Wretch that I am! O horror unspeakable! I sold my soul for money! To make what men called a 'competency,' I undertook the sale of 'liquid fire and distilled damnation.' I have ruined my soul, and my doom is just!" As he closed his lips, all dripping with hell's hot flames, a loud, unearthly voice, as of hundreds more, reverberated from the blazing mass, "You ruined me, too!"—"me, too; we, too!"

Another wave approached the smoking shore, bearing a being who had some of the marks of youth. He said: "That glass of wine, pressed to my lips by the lovely damsel, has brought me to this! First wine, then strong drink, then drunkenness, then death and hell!" The wave dashed him under, and I saw him no more.

Still another wretched victim was heard to say: "That Baptist deacon, himself a moderate drinker and a respectable man, who was never known to be drunk, has ruined me! I copied his example for a time, but the hellish appetite enslaved me; and here I am! O God! how long to stay?" He sank into the fiery depths.

Scarcely had I recovered from the shock of a sight so dread, when a towering billow came dashing, with awful grandeur, towards the shore, bearing on its seething crest, a large band—thousands, mayhap—who had no affinity save that they seemed to have a common cause of woe. Their cries were difficult to interpret, so frantic were their voices, and so agonized their grief. I caught, or thought I caught, the

following frightful words: "Smith, the Baptist distiller, by plying his hell born occupation, did make the accursed fluid that brought me here—brought me here—me here—here! Had it not been for him, or some other of hell's agents, I might not have been here; but he furnished the material that ruined my soul—my soul!!!" The large wave broke against the shore, and I saw this wretched throng no more.

Heart-sick, I turned away, and sped me quick to earth again, to see if Smith were still alive. I found his mansion house, adorned with furniture most fine and velvet carpets rare. He was a princely maker of the destructive liquid which floats countless multitudes to its kindred fires in hell. I saw him seated in the church, "clad in purple and fine linen," and to him the elders did gracefully bow, as they uttered the symphonious word, "brother." He "good standing" did maintain, and seemed to love the souls of men. Till now my slumbers most profound had been; but this shock was too great, and I awoke from my slumbers, delighted to think that it was only a dream.

But soon I fell to sleep again, to witness another scene. In my nightly visions, I saw the princely whiskey-maker die. The finest coffin was brought into death's chamber; and black clad hosts, with weeping eyes, did round the dead man gather. The tearful minister read his text, "Blessed are the dead who die in the Lord," and spoke in touching terms of the piety, generosity, nobility and liberality of the departed. "A great man," he said, "has fallen." The large procession then followed the lifeless clay to the home appointed for all; and friends, in anguish, returned to their homes.

This done, I went, as quick as thought, to Heaven's pearly gates, to see if the spirit of the dead man had been admitted. I found him not. In haste, though with much regret, I returned to hell's gloomy port, and found him there amid the hosts of those whom he had sent before him.

On his guilty head they imprecated ceaseless curses. He gnawed his tongue for rage, and howled in utter despair, "O that my faithless, fawning church had warned me of my danger, and thrust me out among my kind. Perhaps that would have caused me to repent before it was too late! Ruined! ruined! Forever I must writhe in these horrid flames, made ten-fold hotter by the presence of those whom I have furnished with transportation to this place of woe!" I awoke again; but was it all a dream?

DREAMER.

For the COMPANION and VISITOR.

A Report of the Discussion.

PRELIMINARY REMARKS.

Circumstances of a rather unpleasant character render it necessary to make a few preliminary remarks. It is perhaps pretty generally known that brother Brumbaugh of the *Pilgrim* had intended to publish a report of the discussion between brother R. H. Miller and W. S. Manville, in that paper. His report was to have been written by brother J. H. Moore, of Urbana, Illinois. We are sorry to say that sickness in brother Moore's family prevented him from attending; and hence the report from that source is a failure. The readers of the *Pilgrim* (some of them) desired the editor to publish our report as it is to be published in the *Companion and Visitor*. The brother meets this request as follows:

"If that report proves interesting and conducive of good to the cause, we may give the substance of it, by brother Quinter's permission; but this we would have our readers understand, that, in our estimation, anything short of a full report of both sides will be of no advantage to the cause, as it is scarcely possible for an interested party to be impartial. This every person will expect, and therefore the report that brother Beer or any other brother may give from notes and memory will be expected, by the other party, to be partial, and for that reason, will have a tendency of embittering the combative feelings, and, perhaps, do more harm than good."

We confess that the foregoing puzzles us considerably, and we feel like calling attention to the following thoughts.

1. Does brother Brumbaugh wish to intimate that brother Quinter would object to his publishing either the whole of our report, or "the substance of it," provided the proper credit is given? This would be an uncharitable hint; but, if it does not mean that, it means nothing, and should not have been given.

2. Brother Brumbaugh says "everybody will expect" "a full report of both sides." On what grounds will they expect "a full report?" We never made such a promise; and we did not understand that there was to be "a full report of both sides" published in the *Pilgrim*. If brother Brumbaugh meant that, we would like to know how he expected to get such a report. Brother Moore never promised such a report, and he would not. But perhaps brother Moore's "notes and memory" would have been better than ours. But no, this will not do; for what is said of us is said of "any other brother."

3. "It is scarcely possible for an interested party to be impartial." Would not brother Moore have been as much interested as we? If so, by what prescience did the editor of the *Pilgrim* know that he would be less partial?

The above quotation is still farther suggestive; but we dismiss a farther notice of it.

We shall now proceed, but will not attempt to furnish a full report. This we cannot do; and if we could, it would be too lengthy to be published in a periodical. Our plan is to give a synopsis of the leading points, arguments, and criticisms in as systematic a manner as we can, leaving out what, in our opinion, would not be edifying. First, we will give the proposition; next, the positions assumed by the disputants; then, the arguments on the affirmative; and, lastly, the replies and arguments on the negative.

TRINITY.

PROPOSITION:—*Do the Scriptures teach the doctrine of the Trinity—three persons, or divine powers in one God?*

—Miller affirms, Manville denies.

Miller assumed that the doctrine of the Trinity is taught in the Scriptures, and must be received in faith, although we may not be able to fully comprehend it. There are three persons, or powers, in the Godhead—distinct in one sense, but not separate. The Father is God; the Word, or Son, is God; the Holy Spirit is God; and yet there is only *One* God and not *Three*. Hence the Trinity, or three in unity.

Manville assumed that the term God is applied to the Son and to the Holy Spirit in a subordinate sense.

That the son is not the Eternal God; that he is not an angel; that there is no human nature about him; but that he is the divine and only begotten Son of God. The Father, Son, and Holy Spirit, are three distinct beings, and that the Father only is the one living and true God.

AFFIRMATIVE—First speech. Miller, after a suitable introduction, prefaced by assuming that in all things there is a limit beyond which the finite mind cannot pass: it can go so far and no farther. Illustration: 1. An apple is suspended by a string. Cut the string, and the apple falls. There is a power that makes it fall. This power we call attraction, or gravitation; but who can comprehend or define this power? Here the human intellect falters: it goes so far and can go no farther. 2. Grass grows. We know something about the laws of vegetation; but who can comprehend the living power in the seed, or the vivifying power of the earth's moisture or of the sun's light and heat? 3. Electricity: we know something about it from its effects; but what is it? On these and all other subjects the finite mind can go to a certain limit and no farther. So with the subject embraced in this proposition. It is one of the deep things of God. We can receive what is revealed, but we cannot comprehend the Infinite Jehovah. Human philosophy has failed and ever must fail to find out the Almighty to perfection—by searching, to find out God. We approach this subject on the principle of faith, receiving and believing what is revealed in the sacred Scriptures. Zechariah 12: 1, Romans 8: 27, 1 Corinthians 2: 10—13.

1. Our first argument to prove the plurality in the Godhead is drawn from the titles applied to God in the Old Testament; such as, *Elohim*.

Elohim is plural in form, suggesting the idea of plurality.—"God said Let us make man;" Gen. 1: 26.—"Man is become like one of us, to know good and evil;" Gen. 3: 22. These Scriptures assert plurality, but not trinity. Trinity is not a Scriptural term; but it is in common use to signify the doctrine we hold, and we accept and use it. We hold that there are three persons, or powers, in the Godhead. The great issue is on the Divinity of Christ, and hence we will proceed to our arguments on this subject.

1. Our first argument to prove the Divinity of Christ, is, that he is called God, in the highest sense of that term; and we are taught to believe in him as our God.

Matthew 1: 23: "His name shall be called Emmanuel . . . God with us." Not an idol; not a mere man; not an angel or creature; but "GOD with us." Our opponent must say something else. 1 Tim. 3: 16, "God was manifest in the flesh." John 1: 1, 4, "The Word was God;" "the Word was made flesh" Luke 1: 16, 17, "Many . . . shall he turn to the Lord their God, * * * make ready a people for the Lord." Isaiah 9: 6, 7, "Unto us a child is born. * * * his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father," etc. Titus 2: 13, Heb. 1: 8, "Unto the Son he saith, Thy throne O God is forever and ever." 1 Jno. 5: 20, "The Son of God is come * * * This is the true God, and eternal life." Rom. 9: 5, "Of whom concerning the flesh Christ came, who is over all, God blessed forever." The Son is called God, in the highest sense, by holy men inspired by the Holy Spirit; and hence he is God.

2 Christ is called the Son of God—the only *begotten* Son of God.

Heb. 1: 5, "Thou art my Son, this day have I *begotten* thee." Jno. 3: 16, 18; 5: 18—23; 1 John 4: 9, 10, Matt. 3: 16, 17; Rom. 1: 3, 4. The argument: That which is begotten must partake of the nature of that which begets: man is begotten of man; but Christ, the Son of God is the only begotten of the Father; therefore Christ partakes of the nature of the Father, and truly is God. Man's son is man; God's Son is God. (Time expired)

NEGATIVE—First speech.

After addressing the president and congregation, expressed himself as happy in having such an opportunity to advocate what he held as the truth. Not necessary to repeat the proposition, but he a little regretted that brother Miller did not more fully define his position, which, he thought, he should have done. He (Manville) assumed that, if Jesus Christ is the Son of God, he is not the God whose Son he is.

He called on brother Miller to define the term *person*; saying that he and the congregation would expect a definition.

The brother admitted that the doctrine of the Trinity was not found in the Bible. He would show that the doctrine of the Trinity is unscriptural, and would also show the true teachings of the Bible. He would propose several questions:—

If there is no distinction between the Father, Son and Holy Ghost, what is meant by personality?—Are they distinct, as Peter, James and John?—If it takes three to constitute one God, how can one of the three be God?—Are there three Almighties? If so, which can claim priority or superiority? Jesus said, "My Father is greater than I." We want to know who it is that is not as great as his Father.

Again, Paul says: "If one member suffers, then all the members suffer with it." If the three are one, then if one suffer, all suffer. In 1 Cor. 11: 1, Paul says, "The head of the woman is the man, and the head of Christ is God." The wife and her husband are two beings, not one. If the three are equal which is the head of the three? Read from John's gospel, 5th chapter, commencing at (perhaps) the 17th verse: "My Father worketh hitherto, and I work," etc. Here followed a number of questions; such as, "Whom did the Jews seek to kill? Who made himself equal with God? Who could do only what he saw the Father do? Whom did the Father love? Who loved the Son? Was the Son the Father of the Son? Can the being given, be the same who gave? Again, 1 Jno. 1: 3, How can that character who was seen be the same as the one who was not seen?—The Son inherited a more excellent name than the angels. Will the brother tell what he means by inheritance? The brother refers to Matt. 1: 23, "And they shall call his name Emmanuel, which, being interpreted, is God with us." Was he that character who was never born?

We propose to show that there was not a particle of human nature about Christ. "God so loved the world that he gave his only begotten Son." Does the term God embrace the three? If so, whom did he give? A gift implies three things, giver, gift, receiver. In this case God is the giver, the Son is the gift, and the world is the receiver. I believe brother Miller admitted that the doctrine of the Trinity was not taught in the Bible.

[By permission brother Miller ex-

plained. He had only said the word Trinity was not a Bible term. He was far from saying that the doctrine was not taught in the Bible. He maintained that it is.]

Manville then read several concessions from authors both Catholic and protestant. These were to the effect that faith in the Trinity was not essential. Tertullian says, "God was not always the Father." Does the brother claim Jesus Christ as the Son of God? If so, did the relation always exist? Tertullian says not.—Again, if the Holy Spirit proceeds from the Father and Son, and is produced by the Father and Son, is he equal?

It is claimed that John wrote his gospel to teach the doctrine of the Trinity. His object is given in John 20: 30, 31

Will call attention to my opponents first argument—"Let us make." Who spoke, and to whom? God is speaking to his Son. Is he that is spoken to, the same as he who speaks?

(Time expired.)

Destroy Your Enemies.

"If thine enemy hunger, feed him . . . for in so doing thou shalt heap coals of fire on his head." Rom. xii: 20.

It is recorded of a Chinese emperor that on being told that his enemies had revolted in one of the distant provinces, he said to his officers, "Come, follow me and we will quickly destroy them." He marched forward, and the rebels submitted on his approach.

All now thought that he would take revenge, and were surprised to see the captives treated with kindness and humanity. "How!" said the chief officer, "is that the manner in which your majesty fulfills your promise? Your royal word was given that your enemies should be destroyed, and behold, you have pardoned them all, and even caressed some of them!" "I promised," replied the emperor, "to destroy my enemies; I have fulfilled my word, for see, they are enemies no longer; I have made friends of them."

—Sinners are like sheep grazing on a common; the butcher comes continually and fetches away one, and another, and another; while the rest feed on unconcerned, until he comes for the last.

The Silent Prayer.

She prayed; I watched her nightly
On her knees beside the bed,
And for a while each prayer-time
I heard the words she said.

And then there fell a silence
On her bowed head; and I thought
My senses had been sleeping
Since her words I had not caught.

But duly as the night came,
Came that silent prayer again;
I marked her lips unmoving,
And I knew the mystery then.

Was she praying for the living?
Was she praying for the dead?
There was no sobbing, sighing,
And not a tear was shed.

She was fragile in her beauty,
As a leaf before the blast;
Was she praying for sweet patience
Till the storm was overpast?

Who shall tell us of her loving?
Who shall tell us of her tears?
She is gone from us forever
In her uncompleted years.

Gone like snow from off the mountain,
Gone like mist from out the vale;
In her golden hour of morning
She was swept before the gale.

She never told in dying
What had winged that silent prayer;
But something we divined it,
When we saw her look so fair.

Fair with lilies on her bosom;
Fair as lilies and as sweet;
Fair with slumber on her forehead;
Fair with silence at her feet.

Ere the hand of Death could reach her
She had flown to meet his kiss;
Ere another land could claim her,
She was far away from this.

She was far beyond our sunshine,
She was breathing other air,
Alone with her Creator,
In the shadow of a prayer.

—Selected.

For the COMPANION AND VISITOR.
**An Explanation and Counter
Plain Talk.**

BY D. P. SAYLER.

*To the Readers of the Companion and
Visitor:*

RESPECTED FRIENDS:—In No. 6, of the *Companion and Visitor*, I wrote an article on emigration, the whole design and intention of which, was to cau-

tion our migratory people to consider well where they intend going to, before they leave comfortable homes, as many have done, through the visionary reports by western people, of their very rich soil, cheap lands, good homes, good water, timber and coal plenty; no manure or lime to haul; don't need to feed stock over two months in the year, etc. I need not to particularize further. Many of us have plenty of letters to this purport, besides what has been published on the subject in the Brethren's periodicals. And now a sore calamity has come upon some such deluded people, I felt that the time had come when a warning voice could be given; knowing however that it would be exceedingly unpopular with a certain class to do so, but I shirked not what I felt my Christian duty to do. As already said, my object was to caution migratory people; my subject was, the propriety or impropriety to migrate. I had no other thought in my mind; and what I said on the subject, I said honestly, and in good faith. If my views on the subject are worthless, emigrants will reject them, while I hold to them still. And I wish it to be distinctly understood that I am a free born American citizen, and as such I claim a right to the free exercise, and expressions of my opinions on any and all subjects, as freely as any man living on the continent, without fear of man, name, position or superiority in human attainments.

I introduced my emigration article, "The suffering condition in which the people of Kansas and Nebraska are represented by the Brethren's papers to be, has caused me seriously to consider the propriety or impropriety to migrate." And fearing that my friends and others, in those states, might feel grieved at what they might construe into a discrimination against these states, and to counteract this, I said: "I, however, have no doubt but what this matter is greatly exaggerated, and the Brethren have certainly given it much prominence." And in support of this view, I offered certain testimony.

Now, brethren, all this I said as honestly in honor of the state of Kansas, and her people, as I ever said or done anything in my life. I never had a thought that there were not some poor there, brethren and others, that needed help. In proof of this, I had taken a collection in the church for the needy in Kansas, and forwarded it to brother Quinter before I had written the emigration article; and the reason I sent it via Quinter, was, because it was so early that the brethren had not fully developed their plan, and I did not know how to send it, and thought brother Quinter might know. I need not tell you how much the church contributed, it was a foul day; but brother Quinter tells you brother Sayler had sent \$25.

Now I ask, what dishonor or disrespect have I done the state of Kansas, or her

people, in all this? Yet, notwithstanding my honest and sincere motive in trying to defend the integrity of the state, and the honor of her inhabitants, some brethren, to have a pretext to defame, degrade and dishonor my Christian name and character, have perverted and falsified my emigration article in such a manner as to hold me up before the Brotherhood as the veriest fiend and monster. I refer to a few of their falsifications: "Affixing to them (the brethren) the character of impostures, sending out mendicant pilgrims, purposely to litch off of the eastern people."

Now, where and when did I say any such stuff as this? My heart sickens at the further notice of such slang imputations. I turn from them in disgust. Another one says: "Brother Sayler says, The grasshopper plague in Kansas and Nebraska is no new thing, all reading and migratory persons ought to know that the same thing has and will continue to occur every year."—Page 141, No. 9, thus has the ("") quotation marks affixed by the writer. That the reader may clearly see this falsification and perversion, I will reproduce what I did say. "The grasshopper plague in Kansas and Nebraska last year, is no new thing. All reading persons know, and all migratory persons ought to, that the same thing has occurred, and will continue to occur every year in which a general summer drought prevails over the Rocky mountains, during the time the grasshopper eggs are laid and hatched in such numbers that they fail to find subsistence in their native home, and hence they too must migrate." Now, the reader will judge between us, while I ask the brother whether he considers it more criminal to speak an untruth than to write one? My earnest hope is that the brother will repent of it before what is written in Rev. 21:8 will come upon him. I will pollute the columns of the *Companion and Visitor* with such literature no further, but will notice some things brother S. S. Mohler says:

"I am certain that nothing short of a retraction of his article will restore to brother Sayler the Christian esteem in which he was held." To break up this esteem is what the dear brother is driving at; nothing short of this could have induced him to pervert my article as he did. In defending the honor and integrity of Kansas and her people, I did not utter a single word that can be construed into dishonor or disrespect of any man, woman or child, and I claim of them that respect that is due me in defending them from the odium of poverty, and utter helplessness, which some have cast upon them simply because there are some needy among them. To such an extent has the state of Kansas and her people been degraded, that through the eastern railroad agencies, we learn that the tide of emigration for this season has been turned away from Kansas. People of

Kansas, brother Saylor has no part or lot in your reported degradation. He, therefore, claims your respect and esteem for his efforts in your defense.

In my defending the state of Kansas against the charge of hopeless and helpless destitution, I transferred an editorial which had appeared in the *Chicago Tribune*. Of this article brother Mohler says: "That Chicago journal article, we know is positively untrue in so far as it bears on the destitution in Kansas; and brother Saylor has, by quoting it, grievously violated Christian courtesy." In what way this grievous violation of Christian courtesy has been committed, brother Saylor fails to comprehend. But if it is true that brother Mohler, with others, knew that Chicago article to have been untrue, then I charge him with the others with a *grievous neglect of Christian duty*, in not having the editor to correct his error. I copied the article from the *Baltimore American*, in which it had been published to its twenty odd thousand subscribers, ten days before I copied it. It was published in all the Baltimore papers, dailies and weeklies, and as far as I know, in all the leading papers east of the Alleghanies; and yet brother Mohler says, *we know it is positively untrue*, but lets it be thrown broad east over the length and breadth of the land uncontradicted, but as soon as he can, he makes a violent fling at brother Saylor as having grievously violated Christian courtesy. Is this manly? When a Methodist preacher in Kansas made an appeal to his brethren in Baltimore, to aid his people in Kansas, and on seeing the *Tribune's* article in the *American*, he at once wrote a corrected statement to the editor, who promptly published his statement, then let the Baltimore Methodists decide between the two. Why did not brother Mohler, with the others to whom he alludes when he says, *we know*, do likewise, and then brother Saylor would have been better informed?

(At this point my door opens and I am interrupted by the coming in of a friend and former neighbor, right from the grass-hopper region in Kansas, where he has been the last four or five years farming the rich Kansas lands; and was there through all the time the grasshoppers were there. He is on a visit to his old home, and called to see me; I thank God for his coming. Will brother Mohler now say, brother Saylor knows nothing about it? But brother Saylor will not tell what he has learned. It would be worse than the *Tribune* article.)

Brother Mohler says: "Now if brother Saylor will confess his error in writing his emigration article, and thus remove the obstacle he threw in the way of the brethren in the east, who were so nobly responding to the needy sufferers of the west, all will be well. It is with extreme regret that a demand of this kind is necessary to make of brother Saylor. We hope he will admit the propriety of re-

lieving those he offended through the same medium he gave the offence." In all due deference to brother Mohler's superior piety and holiness, upon which he presumes to dictate penance to me, I wish him to know that I claim the freedom of thought and speech to think and speak on all subjects which concern the welfare of my fellow-men; and having written my views on emigration in good faith, I wish them to remain for the serious consideration of all migratory people; if they are worthless, they will reject them.

But if what I said in honor and defense of Kansas and her people, based on the testimony I then had, (I will not permit brother Mohler to judge me by what the brethren have since written), was untrue, and that the state of Kansas and her people, are in reality so poor that they cannot live under the loss of one crop, then I retract all that part; but, if this is not the general case, and if what Sue V. Wampler, in the *Pilgrim*, Vol. 6, No. 4, says, is true, THEN I WANT IT TO STAND! She writes from Reno county, and says: "Oh, it is nice here. There is plenty of green grass to be seen here."

* On New Year's day I enjoyed myself by a warm stove with a good kind friend that gave some of her friends a New Year's dinner. Her table was filled with the necessary food of life, which we all had the pleasure of surrounding and partaking thereof. The table did not look as if the grasshoppers had eat everything." Now if brother Mohler will assume the responsibility to pronounce sister Wampler's statement to be *positively untrue*, and his only to be true, as he did with the *Tribune* article, then I will retract. And in reference to the charge that I threw an obstacle in the way of eastern people contributing to the relief of the needy in Kansas, etc., I deny in toto, and holdly assert I did no such thing; and offer in proof of my assertion the fact that since the publication of that article, Congress appropriated \$150,000 for the needy in Kansas. The State Legislature of Kansas \$90,000. S. Luke's Episcopal Church, in Baltimore, a few Sunday's ago, gave \$2,000, which is a sum total of \$242,000, which, with what the Brethren, and other churches, east of Ohio, have contributed, would swell the amount over one quarter of a million dollars, to say nothing of New York's contribution, which, I believe, was \$30,000, but am not positive as I have lost the paper. I by no means produce these figures to stop further contributions, but to show the fallacy of the brother's charge against me.

But you, brother, I wish the needy in Kansas to know, have thrown obstacles in the way for at least some future collections to be made. As already stated, I had taken a collection in the church in which I live, and the day was unpropitious. I intended to repeat the collection from time to time, as need required.

And then I have the oversight of another church, the members of which are noted for their liberality. In consequence of my peculiar family circumstance, I did not get into the church since December, but intended going to the council meeting next Saturday, and there take up a collection then; but the obstacle has stopped it all. And indeed with many brethren it would be useless to try, for I have heard several brethren already say: "If that is the spirit of the Kansas begging brethren, I am done." Now, brethren, allow me to propose that when you again reprove your brother you see that your own hands are clear. When Ahab charged Elisha with troubling Israel, he did not see himself as God saw him. Let us learn a lesson.

This article is longer than I wish, yet I did not reply to one-half of what I ought to have noticed. As brother Quinter filled a large portion of his last number of the *Companion and Visitor* of the kind of literature he did, I ask no apology for the length of this.

Selected for the COMPANION.

Success Attained Only Through the Sacrifice of Sorrow.

Dear Brother Quinter:—

From a bundle of scraps I clip the following article, written by Mr. Hanna, which I trust may be profitable and encouraging to the readers of the *Companion and Visitor*.

Yours truly,

J. W. STEIN.

As the veil which formed the entrance to the temple was to be sprinkled with blood, so the beginning of every high enterprise is consecrated by sacrifice. Tears must be wept in secret, before there can be a reward in public. The seed must be in the dark wet earth before the blossom can burst. Our Lord found it necessary to be baptized before he entered upon his great work, and every successful servant of Jesus passes thro' an immersion of sorrow, to be prepared for service. The mighty men of David were trained for their heroic acts in the cave of Adullam. * * Jacob wrestles all night long, till the dawning of the day, before he becomes Israel. Elijah lies in the cave, preparing to die, before the chariots of Israel and the horsemen thereof swept him in triumph over the disappointed grave. Moses spends forty years tending sheep in the desert, that he might be qualified as the shepherd of Israel. * * It is the

Valley of Trouble that becomes a door of hope to those who pass thro' it. They that pass through the Valley of Weeping can make it a well, and they that sow in tears shall reap in joy. The Israelites were baptized to begin their great march in the cloud and in the sea. So on the starting out to do great things for God, we are often ordained to pass under the cloud of suffering and through the sea of sorrow. Scarcely any great building was ever completed without the loss of some workman's life, as the city of Jericho could only have its foundation relaid in the blood of a first-born.

But, not to tarry upon lower examples, we cannot forget that the everlasting kingdom of our Lord and Saviour Jesus Christ is founded upon the sorrow of Gethsemane and the suffering of Calvary. The Heir of the creation of God entered upon his inheritance only after an agony, which we can appreciate but faintly and from afar. What awful dignity is communicated to the mediatorial character of Christ, by the death of his sorrow. The perfection of his beauty is a perfection reached through suffering. As we look with interest upon a returning comet, considering what dark and mysterious waste of space it has traversed, so we cannot contemplate the glory of Christ upon the throne, without remembering the horror of great darkness into which he sank, from which he rose. And there is not a sinner brought to salvation but the Redeemer contemplates him with an infinite satisfaction, as being a part of the earnings of the travail of his soul. The far-reaching purpose of God could not be perfected without sacrifice. The everlasting covenant must be watered with the holiest tears and stained with the most precious blood. Our Lord summed up this divine necessity of sacrifice to precede success, by saying of himself: "Ought not Christ to have suffered such things and to enter into his glory?" He looked to the joy that was set before him, when he endured the cross and despised the shame. If the meanest object becomes sublime by being subjected to great suffering, how glorious is the Son of God, when to his own personal dignity is added the grandeur of his sufferings! The storm that rolls through mountains cannot waste the everlasting hills, but will invest them

with a glory which the clear sunlight could not furnish. It will clothe them "with rainbow wreath and robe of storm." And the throne of God has now an element of glory born from death, for in the midst of it is a Lamb as if it had been slain. The posts of the lintels of Israel's houses were to be wet with blood, and the porch of heaven has been sprinkled with the blood of Jesus, and none but they who wash their robe in that blood, have right to enter by the gate into the city. It was impossible for Christ himself to enter into heaven without blood. By his own blood he has entered once for all into the holy place, having obtained eternal redemption for all.

And as the Captain of our salvation was made perfect through suffering in our behalf and stead, he has appointed that we shall know the fellowship of his sufferings, and be perfected by our suffering for his sake. As he plainly died for us, so we must patiently live to him. As he, by vicarious sacrifice, ascended his throne, so we by sympathetic sacrifice, thro' much tribulation, must enter into the kingdom of God. It is strange that we will not understand that we can no more enter heaven without chastisement and affliction, than we could enter it without faith, or righteousness, or holiness. So Peter warns his brethren not to be amazed at their fiery trial, as though some strange thing were happening to them. As David poured out, as a libation to God, the water of Bethlehem, which he so longed to drink, so he that loses his life, gives up himself, is poured out unto Christ, shall keep his life unto life eternal. The Roman army once had to pass under the yoke of Sannium, but they conquered the Sannites at last, and it was prophesied of one of the patriarchs that a troop should overcome him, but he should overcome at last. Eternal success shall follow present sacrifice.

The author of "Seven Lamps of Architecture," has wisely hung the "lamps of sacrifice," as the first in his temple. Stephen died as a martyr, before the young man Saul, who consented to his death was brought to the feet of Jesus. Scarcely any foreign mission has been successful, before an agony of prayer and tears have been spent upon it, and often not till those who found it had died upon their field. As soon as Zion

travailed she brought forth. There must be awful heaviness and sorrow of heart in any man who would be a great winner of souls, and they that desire to be successful fishers of men must do business in great waters. A genuine revival of religion is preceded by great searchings of heart. If the captivity of Judah is to be turned, if God is hastening to bring them again to their own land, we shall find that Daniel has been brought to his knees in tears and groans of confession for the errors of the people. The rain must come before the rainbow.

These thoughts should work in us submission when we suffer, patience while we toil, humility and yet confidence when we attempt any great thing for God.

For the COMPANION AND VISITOR.

The Cross.

BY MARY HOOVER.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me."—MATT. xvi. 24.

Kind reader, this is the language of him who spake as never man spake. Our blessed Saviour and Redeemer, who was willing to deny himself of all the pleasures and beauties of the heavenly world for our good. Let us for one moment view him, the blessed Son of God, surrounded with all the angelic hosts, and all the beauties of his heavenly home, see him, laying aside his starry crown and kingly robes, taking upon him the likeness of sinful flesh, coming down into this world among the lowly and despised. Hear him say: "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." Behold him going about doing good to suffering humanity, and in return receiving the mocks and scoffs of a wicked world. Hear them accusing him falsely, crowning him with thorns, and when they had derided and insulted him in many ways, look at them nailing him to the rugged cross, and when he was suspended between heaven and earth, hear his expiring groans: "It is finished!"

Yes, it is finished. The debt is paid, and man's redemption is purchased thro' the sufferings and death of our glorious Redeemer. And now, kind reader, hear this same blessed Saviour, who has done so much for us, saying to us in the language of the text: "If any man will come after me, let him deny himself, and take up his cross and follow me." Will he heed his voice? or do we expect to gain admittance into his heavenly home on some easier terms than he has given? If so, let us read again Matt. 10:38: "He that taketh not his cross and followeth

after me, is not worthy of me." Then, kind reader, we must not expect to enter into the rest prepared for the followers of this blessed Saviour, unless we are willing to bear the cross and suffer with him, for he says, John 15:20: "Remember the words that I said unto you, The servant is not greater than his Lord: if they have persecuted me they will also persecute you." Then when we look at what he has suffered and done for us, are we not willing to deny ourselves of, in the language of Paul, (Titus 2:12,) all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, in order that we may live eternally with our blessed Saviour? Oh, that we might be enabled to exclaim with the apostle, Gal. 6:14: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world! And when this is the language of our hearts, we can truly say: "His yoke is easy and his burden is light."

"Take up thy cross, the Saviour said,
If thou wouldst my disciple be.
Take up thy cross with willing heart,
And humbly follow after me.

"Take up thy cross and follow me,
Nor think till death to lay it down;
For only he who bears the cross,
May hope to wear the glorious crown.
Chatham, Ohio.

For the COMPANION and VISITOR
Is There a Special Providence?

BY F. P. LOEHR.

Some fifty years ago, there came a family across the ocean, from Germany to Northampton county, Pennsylvania, to an uncle, who received them with joy and great kindness. The family consisted of a man and wife in the prime of life, and four children, the oldest a boy of seventeen, a girl of fifteen, another girl of seven, and a little boy of three years old. They were very poor. All the money left them, was less than two dollars, and a chest with some few articles of bedding. They felt, however, very happy and thankful to God for his providential care over them, leading them safely from a land of want and servitude to a land of liberality and plenty. Their kind uncle doing all he could to make them comfortable, rented a house for them in a neighborhood of Christian people. The girl was to work the year for the rent, at the rate of fifty cents a week. The father and mother thought this very big wages, for it

would, in the old country, have required four or five girls to earn that much.

When the day came to move into their new house, the friends and neighbors had donated so many different things needed for house keeping and living, that it required two sleds to bring them to the place. It was a way-off place, among the hills, where they could see but one house, near the river Delaware; but they felt happy with their two little ones. Their oldest boy stayed with uncle to learn the ways and manners of Americans, and the girl entered into her service.

Days and weeks passed on, the winter being cold and much snow few people knowing anything of the family, so they could earn nothing. Their provision became less and less, until the last loaf of bread and the last bit of meat was eat for dinner, and but a few vegetables left. Dinner over, the mother, as is the custom shook the table-cloth out doors, when she espied a man climbing the fence down towards the house by the river, carrying a large bundle. She turns round telling her husband, "there comes a beggar, but I guess he come to the wrong place to beg." She looks again, the man comes nearer, she sees his shabby hat and old clothing. "Sure enough" saith she, "it is a beggar; but we will give him *half dir Gott*" (God help you). He knocks at the door and is invited in. He lays his heavy bundle down, and after making a few remarks about the weather, as is customary, he said that him and his wife had talked about them this morning, and came to the conclusion that being they were strangers, they might perhaps be in want of the necessities of life. So his wife gathered up a few things and he had brought them, and if acceptable she might put them away, opening his bundle at the same time. We can better imagine the feeling of these poor people than describe them. And God only knows the words of praise and thankfulness that rose up to heaven, and the blessing, that were asked upon the kind donors.

Before winter was quite gone, they were brought to another extreme. All was gone. The last bit was eat for breakfast. What is to be done? They came to the conclusion that their uncle, living too far away, (about eighteen miles,) they would go to a cousin about six miles off, and tell their wants. It was Saturday,

so they started and received a friendly reception, but no inquiry made about their getting along, they failed telling their wants. Sunday morning they went together to church, but neither bread nor water was imparted.

Then with heavy hearts and streaming eyes and strong supplication to God, they made their way homeward. The door being unlocked and opened, the first sight that presented itself to them, the table-cloth, which had been left on the table folded, was spread over the whole table, which when lifted up, presented a sight which would have made the most hardened infidel under the same circumstance, acknowledge *there is a Special Providence.*

The Seen and the Unseen.

If a man be confined simply to material studies he tends to become a materialist. And one of the reasons why men who study only natural science are liable to be skeptical is that they fix their minds wholly on the seen. They are analyzing flow-ers and minerals, and examining rocks and classifying fossils, and their whole thought is on the visible, and they begin to think there is nothing but the visible there is so much relation in the physical so much beauty in the affinities, such a regular gradation in creation, such an expansion of ideas from the very lowest forms to the very highest, such a procession of ages in development. Take the machinery of the vast heavens, and the fact there has evidently been the contraction and aggregation of matter, and that process may even be going on to-day and this thought turns the man to the physical or material. But where under his education he is led also to consider that the unseen was necessary, that matter could not be its own former, that there must be spirit, mind, thought, that these beautiful laws he examines must be the thoughts of a mind, and a great mind, he will be saved from a tendency to skepticism; and as he examines matter his mind will expand and he will think of the Creator of matter, and pass up from nature towards nature's God.

TERSE SAYINGS.—When a cover can be made large enough to cover itself, then may a lie be covered.

Religion is the best armor in the world, but the poorest cloak.

Be afraid of nothing; those who trust in the Lord have no occasion to fear.

The Shadows.

Lift the shadows,—oh, the shadows,—
 From the weary heart of care;
 Let glad sunlight out of heaven,
 From thy throne of glory there,
 Heavenly Father,
 Lift the clouds of shadowy care.

Darkly heave the gloomy shadows
 O'er the rugged way of life,
 As we struggle onward, weary,
 Fainting in the dreadful strife,
 Heavenly radiance
 Lifts the darksome shades of life.

Lift the shadows, blessed Saviour,
 From the weary couch of pain.
 May thy beams of heavenly sunshine
 Bring returning health again.
 Star of Bethlehem,
 Light the shadowy couch of pain.

Bless the shadows—cooling shadows—
 At the hour of burning noon,
 When we hail the fleecy curtain,
 Thankful for the heavenly boon.
 Blessed shadows,
 Shutting out the eye of noon.

Welcome, welcome lengthened shadows
 Of the hill-tops in the West,
 Telling of approaching evening,
 When we sons of toil may rest.
 Shades of evening,
 Lengthening in the golden West.

Bless the sunshine and the shadows,—
 Side by side they smiling lay,
 Lighting up our gloomy darkness,
 Shading us in heat of day.
 Evening shadows,
 Mingling with the closing day.

Selected.

FOR THE COMPANION AND VISITOR.

An Explanation of Kansas and Nebraska Sufferers.

BY JOHN FORNEY.

It seems, the condition of that country together with its sufferers is very improperly understood by many of our people of the most eastern states, either for want of confidence in what our dear brethren and others have written in regard to their condition, or from some other cause. And some because of this or some other reason best known to themselves, have taken the time to write articles which reflect seriously upon the brethren's relief committee's, thereby doing injury to the noble cause of aiding suffering humanity. And more especially when these articles appear over the signature of some of our able brethren, well known throughout our brotherhood, and farther too, like that of D.

P. Saylor's, one of our dear brethren from whom we usually expect more wholesome council, than that given by him in his article on Emigration. If he would have accepted the statements given by our brethren in our periodicals, instead of the testimony he did, he would perhaps have written differently.

Some are down-hearted and can see only one extreme, and imagine themselves to be *even* in a worse condition than they are. Others thought themselves better off than they really were, while some have an abundance in some parts of Kansas and Nebraska. Some few have brought with them a fortune which is not yet exhausted. Some of this class have invested all their fortune in Kansas or Nebraska, and must speak favorable of their country, or others may not be ready to come in and help build up the country or buy some of their property. Now it should be remembered, that, although, the above are facts in the case, it does not necessarily follow that we should take either extreme, then sit down and write an article accordingly. But when the brethren assembled in council, in the grasshopper district, for the purpose of giving an account of what they have on hand and that statement authenticated by so many of our brethren whom we know, and especially when our own observation as we traveled among them, were in harmony with their statement, we must conclude they are correct.

And it would be better always, before giving a picture of anything, and especially for brethren, to be sure whereof they affirm, and more particularly when they write under the head of notorious facts. Kansas, like most of new countries has been settled up by the poor class of people, from the older and wealthier states, who did not enjoy comfortable homes of their own in the state from which they emigrated, and having little or no means financially, had no prospect of ever gaining a home where they were. Probably many of them have large families, and hence their only hope of ever gaining a home of their own for old age, and more comfortably situating their families, which are dear to them, found their only prospect, was to emigrate for some new country, by which process hundreds and thousands have been enabled to accomplish their wishes, while some

have failed, and would have done better by staying where they were. The great majority of the population of every new country (Kansas and Nebraska not excepted) is generally made up of this class of poor people, who have only to depend upon what they raise from year to year, for sometimes after they get into their new homes, and a single failure or *even partial* failure only, will disable them for self support.

Among this poor class there are some who are in better circumstances than the majority. Would it be right to ask *these* to give all their surplus for the support of their poor neighbors, because they have forsaken their more comfortable homes, and and cast their lot among the poor homesteaders, while many are enjoying peace and plenty, who are abundantly able to help, as the Lord has prospered them? We say, No.

Some people may imagine these people might have remained where they could support themselves. Admitting this to be a fact to an extent, at least, should they reasonably be blamed for making a mistake in the attempt of bettering their condition in life, being without a home? The rich sometimes make missteps and loose. The poor are not more perfect in judgment than the rich.

The people who have failed in the grasshopper district, are now suffering and must have help, for though they have had help, they must have more before harvest. We are glad the people, generally, have felt right in regard to the suffering condition of starving Kansas, and have donated accordingly, or at this time we might have numerous cases of starvation to talk about. "The poor ye have always with you, and when ye will you can do them good," said Jesus. If they happen to be in Kansas and Nebraska in such great numbers, this does not excuse us from giving them something; or of enabling *them* to help themselves. The tendency of brother Saylor's article on emigration, is to check donation to the suffering. But I am glad that the people, generally see better, and donate freely, thereby making an effort at least, to avoid unnecessary suffering, and we feel assured, the Lord will abundantly bless them in every effort.

*Falls City, Nebraska.**(Pilgrim please copy.)*

FOR THE YOUNG.

For the COMPANION and VISITOR.

Lives of Good Men.

BY SAMUEL LECKRON.

The *Companion and Visitor* affords me a continued feast, containing, as it does, so great a variety of good reading, both for young and old. My wish is that they all may appreciate its teachings as they should. And I trust that all of its youthful readers will resolve, that for my part, I will do what I can to make a good man. And we think they can do so if the good advice the paper contains is followed by those who receive it. But we intend to write about good men, and to present some good man's life, so that we may feel encouraged to follow those who had power with God, those who were wise and noble and good.

Of Elijah's birth and boyhood we know nothing. And all that is given us of his country or people, is contained in these words: "Elijah the Tishbite, who was of the inhabitants of Gilead."

This short history of his family and country adds interest to his life. By a reference to a map of the holy land, you will see that Elijah's home was east of Jordan, and not in what is commonly called the Promised Land. His country is described as a rough one, and in it stood mount Gilead, upon which Jacob and Laban made a covenant or treaty and set up a heap of stones as a witness between them. Genesis 31: 47, 48.

That Elijah was reared to manhood in this mountainous country, we have no doubt. But what training he received, and who taught him the worship of the true God, we know not. But that he was the man for the work he had to do, and for the time in which he lived, all will allow.

His first appearance in public, was to declare to a wicked king a message, dreadful in its nature, and awful in that which should follow. It was this: "As the Lord God liveth before whom I stand, there shall not be dew nor rain these years but according to my word." This awful declaration of the prophet was made to Ahab, the king of Israel. Before the time of which we write there had been a division made in the tribes of Israel, and all save the tribe of Judah served

the king who reigned in Jerusalem. Ahab reigned in Samaria and was king of the children of Israel, while Asa was king in Judah. The father of Ahab had been a wicked king like others before him, but it is said, that Ahab did more to provoke the Lord to anger, than all who were before him. To him did the prophet say there should be no rain or dew, because of the great sins which he and his people committed against the will of the Lord.

What impression this message made upon the mind of the king, or what other wicked acts he did, we know not, but it is thought by some, that he now put to death all the prophets of the Lord, save Elijah, and assuaged others who were hid by fifties in caves, and there fed by bread and water, by Obadiah, who feared the Lord greatly and who still obtained favor with the king. The prophets of the Lord were slain by the order of Jezebel, Ahab's wife, to whom the message of Elijah was by no means pleasing. It is quite likely that Ahab sought the lives of all the prophets of the Lord, for wicked men and women do not like to be reprov'd and punished for their sins, and the record says, the Lord directed the prophets, to hurry away eastward and hide himself by the brook Cherith, that is before Jordan. Elijah went to the place the Lord had said, and found a place to hide, and provision made for him to live. For the Lord had commanded the ravens to feed him by this brook, and from its streams he could obtain water. The ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank water from the brook. Who would wish for more than Elijah had? After awhile the brook was dried up, for no rain had come in that land, and now that the prophet should not suffer, or lack for water to drink, the Lord bade him go to another place.

North Manchester, Ind.

“Did you Swear, Papa?”

Flora was at the window watching for papa. She was growing impatient, for it was almost time for the stars to come out, and she wanted to give him a good-night kiss. Presently Flora's quick ear caught the sound of a familiar footstep, and with a cry of joy she bounded away to meet her

father. Before she reached the gate a gentleman who was passing stopped to speak with him.

Suddenly the sunny face became clouded, and slowly the child turned toward the house, where she sat down in her little chair, and covered her face with her hands.

The mother seeing her, said, "Is Flora sick to night?" "No, mamma;" and then the little head bowed again. The mother took her in her arms, and said, "Will not Flora tell me what troubles her?" "I know I must keep nothing from my mother," Flora answered. "I was watching for papa, and when he came I ran out to meet him, but some one called him, and while I waited for the man to go away, I heard some one swear. Do you think it was papa?"

The mother knew not what to answer. She knew that her husband frequently took the name of God in vain, but to her sorrowing little one she could not say this.

Flora slipped from her mother's arms into her little chair, and again buried her face in her hands, when her father came in. He had missed the bright face and bounding step of his little one, and when he entered the house, and she did not come to meet him, thought she must be ill. Taking her in his arms, he said tenderly, "Is my little Flora sick to night?" "No, papa." "What has troubled my darling, then?" After a moment's hesitation, Flora said, "When I was waiting for you just now, I heard some one swear, and I think it was the man on this side of the fence. Was it you, papa? Did you swear?"

It was hard to meet the gaze of those clear eyes. What would not the father at that moment have given could he have answered, "No, Flora, your father did not swear." From the silence and the averted gaze, Flora's quick intuition gathered the truth, and she would not be comforted.

Never before in the presence of his child had an oath escaped this father's lips, and he was grieved that his little daughter's faith in him should be so shaken. If before his child he stood condemned, how can he appear before the Judge of all the earth?—*Selected.*

—Pride is incompatible with piety towards God, as it is with the repose of our own hearts.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., March 23, 1875.

A Word of Counsel Submitted.

We this week publish an article from brother Saylor explanatory and defensive. We also give our readers a few articles bearing on the prevailing scarcity of provision in the West, in some of which allusion is made to brother Saylor's former article. We feel extremely sorry that a difference of opinion and misunderstanding has grown up between brother Saylor and some other brethren. We however hope that the mantle of that charity that "thinketh no evil" and that "covers a multitude of sins," will be thrown over it, and instead of doing anything further to irritate the feelings of any brethren, we hope we will soothe them with prayers, meekness and judicious treatment. We feel very desirous to have the matter stopped in our paper just where it is, and we hope our friends will readily see the propriety of this. We have quite a number of articles on hand as replies to brother Saylor. But we ask our brethren to acquiesce in the idea that we entertain, that it will be best to publish no more of those replies. We could not possibly with any propriety publish them all, and we think it best to publish no more. We feel assured, that if the dear brethren understood the matter as we do, they would see it as we see it.

We have felt much sympathy for the needy in the West. We have no doubt but what the condition of thousands of our fellow creatures, among whom are many of our brethren, is a painful one, and one that makes the feeling heart shudder. Notwithstanding there may have been exaggerated reports in regard to some localities, and imposition practiced by some individuals, the testimony that has gone out carried conviction to the minds of a large number of the American people, that their help is needed to prevent suffering and starvation, and that help has been given in response to calls and appeals, and we hope it will continue to be given as long as occasion requires.

We trust we are understood. We do not mean that we shall publish nothing further in regard to the necessities of our western brethren and friends. We have,

as they well know, been generous in allowing our paper to be used by them in making their condition and wants known. Our pages will still be open to any judicious and necessary calls and appeals. What we desire is, our brethren to desist from writing anything on the subject of a personal character, or that will be likely to engender unkind feelings. Let us remember the divine precept, "love as brethren." We hope the occurrence to which we have reluctantly referred, will impress us all with the importance of weighing carefully our language in writing and speaking, and thus endeavor to "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

A Correction.

We have found it necessary to explain several times the object of the Forney legacy, and to say that it was not designed for poor members of the church, and that it cannot justly be applied to that purpose. But it seems the object is still not understood, at least not by our brethren of the *Pilgrim*. They in a late number of their paper, when replying to a sister who informed them that she had sent the *Pilgrim* to a poor sister, and the *COMPANION* to an invalid brother, they say, "the *COMPANION* is generously supplied with a poor fund." The idea likely to be conveyed by this, standing in the connection it does, is this: The *COMPANION* being supplied with a poor fund, it can go to the poor members of the church without further help. The fund alluded to, cannot with propriety be called a poor fund. As already remarked, it was not intended to supply poor members of the church, but persons outside of our own fraternity, with Christian literature. So if the *COMPANION* is sent to poor members of the church, it must be done by funds supplied by the editor, or by the friends of the poor.

We have many requests to send our paper to poor members. And it is unpleasant to us to refuse to comply. And as we receive but few contributions for that purpose, our fund is small. We shall therefore be thankful for any contributions to it, and we feel confident that those whom such contributions are designed to benefit, will be very thankful.

We give the following ease among the many we receive. It is from a widowed sister:

"I take up my pen to drop you a few lines in regard to the *Companion and Visitor*, you have been sending me for sometime. I must say I am much pleased with it. It is a great comfort to me in my lonely desolate hours. It is looked for, by me and my children, with anxiety and pleasure. My oldest daughter, twenty years old, is now confined to her bed with that terrible disease, consumption, and without a change can't live very long. She begs me to read to her all the time, and your paper is a consolation to her. She says, tell you so for her. I am sorry I can't send you some recompense."

Our Unsettled Accounts.

As we have considerable pecuniary obligations to meet this spring, we need the money that is due us; and our friends that are owing us for our paper and books, will greatly oblige us by remitting us the money as soon as possible. We do but little dunning, as our friends know. It is unpleasant both to them and to us, and we hope they will not impose the unpleasant task upon us. But justice to ourself and our business prompts us to make this request. Our appeal is designed particularly for those having their accounts of last year yet unsettled. We hope such will use their best endeavors to respond to our request and remit us the amount due.

The Report of the Manchester Discussion.

We give to our readers this week the first installment of the North Manchester Debate. We think the report will be interesting to them. Brother Beer took pretty full notes, and we entertain the idea that he will give us quite a readable report. As the debate continued nine days and embraced ten subjects, there was a good deal said on the occasion, and though brother Beer will condense his report, it will make considerable reading matter.

WE would say to our agents and brethren that we have received as many names of persons as we can supply with free papers from the Forney fund.

Answers to Correspondents.

SARAH K. KLINE: The last \$1.80 has been received. We will give you credit for it, and send the *COMPANION* on the first which you say you have sent.

MISCELLANEOUS.

Brother D. Early of Lima, Ohio, writes us that Elder Daniel Brower, of Allen county, Ohio, was married to sister Lydia Miller, of Rockingham county, Virginia, on the 21st day of February, 1875, and on Tuesday, March 2nd, they, in company with about eighteen or twenty others, left Harrisonburg en route for Ohio. And while traveling along at railroad speed near six o'clock Wednesday morning, about twenty-five miles west of Grafton, on the Baltimore and Ohio Railroad, two trains in passing a curve ran together, making a complete wreck of the two engines and baggage cars, but fortunately for them, none of their company were hurt nor scarcely any damage done to any one on either train.

Brother Wm. Lichty, of Waterloo, Iowa, writes under date of March 6th, and says: "The roads are almost impassable. We had expected to hold a series of meetings in February, and we had expected brother C. Long. But the roads were so bad, and the weather so cold that he could not come."

Brother P. Long, of Perry County, Pennsylvania, writes us under date of March 15th, and informs that they will have a church meeting, on Good Friday, the 26th inst. He also says: "There was one precious soul added to our number yesterday by baptism."

Brother J. G. Royer, writing on the 11th inst., says:

"The winter has been long and very cold. We had some meetings during the winter, and some three additions several weeks ago. We hope there will be many constrained to come before long."

Brother Abraham Stemen of Bremen, Ohio, says:

"We have labored hard since you were here, but we feel encouraged. We have received by baptism about fifteen, and re-instated one in the last year."

Brother G. Long, of Lowell, Michigan, writing on the 2nd inst., says:

"We have had a cold and stormy winter. The snow is about two feet deep, and much drifted. The greatest degree of cold was on February 9th, when the thermometer was thirty-eight degrees below zero."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notice.

FEBRUARY 19th, 1875.

Dear Brethren:—

I have received a large number of letters in the last few weeks, from Brethren and friends, making inquiries about our country, all asking for an immediate reply. Many of these letters are written with a lead-pencil, and some of them it is almost impossible to make out the address, or even the name of the writer.

Now, brethren and friends, please give your name, your post office, county and state, plainly written, so there will be no mistake in my addressing letters to you. I will cheerfully answer all inquiries of the Brethren concerning our country and people, to the best of my ability. For the benefit of all, I will say that Sciola is not a railroad town. Villisca is the stopping point for this neighborhood, on the Burlington and Missouri Railroad, two hundred and twenty-nine miles west of Burlington.

Brethren, when convenient, please enclose stamp for return answer.

Your brother in hope of blest immortality.

N. C. WORKMAN.

Sciola, Iowa.

To Sister P. A. Clark.

MARCH 4th, 1875.

Dear Sister:—

It was by no means the design not to publish a statement of what we have received. Brother Henry Brinkworth now has a list in course of preparation, exhibiting an acknowledgment of every contribution, from what church, or individual, and by whom sent, which will be published in due time.

The design of my request was to diminish the amount of this kind of matter at the present time. You have noticed how much aid matter has been published; how many appeals; how many statements of distress; and also acknowledgments of help received. All this to one of a kind and sympathetic nature, like yourself, may be very interesting, but publishing too much of any one thing must detract from the general interest of the "Companion," and thus might prove somewhat detrimental to other interests be-

side our own. Being on a visit to the "Companion" office, and learning of some such apprehensions, I thought it my duty to brother Quinter, and the "Companion," interest generally, to make the request that I did. In order, however, to gratify the anxiety you feel for our welfare, and to know how much help we were getting, I will state that brother Ives has received about forty-three hundred dollars, (\$4,300,) in money, besides what brother Keim, at Falls City, has received and acknowledged through the "Companion." In addition to this we have received goods, grain and flour amounting to five or six car loads with notices of shipment of some fifteen ears that we have not received. Of the forty-three hundred dollars nearly two thousand has been distributed, mostly to persons outside of our church. The balance brother Ives has now taken with him to Lincoln, or Plattsmouth, to buy seed and feed and meat and flour for the membership, which we estimate will require between three and four thousand dollars.

But now what can we do to relieve our suffering neighbors? Two men came yesterday for help. "I have nothing but dry bread," said one, "and I would not mind that but it is hard for my little children." Our little child has been very sick. In coming over to see him, the Dr. was called in to see an old man very sick with pneumonia. "We have eaten the last bread," said the old man, with tears, "and have only four meals of meat left." The Dr. himself, though having a large practice, has had to be supplied with aid for his family and go in debt for his medicines. All except three families in our school district report destitute. The districts east, south and west of ours about the same. The great problem of seed for the ground, feed for the teams and supplies for families, is still unsolved by many. No cases of starvation have occurred in this vicinity. We will not suffer it. If we must starve, we will starve together. But many cases of sickness with inability to get medicines and proper food and proper comforts, are reported, and much shivering through this dismal cold winter, has been reported, which may be the cause of an increased amount of sickness now.

You say the programme in the start was, "that the receipt of all donations from the different arms of the church should be acknowledged in the Brethren's periodicals." Yes, they shall. But here is a quotation from the original programme. (See "Companion," Nov. 10th, No. 45) "Brethren, we will accept thankfully whatever donations you make to us; will return receipts for each donation whenever desired, and will publish a statement of all money received and how supplied." This shall be faithfully carried out.

Affectionately yours,

JAMES L. SWITZER.

White Rock, Kansas.

From Kansas.

MARCH 1st, 1875.

Brother James Quinter:—

Please allow us to ask of Brethren through the *Companion and Visitor*, to still continue the good work of sending us relief, as spring is coming on and we are scarce of provisions and have no grain to feed our horses.

Will the brethren take an interest in our welfare, and send us some corn or meal for bread, and corn for our teams, that we can put out our spring crop?

We have about forty-five members in our home church, and I have another church under my care, and in the two churches there are but few that can get through without help; and besides, there are a great many outside of the church, that have called on us for help, and we have been distributing to the needy, as far as we could, but our means have become expended.

There has been no grain or provisions shipped to us yet, but we received about \$32 in money, which was gladly received and many thanks offered for the same. And, brethren, as soon as we receive means enough, so we can get through, we will make it known, as we do not want to burden the churches more than is absolutely necessary.

Fraternally yours,

JESSE STUDEBAKER.

Garnett, Kansas.

(Pilgrim please copy.)

From Michigan.

FEBRUARY 20, 1875.

Dear Editor:—

I wrote a few lines with the pencil, a little while ago, informing you that no papers had reached me. I was then in bed; I can sit up now. A package of papers has arrived, and oh, the joy and satisfaction it gave! Truly, we don't know the value of anything unless we are made to do without it awhile.

In reading the correspondence, (which of course is first,) my heart was made to rejoice when I saw with what promptness and diligence the brethren every where acted in behalf of the sufferers in the west. Truly, thought I, God knows best how to furnish a plan by which the gospel in its purity, can be best propagated. Thousands will be induced to experience pure and undefiled religion at the hands of the true disciples of the Lord, that would have spurned the thought of going a hundred yards to hear a brother preach. But when that sermon comes in the shape of a pair of shoes, socks, or a hundred weight of flour, a subject that can be handled, seen, felt and enjoyed by the natural senses, they will not hesitate to embrace the opportunity offered.

I say then, God, in his wise providence, hath provided a way by which sermons

can be preached by the thousands, not only by the ministry set apart, but by every individual without distinction of age or sex; for every dollar that furnishes a meal; every article that covers a part of the naked body; every package of garden seeds, or field plant, or whatever it may be that is needed, even to a kind word of encouragement, is a gospel sermon if even it comes from a little boy or a little girl.

Be up then and a doing, all ye that claim to be the children of God. Let not your zeal be swaggered, though Kansas be abundantly able to relieve all her suffering citizens. Though they may boast of their wealth and improvements, if they don't give relief, let none of my brethren or sisters or their children be prevented to throw in their mite. It is but what we have experienced in our journey of life. If any suffering is to be relieved or want supplied, it is not the wealthy, the rich, or those that could do it easiest. It is those that can feel and sympathize with the afflictions and sufferings of God's great family on earth.

Though many a father and mother may be to blame for leaving their comfortable homes in the east, and settle in the grasshopper district in the west, it is not the case with every one that moved. And besides that, men's mistakes are God's opportunities. I remember in a number of the first year's publication of the *Gospel Visitor*, that a brother wrote from the southern part of Indiana, that he had been living there a number of years without hearing a brother preach, and desiring to be visited, brother Kuriz took occasion to reprove brethren for moving away so far out of the reach of the church, and exhorted the brethren in the southern part of Indiana, to make a visit there. It was done, and not in vain. There are now a number of churches organized. I have myself been invited by brethren to come and preach in places where I thought brethren should not have moved to, yet roses are now blooming where briars used to grow.

The *Chicago Tribune* says, that the reports of the sufferings in Kansas are greatly exaggerated. That may all be so; but the reports of our own brethren, that have made especial inquiries, satisfies us that there is want and suffering. Whether they are good people or bad people, they need help, whether they deserve it or not. An opportunity is offered the Christian man and Christian woman to show how near they have got to the pattern of their Master.

That there are such that make this calamity an occasion of speculation, is no more than can be expected. When the war broke out in the South, some of our brethren fled to the north; at the same time there were also imposters who gathered things in the name of brethren, yet that did not prevent us to help our brethren. It only made us more cautious.

Too much of anything is not agreeable. I will therefore close.

Adieu,

F. P. LOHR.

WEDNESDAY, March 24th.—I can go about the house. I did write a little to engage my mind. I feel blessed in so doing.

F. P. L.

P. S.—The cold weather has broken. Last night it thundered, lightened and rained. The snow looks as black as if prairie soil was drifted over it. It is settling by a warm atmosphere.

F. P. L.

Bloomingdale, Michigan.

A Few Wandering Thoughts.

FEBRUARY 28th, 1875.

Dear Brother Quinter:

Being situated in a neighborhood where there are but three brethren besides my husband and myself, and as we do not have any minister here, so we have no meetings to attend. And if it were not for the *Companion and Visitor* we would feel entirely lost. We feel very thankful for having so good a paper, as it is as good as a sermon to sit down and read it through.

Brethren, I think much good could be done if we could have regular meetings here, as there seems to be quite an anxiety manifested among our neighbors, and we have no preaching of any kind. Some of our neighbors seem very well pleased with the principles of the Brethren. Brother Chris. Forney, in traveling through here gave us one meeting, and brother Daniel Fry and brother Warner gave us three meetings. These are the only meetings that we have had since I have been here.

Dear brethren and sisters, those of you who are living where you can attend church every Sabbath, pray for us, that we may also be so richly blest ere long. Think of us all young brethren and sisters, surrounded by the evil influence of the world—no meetings to attend—and pray for us, that we may not be led astray in our isolated condition, and pray the Lord of the harvest that laborers may be sent into this part of His vineyard, as I think there might be some good done here if the brethren would preach here regularly.

From a sister,

JOSIE E. ROYER.

In Memoriam.

SACRED TO MY BROTHER, JOHN OAKS,
BORN FEB. 12, 1842. DIED DEC. 27, 1874.
Aged 32 years, 10 months and 15 days.

On Monday, December 28, 1874, brother Simon received a telegram from Monroe, Iowa, that brother John had died on the night of the 27th. Simon started for Monroe in the evening of the 28th,

and arrived in Monroe on the morning of the 30th. Distance six hundred and fifty-five miles. On brother's arrival, he was assured that John had lived with kind people, who waited on him very kindly. He was under the care of three physicians, who pronounced his disease congestion of the lungs; but all their efforts to restore him were in vain. He was confined to his bed only five days, when "he fell asleep without moving a muscle." "Young men stood around his dying bed and cried till they shook," while not a relative knew that he was sick. Our feelings can only be imagined by those who have had loved ones to die away from home, without a relative near. Had I only been there to soothe him in his dying moments, the stroke would, perhaps, not seem so hard. How it fills my heart with sorrow to think we were not permitted to see him in life again! But the Lord's ways and thoughts are not ours. "For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Simon started home with brother's remains, on the evening of the 30th, and arrived home the night of the 1st of January. Funeral on Sunday, the 3rd inst., in the upper meeting-house, in the Stillwater district. A large concourse of people assembled and were very appropriately addressed from the words: "I have fought a good fight," etc., by brethren George Garber, John Smith and A. Detrich. After the services were concluded, brother John was buried in the beautiful graveyard near the church, by the side of sister Catharine, who died on the 18th of September, 1869, where they were "laid in deep sadness," yet we have a hope for them that reaches beyond the tomb. Although affliction's wave rolls high, we have a sure refuge in our God, who has been our help in all our past afflictions, and we will trust Him in days to come, for He can comfort when no one else can. We are assured by divine inspiration "that all things work together for good, to them that love God, to them who are the called, according to his purpose."

Brother John always was a virtuous young man, and, what is still better, remembered his "Creator in the days of his youth." He was baptized on the 3rd of November, 1867, according to the Redeemer's command, as recorded by Matt. 28, and tried to lead a blameless life up to his death. What consolation in the words of our blessed Master, viz: "He that believeth and is baptized, shall be saved."

"Tis religion that can give,
Sweetest pleasures while we live.
'Tis religion can supply
Solid comforts when we die."

He was resigned to his Father's will,

as we can infer from his own language, while in conversation with a friend of his, a short time before he died. In speaking of heaven and religion, he said: "I have always tried to do what was right, and I am willing to go whenever my Father shall see fit to call me." Then why should we wish him back again, although we miss him ever so much, and anxiously looked to see him return home again? yet we do not wish him here again to tread the rough paths again by our side. We hope to meet him again in a "far serener clime," where there are no more partings, sickness, sorrows, pains nor death.

"We shall greet them at home, we shall greet them,

When the sorrow of life shall be o'er,
Our loved ones, we hope soon to meet them,
On Eden's fair, beautiful shore;
We shall greet them at home, we shall greet them,

Where nothing can ever divide,
Where sickness or death cannot harm them,
Nor tear them again from our side."

ANNA OAKS.

In the Midst of Life We are in Death.

MARCH 9th, 1875.

Brother Quinter:—

There was a sad accident occurred in this neighborhood last Thursday, which cast a gloom over the entire vicinity. The correct report is as follows:

William Loose, a farmer, living four miles north of the city of Tiffin, with a lad about twelve years of age, was driving through a lane leading to the woods with a team hitched to a mud-boat. A couple of colts followed from the barn, and one of them, a two-year-old, ran by them, passing the team and then headed up in a fence corner, and when the boat, on which the boy and Mr. Loose was riding, passed by the animal, the lane being narrow, they necessarily had to pass near its heels, and as they passed, the colt kicked wickedly at Mr. Loose, striking him with one hoof just over the left eye, knocking him insensible, breaking the skull bone in and fatally injuring the brain.

The boy reported the accident to the family, his wife and mother immediately came upon the scene and found the unfortunate man lying across the lane, upon the snow, the blood rushing from the wound in great quantities. He was removed to the house, a physician called, who dressed the wound and pronounced it fatal. Mr. Loose remained in an unconscious state, suffering intense pain until Friday, at half past one o'clock, he was relieved by death.

Mr. Loose was about twenty-four years old. He was a son of John Loose, with whom he was living; also a cousin of brother Samuel Loose of Greene Spring District.

I will just say to the dear brethren and sisters, (as there are many with whom I am personally acquainted,) that I am in ill-health, and have been confined to my room the most of the time since the 16th of January. I am gaining some now. Pray for your unworthy sister.

PHILOBE A. HOLTZ.

Tiffin, Ohio.

Council Meeting.

FEBRUARY 27th, 1875.

Brother James:—

We, the Brethren of the Washington Creek Church District, this day met in council for the purpose of considering some local business. Among the rest of the queries, is brother D. P. Saylor's article in the *Companion and Visitor*, No. 6, page 88, headed "Emigration." The brethren and sisters all seem to be startled at the idea, after the brethren having, again and again, stated in, and through our periodicals, their real circumstances. Brother D. P. Saylor says: "If the condition of the people of Kansas is as bad as the Brethren's papers represent it to be, I, however, have no doubt but what this matter is greatly exaggerated, and the Brethren have certainly given it much prominence." The above quotation from brother Saylor's article, is very clear that he has his doubts as to the truthfulness of the brethren's statements in the papers.

In answer, we would just say, that the brethren have not exaggerated in the least, but have given facts. We are truly sorry that brother Saylor accepts the report of the Chicago *Tribune* in preference to the brethren's. We think the two private letters, or other similar testimony, that brother Saylor refers to, is of no importance to confute what churches have said, in behalf of the destitute. As to the truthfulness of the editorial of the *Tribune*, of the 17th of June, we just say it is entirely a misrepresentation of the facts of the condition of Kansas and Nebraska. We, indeed, are surprised that brother Saylor had the article published in the Brethren's papers.

Again, brother Saylor says, or disproves of, brethren settling where the temperature settles down to 45°. We would just say, to the best of our knowledge, we have never known it to be lower than 22° in the state of Kansas; at least, in our locality. "We speak that which we do know, and testify that which we have seen."

We, the Brethren of Washington Creek, Kansas, respectfully and earnestly ask brother Saylor to take back the items referred to in this article, through the Brethren's papers in which they were published.

We further earnestly appeal to the brethren and sisters in general, that have to spare. We make this second appeal to you for aid, in behalf of the brethren and friends in Washington Creek, which

includes a territory of four counties, Johnson, Miami, Douglas and Shawnee.

Our brethren have assisted one another as long as they can without depriving themselves of necessities of life. Without aid, some must suffer. We are not receiving any of the aid sent in care of Stover, neither do any others in the above counties, to the best of our knowledge. Brethren, beware how you send donations, as we fear there are speculations going on.

Fraternally yours,

JOHN C. METZKER.

Signed in behalf of the Church.

Ministers: JOHN BOWSER,
PETER BRUBAKER,
JAMES E. HILKEY,
GEORGE MYERS,
JOHN H. AYRES,
CHRIST FLORY,
HENDRICKS CLARK,
J. W. STUTSMAN.

Deacons:

DANIEL WEYBRIGHT,
JACOB MARKLEY,
LEVI FLORY,
J. C. METSKER,
ELI FLORY,
HENRY SPITLER,
JOHN ULRICH.

Lay Members:

DAVID KINZY,
T. P. WARNER,
E. K. FLORY,
JAMES E. BLACK,
A. E. FLORY,
MOSES FLORY,
JAS. LITCHFIELD,
E. W. FLORY.

N. B.—Brother John C. Metzker is our legally appointed agent or receiver. All donations sent to his address, will be judiciously distributed among the needy. His address is, Clinton, Douglas County, Kansas.

Washington Creek, Kansas.

(Pilgrim and Vindicator copy.)

Acknowledgment.

The following we received from the Brethren in the Montgomery District, Indiana County. The place noticed for our next Annual District Meeting, Montgomery Church, is twenty miles east of Indiana Station, the stop off place. It is the desire of the members in said district, that preaching commence on Friday evening, the 23rd. Those of the ministering brethren that feel like laboring for the brethren, as above stated, will, by notifying brother Peter Beer, be met on Friday, at noon, at Indiana Station. The delegates will be at the station above mentioned no later than Tuesday, at noon. They should also inform brother Beer of their coming, so that sufficient conveyance be secured. All brethren south of Pennsylvania Central Railroad coming to Indiana Station, will change cars at Blairsville intersection for Indiana. Those coming on the Uniontown Branch Road,

or on the Pittsburgh, Washington and Baltimore Railroad, will change cars at Connellsville: go east one half mile to the Southwestern Branch Depot. This Branch intersects the Pennsylvania Central Road at Greensburg; from Greensburg you run east to Blairsville intersection, at which point you change cars for Indiana. If you reach Connellsville in the morning, early enough for the early train on the Southwestern Branch, you will arrive at Indiana at noon same day; otherwise you cannot make the connection. Brethren in reach of Ebensburg Branch Railroad can go on the hack from Ebensburg to Cherry Tree, for two dollars. Notify Dr. E. Bralier and he will care for you. Any preachers going said route, should preach for them at the "Tree." We think the Western and Northwestern brethren know how to reach the place of meeting. The Montgomery brethren solicit a full representation of all the churches composing the district. The address of brother Peter Beer is Decker's Point, Indiana County, Pennsylvania.

C. G. LINT,
Cor. Sec'y.

Announcements.

DISTRICT MEETINGS.

The District Meeting of the Southern District, of Kansas will be held in the Washington congregation, thirteen miles southwest of Lawrence, at the house of brother John C. Metzker, on the 20th of April, commencing at nine o'clock a. m. A general representation is earnestly desired.

JESSE STUDEBAKER.
(Pilgrim please copy.)

The Brethren composing the district of Northeastern Kansas and Southeastern Nebraska, will hold their District Council, the Lord willing, at what is called the Scott school-house, in the Pony Creek Church, Brown County, Kansas, on Monday, the 19th of April next, at 9 o'clock a. m. Those coming from the west by railroad, will stop off at Morrill. Those from the southeast, at Hamlin, where there will be a conveyance on Saturday before the meeting. None on Monday. Trains due from the west at 12 m; from the east at 2 o'clock p. m.

By order of the Church.

J. W. HAWN.

The District Meeting of the Southern District of Iowa, will commence on Monday, the 10th of May, at 10 o'clock a. m. Preaching to commence at 10 o'clock on the 9th. It will be held at the Brethren's meeting house, in Jefferson County, Iowa. Those coming from the east and northeast, will stop off at Libertyville; those from the west and northwest, will stop off at Batavia; those from the south will stop off at Belnap, then on the Southwestern to the county line sta-

tion, there will be conveyance on Saturday the eighth, when all ought to be there to be conveyed to their place of entertainment. A general representation is solicited.

By order of the Brethren.

C. HARADER,
Cor. Sec'y.
(Pilgrim please copy.)

The District Meeting comprising the Northwestern District of Ohio, will be held in Maumee District, Defiance county, ten miles west of Defiance, near the Baltimore and Chicago Railroad, on the 1st of May next. Brethren coming by railroad will stop off at Delaware Bend Station, from which there will be conveyance to the place of meeting.

JACOB KINTNER.
(Pilgrim please copy.)

The District Meeting of East Pennsylvania will take place in the Ephrata Church of Lancaster County, to meet on Wednesday, April 28th, at 4 o'clock p. m. Delegates coming by railroad will stop off at Ephrata, on the Reading and Columbia Railroad. It is expected that all the churches will be represented.

SAMUEL HARLEY,
Cor. Sec'y.

The District Meeting of Northeast Ohio will be held on the 5th of May in the Canton Church, in the Center meeting-house, two miles south of Louisville, in Stark County, Ohio. Those coming by rail must come the day previous and stop off at Louisville. A full representation is expected.

By order of the church.

JOSIAH KEIM,
Cor. Sec'y.

MARRIED.

by the undersigned, at the residence of the bride's parents, Backwoods, Garrett Co., Md., Feb. 14th, 1875, Mr. JONAS WHEATZEL to Miss R. E. BIGLER.

NATHANIEL MERRILL.

At the residence of the bride's parents, Feb. 14th, 1875, Mr. NOAH MAUST and sister SARAH SURRY, both of Fayette Co., Pa.

Also, at the residence of the undersigned, Feb. 21st, Mr. SILAS FERRER and CATHARINE A. CATON, both of Preston county, West Virginia.

Also, at the residence of Mr. Jacob Surry, March 7th, Mr. FRANKLIN SURRY and CAROLINA BROUGHER, both of Fayette Co., Pa.

M. J. THOMAS.

DIED.

We admit no poetry under any circumstances in connection with Obituary notices. We wish to use all alike, and we could not insert verses with all.

On March 1st, friend JAMES CONSTABLE, aged 50 years, 3 months and 5 days. Funeral services by the writer. Text, Isa. 38, last clause 1st verse.

DAVID HILDEBRAND.

Near Indianapolis, Indiana, Sept. 2nd, 1874, MARTHA FLORA, daughter of John S. and Sarah M. Saunders, aged 3 years, 3 months and 27 days. Disease, dropsy of the brain.

In the Sandy Creek church, Preston county, West Virginia, January 1875, sister ELIZABETH, wife of brother John Guthrie, who preceded her to the grave some fifteen months, aged 75 years, 9 months and 14 days. Funeral discourse by brother James A. Ridenour.

M. J. THOMAS.

In the Carroll District, Carroll county, Illinois, March 7th, our old friend SAMUEL STRICKLER, at the advanced age of 83 years, 7 months and 2 days, leaving an aged widow (a sister,) children and many sympathizing friends. Funeral service at house, from 1st Pet. 1:43,25

J. J. EMMERT.

In the Howard church, Howard county, Indiana, EMMA L., little daughter of friends David and Mary Lybrook, aged 2 years, 9 months and 1 day.

We hope the parents will prepare to meet their little daughter in that happy place that God has prepared for those that love him. Funeral discourse by elder Abraham Rinehart.

GEO. BRUBAKER.

In the bounds of Clover Creek congregation, January 24, brother JOHN F. McGRAW, aged 60 years, 1 month and 5 days.

The subject of this notice was sick about one week. Disease, bilious colic. He suffered severely until the evening of the 24th, when the messenger, Death, relieved him. He leaves a widow, who is a sister to elders John and Geo. W. Bunnrough. His remains were followed to the place of interment by a large concourse of people. Without a doubt it was the largest funeral train ever witnessed in this neighborhood. We trust his many liberal deeds, or acts of charity, will be his eternal reward.

JAC. L. WINELAND.

In the South Waterloo congregation, Backhawk county, Iowa, March 3d, WILBERT, son of brother Samuel H. and sister Susan Miller, aged 4 years, 4 months and 14 days.

The lovely little son was taken away quite suddenly from the embrace of his fond parents. His illness lasted only a few days till it terminated in death by spinal disease. Funeral largely attended.

BENJAMIN BEECHLY.

Near Spencerville, in the Sugar Creek congregation, Allen county, Ohio, on the 2nd day of March, LACRA ETTA, only child of brother Samuel and sister Susan Metzger, aged 4 years, 10 months and 8 days.

Disease, spotted fever. She was complaining over two weeks, five days of which time she was unconscious of her condition. During these five days she neither eat nor drank, nor took a particle of medicine, nor scarcely moved a hand or foot, until shortly before she died, she had a number of spasms, and then passed away. Funeral services by one of the brethren, from the words: "For of such is the kingdom of heaven," (Matt. 19:14,) to a large concourse of neighbors, friends and relatives. A large number of children were present, and all wept most tenderly because little Lanna was taken away from them. Her loss was most deeply felt by the tender parents.

DAVID EARLY.

[Pilgrim please copy.]

In the Rush Creek church, Fairfield Co., Ohio, Feb. 24th, of confinement fever, LYDIA, wife of Milton Fristoe, and daughter of brother John and sister Margaret Mericle, aged 31 years and 16 days.

She leaves a kind and sorrowing husband and four small children; father, mother, a sister, two brothers and many friends to mourn their loss. The funeral was preached by Mr. Dixon, a United Brethren minister. The friends want me to state the reason why I did not preach the funeral. They telegraphed for me but I was away attending a series of meetings, and therefore could not attend. The text made use of on the occasion was Heb. 9:27.

As life is uncertain and death is certain, how solemnly it warns us of the great necessity of making our peace with God, while time, privilege and opportunity is granted unto us. So when the trying hour comes, we may with certainty read our title clear to mansions in the sky, and in the full triumph of a living faith, leave this world of sorrow and pass into that world of bliss above, where all the faithful and happy saints dwell. In the hope of a blessed immortality, I remain your brother and friend.

W. ARNOLD.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Jacob Musser 85; J. E. Brenneman 9 00; Daniel Wolf 1 60; W. H. Lichty 12 00; J. P. Wexley 1 60; M. Keeler 1 60; P. D. Baker 75; N. Merrill 1 60; C. A. Mason 1 60; R. Smuss 75; John Reed 1 60; S. Ross 1 70; J. M. Terry 1 60; H. Hess 1 60; A. B. Barnhart 1 70; J. C. Beeghly 1 70; H. C. Martin 1 70; E. L. Yoder 1 20; Jacob Clapper 4 50.

Poisoned to Death.

A healthy liver secretes each day about two and a half pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate this vast amount of noxious substance, which, therefore, remains to poison the blood and be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two and a half pounds of poison? Nature tries to work off this poison through other channels and organs—the kidneys, lungs, skin, etc.; but these organs become overtaxed in performing this labor, in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased.

The brain, which is the great electrical centre of all vitality, is unduly stimulated by the unhealthy blood which passes to it from the heart, and it fails to perform its office healthfully. Hence the symptoms of bile poisoning, which are dullness, headache, incapacity to keep the mind on any subject, impairment of memory, dizzy, sleepy, or nervous feelings, gloomy forebodings and irritability of temper. The blood itself being diseased, as it forms the sweat upon the surface of the skin, is so irritating and poisonous that it produces discolored brown spots, pim-

ples, blotches and other eruptions, sores, boils, carbuncles and scrofulous tumors. The stomach, bowels, and other organs spoken of, cannot escape becoming affected, sooner or later, and constiveness, piles, dropsy, dyspepsia, diarrhoea, female weakness, and many other forms of chronic disease, are among the necessary results. As a remedy for all these manifestations of disease, Dr. Pierce's Golden Medical Discovery with small daily doses of his Pleasant Purgative Pellets are positively unequalled. By them the liver and stomach are changed to an active and healthy state, the appetite regulated and restored, the blood and secretions thoroughly purified and enriched, and the whole system renovated and built up anew. Sold by all first-class druggists and dealers in medicine.

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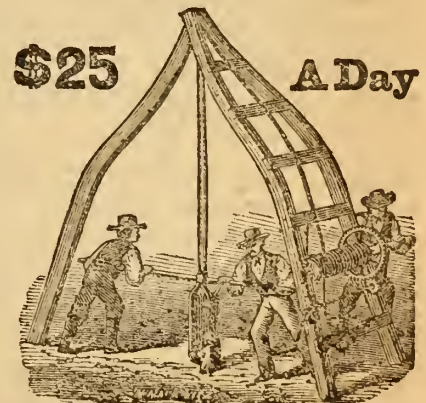
for a case it will not benefit. Indeed, so strong is my faith, I will send a Sample, free, to any sufferer addressing me.

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THE SUN.

DAILY AND WEEKLY FOR 1875.

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THE WEEKLY SUN has now attained a circulation of over seventy thousand copies. Its readers are found in every State and Territory, and its quality is well known to the public. We shall not only endeavor to keep it fully up to the old standard, but to improve and add to its variety and power.

THE WEEKLY SUN will continue to be a thorough newspaper. All the news of the day will be found in it, condensed when unimportant, at full length when of moment, and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the WEEKLY SUN the best family newspaper in the world. It will be full of entertaining and appropriate reading of every sort, but will print nothing to offend the most scrupulous and delicate taste. It will always contain the most interesting stories and romances of the day, carefully selected and legibly printed.

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The number of men independent in politics is increasing, and the WEEKLY SUN is their paper especially. It belongs to no party, and obeys no dictation, contending for principle, and for the election of the best men. It exposes the corruption that disgraces the country and threatens the overthrow of republican institutions. It has no fear of knaves, and seeks no favors from their supporters.

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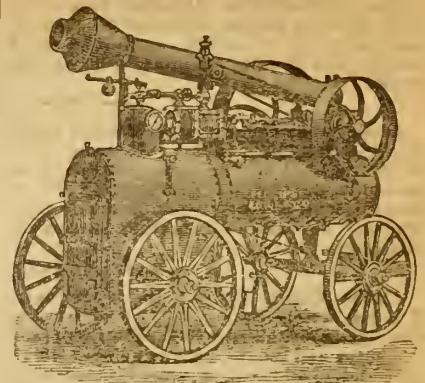
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, MAR. 30, 1875.

Vol. II. No. 13.

Judgment Day.

The great decisive day
Is at hand, is at hand,
The great decisive day is at hand,
The day when Christ shall come
To call his people home,
And to seal the sinner's doom,
Is at hand, is at hand,
And to seal the sinner's doom is at hand.

Those who made his crown of thorns
Will be there, will be there,
Those who made his crown of thorns will be
there,
Those who smote him with a reed
Upon his sacred head,
And made his temples bleed
Will be there, will be there.

The vaunting scoffer too
Will be there, will be there,
The vaunting scoffer too will be there.
Those who now the truth deride,
Those who pierced him in the side,
His decision must abide
In that day, in that day.

The backslider will be there,
In that day, in that day,
The backslider will be there in that day.
Oh! what a fearful doom
Awaits the guilty one
Who denies the blessed Son,
In his day, in his day.

Those who spurn his mercy now
Will be there, will be there,
Those who spurn his mercynow will be there.
All who will procrastinate
Must meet the sinner's fate,
To repent will be too late
In that day, in that day.

Where will the sinner hide
In that day, in that day?
Where will the sinner hide in that day?
It will be in vain to call
To "mountains on us fall,"
For his hand will find you all
In that day, in that day.

—Selected.

FOR THE COMPANION AND VISITOR.

A Report of the Discussion.**TRINITY—CONTINUED.**

AFFIRMATIVE—Second speech. I appear before you again, to define more fully, and to reply. "What is the meaning of the term, person?" Ordinarily an individual. The term does not occur often in the Scriptures. It occurs only once in reference to the Deity, namely, Heb. 1: 3, "Who is the brightness of his glory, and the express image of his *person*." We would not accept of the common idea and definition of person. We think the term *power* is better; and hence the proposition says, "Three persons or *powers*." "Powers" is used to give our idea of "persons."

My opponent intimated that I tacitly admitted that "the doctrine of the Trinity is not taught in the Scriptures." I did not much like to hear him say that, as I had not admitted any such thing.—Men differ somewhat on the doctrine of the Trinity. I maintain that the doctrine is taught in the Scriptures.—Another remark of criticism: "Who was made a little lower than the angels?" He asks, "*Who was made*," etc.? He also wanted me to tell who, or what *part*, was made. I answer, Christ's being made lower than the angels has no allusion to creation, but to *putting into a position* lower than the angels.—Another of the same kind: "Who is the head?" "The head of Christ is God," 1 Cor. 11: 3. But Paul says of Christ, "In him dwelleth all the fullness of the Godhead bodily;" Col. 2: 9. (Several criticisms are omitted because of similarity.) The human mind cannot comprehend

the great thought of God, except as manifest in the flesh. How can we see, feel, and appreciate God? Only in Christ—God manifest in the flesh.

My opponent says, "There was not a particle of human nature about Christ." If not, what or who was Christ? According to his position he was not God, and he had no human nature about him. Who, then, or what, was Christ? I only know what I can read. "He took not on him the nature of angels, but the seed of Abraham." Was not that human nature? But my brother says, "No human nature about Christ."—He says the Father gave authority and power to the Son. Would have us believe that the Son's power is all delegated. "Hath given him authority," etc. I will tell you what this proves. It proves that the Son had the capacity to receive this authority: his capacity was equal to it. We cannot delegate our power to an inferior, but to an equal. This proves that the Son is equal to the Father. It means that the Son is not an inferior. Christ is the *begotten* of the Father, and truly is God. But we want to get through with these criticisms and proceed with our argument. He also read a parcel of concessions from Catholics and Protestants. We do not see much use of that. We can find men now that will make very liberal concessions. We must take up the point of three in one. Our idea is that in one sense they are three, but in another sense they are one. We admit that they are one, but not one in person. Three persons are not one person. "I and the Father are one." Point made—the Son is eternal. If you have an eter-

nal Father that implies the idea of an eternal Son. The terms Father and Son are terms of relation. My opponent asks many hard questions. A child may ask many questions which we cannot answer. We can also ask questions which our opponent cannot answer.—While the Scriptures affirm three in one, we must not confound the three. (Here brother Miller read from A. Campbell in reference to the distinct works of the Father, Son, and Holy Spirit.) Campbell gives our idea: they are three in one sense, not in another. Paul says, 1 Cor. 3: 8, "He that planteth and he that watereth are one." How can Paul and Apollos be one? On the principle that they are the same kind of beings—same body and spirit—one in mind, heart, etc. But they are not one in person.—(Time expired.)

NEGATIVE—Second speech. Happy to appear before you again. My brother's reading from A. Campbell is a refutation of his theory. If I undertake to prove that, my brother is amused. Does he not prove the same thing?—I will just say that so far as the doctrine of Christianity is concerned I can answer any question that can be asked.—Genesis 1: 26, the brother quoted to prove plurality, but did not say Trinity. "And God said," etc. The brother said the term *Elohim* implies plurality. It does not as I will show. If likeness begets likeness, and God possesses three persons then that which is begotten also does.—If *Elohim* be plural it is a plurality of Gods, rather than persons. If plural, why is the singular verb used? God said, "Let us make man, etc., and let them," etc. Then man must be a plurality or trinity too. The Septuagint renders *Elohim* into the Greek by *Theos*, God, in the singular number, and Christ and the apostles quote the Septuagint, and thus sanction the singular.—It is unintelligible that there are three persons in one being.—Dr. William Smith in his Bible Dictionary, under the head of Jehovah, says, "It is probable that the plural form *Elohim*, instead of pointing to Polytheism, is applied to God as comprehending in Himself the fullness of all power, and uniting in a perfect degree all that which the name signifies, and all the attributes which the heathen ascribe to the several divinities of their pantheon. * * * It will be found, upon an examination of the passages

in which *Elohim* occurs, that it is chiefly in places where God is represented in the plenitude of his power, and where no special reference is made to his unity, personality, or holiness." etc.—The plural is applied by Moses, in Deut. 6: 14, "Hear O Israel, the Lord thy God is one Lord;" The Lord Jesus Christ in quoting this Scripture used the Greek, *Theos*, which is singular.—Paul also in quoting Ps. 45: 6, 7, in Heb. 1: 8, 9, uses the Greek *Theos*, in the singular, where the Psalmist used the Hebrew *Elohim*.—God is the Father of the Lord Jesus Christ. In regard to their oneness, Christ said, "I and my Father are one." This does not mean one person or being. Paul and Apollos are one. My brother and his wife are one. In what sense are they one? Not one person.—"A body hast thou prepared me." For whom was this body prepared? By whom was it prepared? It was not by generation. "The second man is the Lord, from heaven." How was this body prepared? "The Word was made flesh." He refers to our Saviour's being born. This is true of the ox, etc. This character who was with the Father, "was made a little lower than the angels."—He refers to Isa. 9: 6, "For unto us a child is born, unto us a Son is given." Who was born? Was this child the Almighty God? Did God sit upon the throne of his father, David?

(Time expired.)

AFFIRMATIVE—Third speech.

First I will reply to what my brother has said.—He said he could answer any question. I will give him one. He says Christ is not God, not a man, and not an angel. I ask, then, what is he? If he is so good at answering questions, let him answer this.—Next point plurality not applied to God. The learned admit the plural form, and we assume that this favors the idea of plurality. "Let us make man." "Man is become like one of us." My brother says the plurality of God proves the plurality of man. Let us look at the creation of man. The first human being was made of the dust of the earth, and God breathed into his nostrils the breath of life. The second was made a little differently, a part of the first. The third was a little different still, being born into the world. Here is a plurality of modes in the formation of man. Then man is body, soul, and

spirit.—"Which power is the Son?—are the two one?" This brings us back. John 17: 20, 21, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one * * * even as we are one."

The disciples are one in some sense; and in the same sense as the Father and Son are one. Gal. 3: 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." How are they all one? One body soul and spirit—the same kind of beings, and in the same relation to Christ. So the Father and the Son are one—are the same kind of being. Take two kinds of beings and they are never one. The Father and the Son are one in some sense, for so the Scriptures teach. It is so whether I understand it or not. I do not claim to be able to comprehend God nor to answer all questions. Brother Manville professes to be able to answer. Here is another. When God said, "Let us make man," etc., to whom did he speak?—Now we will notice three persons or powers in one. All is power. Our government is a power—one power—and consists of three powers, the legislative, judicial, and executive. These three powers are not three, but one power or government. They are distinct powers but not separate in the government. So there are three persons or powers in the Divinity, yet one great power. Let him explain. Another illustration: Three locomotives are three powers,—powers of the same kind,—but when hitched together, or hitched to the same train of cars, the three powers are blended into one power. The Father, Son and Holy Spirit are three great powers yet but one great power. (Here the speaker was about asking another question, but his opponent claimed a misunderstanding.) Well, the Son is not man, not an angel, not God; what is the Son? and how are the Father and the Son one? The apostle says some four times that they are one.—But I must return to my arguments.

3 Our third argument to prove the Divinity of Christ is founded on the fact that Christ came down from heaven—that he came from God; therefore he had an existence before his incarnation. John 6: 51, 62; 13: 3; 8: 56—59; 17: 5.

If Christ came from heaven, he had an existence before his incarnation. But if he had an existence before, and was not an angel or creature he was God. If God, he was the great, the mighty God—the one God. If not, my opponent must have more than one God.

4. Our fourth argument is drawn from another title given to our Saviour, John 1: 1, where he is called the *Logos*. *Logos* is translated Word. The word (*Logos*) was God. But that word, or *Logos*, which was *God*, was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. This Christ was the *Logos*—God.

5. Our fifth argument is drawn from the fact that the Scriptures teach that Christ and the Father are one. Jno. 10: 30—38; 14: 9; 17: 20—22; 1 Cor. 3: 8; Gal. 3: 27, 28.

This argument has already been given in reply to my opponent. They are one. How are they one?

6. Our sixth argument is drawn from the language of our Saviour; such as, "I am *Alpha and Omega*." Rev. 1: 17, 18, 7: 8; Isa. 44: 6; 41: 4; 48: 12, 13; Matth. 18: 20; 28: 20; Jno. 3: 12, 13.

(Time expired.)

NEGATIVE—Third speech. My brother conceded that there are not three powers. I discovered the difficulty under which he labored. His one oar is gone, and he keeps going around in a circle.—He has neglected my exposition of Gen. 1: 26. He did not tell us why the singular is used in the Septuagint.—He claims that man is a plurality. Does this embrace the three powers of God? If it takes the three powers to constitute God, why call each of these powers God? To illustrate: Here are three brethren, they are one as the Savior prayed; but each is very man, and they are three men. Hence the brother's argument proves Tritheism. He holds that the Father, Son and Holy Spirit are united; but each, he claims, is very God. If each of the three is very God, then he has three Gods, or Tritheism. He did not tell us why *Elohim* is used in the plural in Hebrew, and *Theos* in the singular in the Greek. The brother will not notice this. Wilson says: "The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah* (or *Yahveh*) and *Elohim*."

Dr. Havernick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute Deity. *Jehovah*, however he regards as the revealed *Elohim*—the Manifest, Only, Personal, and Holy *Elohim*. *Elohim* is the Creator, *Jehovah*, the Redeemer, &c. In a subordinate sense the term, *Elohim*, or Gods, is applied to angels. Psal. 97: 7; Heb. 1: 6, to judges or great men. Ex. 22: 28; Psal. 82: 1; Jno. 10: 34, 35; 1 Cor. 8: 5; and to idols. Deut. 32: 17." (This quotation may be a little fuller than it was given.) When Moses said: "The Lord thy God is one Lord," does he mean three powers? Certainly not. The doctrine is of human origin and so is his trine baptism as we shall show. It comes down from the Council of Nice, A. D. 325. He refers to John 10:30: "I and my Father are one." Is the Son the Father? Will call special attention to the train and the three locomotives. These three combined formed one power. When he said, "I and my Father are one," the Jews took up stones to stone him. Did they stone a power? Jesus answered, etc. The answer was made by Jesus, not by a power. *Jesus* says it. "The Jews answered him, saying, For a good work we stone thee not but for blasphemy; and because that thou, being a man, makest thyself God." "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of the Lord came, and the Scripture cannot be broken, say ye of him, whom the Father hath Sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God?" The Jews understood the Saviour as our brother does. (Several more questions had been asked, but only such as had been asked before, and therefore we omit them.)

(Time expired)

Selected by MOSES FRAME.
Pride.

Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart, but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. The religion of Christ

is pure, peaceable, and easy to be entertained, and full of mercy. All Christians are baptized with one spirit into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up; not conformed to this world; but transformed by the renewing of their minds. There is no such thing in heaven nor earth as a proud Christian. There never was, nor never can be. Pride is of the devil. It originated with him and he is managing it most successfully in destroying souls.

But who is to blame for this state of things in the Church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit, but try first for a living, then for popularity. Esau sold his birth-right for a morsel of bread. That was a costly morsel for him; but now men sell out cheap for cash. Churches that were once powerful for good, are now well nigh lost in forms and fashions. The fact is before us, pride, fashion and extravagance are eating the very life out of many of the heretofore best congregations in the land. The rich lead the way because they can, while the poor strain every nerve to keep in sight, and Satan laughs to see them rush on.

Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven. Neither death nor the grave will change the character of any one. The same spirit that controlled in life, will cling to the soul in death, and enter with it into eternity.

Elkhart, Ind.

Gems.

A lion in God's cause must be a lamb in his own.

All blood stains but the blood of Christ; that purifies and makes white.

God knows our hearts better than men know our faces.

Some people write, and others talk themselves out of their reputation.

Bubbles look well while they last but they can not stand hard pressure.

The Weaver.

Ceaselessly, the weaver, Time,
Sitting at his mystic loom,
Keeps his arrowy shuttle flying,—
Every thread aneers our dying;
And with melancholy chime,
Very low and sad withal,
Sings his solemn madrigal
As he weaves our thread of doom.

"Mortals!" thus he weaving sings,
"Bright or dark the web shall be
As ye will it; all the tenses
Blending in harmonious issues,
Or discordant colorings;
Time the shuttle drives, but you
Give to every thread its hue,
And elect your destiny.

"God bestows the shining warp;
Fill it with as bright a woof,
And the whole shall glow divinely,
As if wrought by angels finely,
To the music of the harp;
And the blended colors be
Like perfect harmony,
Keeping evil things aloof.

"Envy, malice, pride and hate,
Fondest progeny of sin,
Let not these the web entangle
With their blind and furious wrangle,
Marring your diviner fate;
But with love and deeds of good
Be the web throughout imbued,
And the perfect shall ye win."

Thus he singeth very low,
Sitting at his mystic loom,
And his shuttle still is flying,—
Thread by thread aneers our dying,
Grows our shroud with every throw;
And the hues of Hell or Heaven
To each thread by us are given,
As he weaves our web of doom.

—Selected.

For the COMPANION and VISITOR.
God in Afflictions.

NUMBER FIVE.**DAVID A TYPE OF JESUS.**

That David and his kingdom literally, to which he was chosen and established by the Lord, and the consequent persecution that followed, is typical of Jesus, and the spiritual kingdom he came to establish in the hearts of his followers, and the consequent persecution that generally follows, appears from what the angel, who announced Jesus' birth, said to his mother, Luke 1:32, "the Lord God shall give unto him the throne of his father David," etc. For in what sense could Christ's spiritual dominion be called the kingdom of his father David, unless David's kingdom was a type thereof? In

fact, the power and success with which David governed the natural seed, and subdued the neighboring heathen nations, their enemies, was a fit prefiguration of the power and success with which Christ rules the spiritual seed, and subdues their enemies. That David was a type of Christ, appears from this also, that the prophets who foretold to the Israelites the coming of Christ, named him David, and David their king; by a common metonymy giving the name of the type to the person typified. (See Jer. 30:9; Ezek. 34:23 and 37:24; Hosea 3:4,5; Isa. 55:3; Acts 13:34. Particularly the last mentioned passage, where the benedictions, which the spiritual seed derive from the government of Christ, and their safety from their enemies, are termed, "the sure mercies of David," or Jesus.)

"And the chief priests and scribes sought how they might kill Jesus." "Saul also sent messengers unto David's house to watch him, and slay him in the morning," but David escapes, being warned and assisted by his wife, who makes use of a stratagem to deceive Saul. "So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him." Samuel, no doubt, felt deeply for the welfare of David, whom he saw exposed to such imminent danger, commending him to the care of the Almighty, and giving him that advice which he deemed best suited to his situation, and they both went and dwelt at Naioth, where it is supposed there was a school of the prophets, of which Samuel was the head. Saul heard of this and sent messengers to take David. As they approached Naioth, they met the company of the prophets prophesying, and the same divine influence came upon the messengers of Saul, and they also prophesied, and when it was told Saul, he sent others again, and again the third time, and they did the same. Saul now resolved to go himself and make sure of the object of his revenge, "and the spirit of God was upon him also, and he went on and prophesied."

The Scripture does not inform us what Saul prophesied, but like Balaam, who went with the princes of Balak, against the will of God, yet God afterwards told him to go with them, "but yet the word which I shall say unto thee that shalt thou do," which resulted in blessing the Israelites instead of cursing them. So Saul's designs were frustrated in like manner. These signal interpositions of Providence interrupted his attempts to take the life of David. About this time, probably on the occasion of his escaping to Samuel at Ramah, David wrote the 59th Psalm, as the title doth signify. In the conclusion of which he utters these devout sentiments, so befitting his condition: "But I will sing of thy power: yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of trouble. Unto thee, O, my strength, will I sing: for

God is my defense, and the God of my mercy."

God is my defence! Happy is he who can cherish this trust in the Almighty amid the trials and dangers of life. If we are under the divine protection, what have we to fear? Nothing that can injure us; the adversary of souls may assail us; wicked men may be allowed to inflict temporal evils, if possible, even death itself, but the immortal spirit remains secure. "And David fled from Naioth and came and said before Jonathan, what have I done? What is my iniquity? And what is my sin before thy father, that he seeketh my life?"—Chap. 20:1, etc. Then Jonathan, as a true friend and brother, endeavors to allay the fears of David, and to comfort him, and said unto him, "Whatsoever thy soul desireth I will even do it for thee." Then Jonathan ascertains how Saul feels towards David. Whereupon Saul becomes enraged and tries to kill him, then he lets David know the enmity of Saul towards him. Their interview was most affecting. They "kissed each other, and wept one with another until David exceeded, and Jonathan said to David, Go in peace."

How valuable is a faithful friend, especially when the affection which thus binds one to us is attended with religious principles! Human friendships, alas! are too often like all the other affairs of this life—uncertain and transitory. When they are formed between the sincere followers of Jesus, from the desire of encouraging each other's hearts, and strengthening each other's hands in the promotion of his cause. They are among the choicest blessings that God bestows upon his children. They serve to inspire the noblest sentiments. They rouse to action and call into exercise the purest affections; they cherish hope, and strengthen every wise and good resolution. Let us try, then, dear reader, to be worthy of such friendship, and when formed, be true to their sacred observance even unto death.

"And David arose and fled that day for fear of Saul, and went to Achish, the king of Gath, and the servants of Achish said unto him, Is not this David, the king of the land? etc. And David laid up these words in his heart, and was sore afraid of Achish, the king of Gath." See 56th psalm, which describes his great trials, temptations and fears, as also his hope and confidence in God to deliver him, as this was a critical time, and one of peculiar trial to David. Being sore afraid of Achish, the king, he assumed appearance of one bereft of reason, at which we need not be astonished. Imagine ourselves placed in his situation, as an exile, being driven by persecution from his own country, kindred, etc. for righteousness' sake, to seek refuge among the Philistines, his most bitter enemies, and also enemies to God. He had received the sword of Goliath, (whom he

slew,) from the priest at Neb, unto whom he said: "There is none like that," which he had taken with him, but now, no doubt, had hid, or thrown it away, it being cumbersome and dangerous, instead of which he applies the sword of the Spirit, for the weapon of his warfare to fight against his enemies, and a glorious victory he did achieve. Read the 34th Psalm 6-19: "This poor man cried and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

Through this great trial and persecution, the Psalmist was enabled to rejoice, giving God the praise and honor for his great deliverance. The afflictive dispensation of God's providence was blessed, not only to himself, but his experience and admirable psalm, he has given for the benefit of the church for all time to come. "David therefore departed thence, and escaped to the cave Adullam, and when his brethren and all his father's house heard it, they went down thither to him, and every one that was in distress, gathered themselves unto David and he became captain over them, and there were with him above four hundred men." And the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountain."—1 Chron. 12:8-15, etc.

Abundant proof, both of their courage and of their devotion to the cause of David was given, by them crossing the Jordan, at the most dangerous period, when it had overflowed its banks, and by putting to flight all in the valleys. The tribes of Benjamin and Judah, furnished considerable accession to the band at the cave of Adullam.

David, as he saw the men approaching, had at first some fears lest they might prove to be the emissaries of Saul, addressed them in the following language: "If ye become peaceably unto me, to help me, my heart shall be knit unto you, but if ye be come to betray me to mine enemies, seeing there is no wrong in my hands, the God of our fathers look there-to and rebuke it." Their pious and patriotic reply soon put his heart at rest, and inspired him with fresh confidence in the overruling providence of God. The spirit came upon Amasia, who was chief of the captains, and said: "Thine are we, David, and on thy side, thou son of

Jesse; peace, peace, be unto thee, and unto thy helpers; for thy God helpeth thee." "Seeing there is no wrong in my hands." "But and if ye suffer for righteousness' sake, happy are ye, for it is better if the will of God be so that ye suffer for well doing, than for evil doing." 1 Pet. 3:4-17 and 4:12, 13. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts 5:41.

So David, through his afflictions and experience, was growing in grace and in the knowledge of the Lord, being also greatly strengthened and encouraged by the accession of such brethren who came in demonstration of the Spirit, and of power to comfort him, by saying, "Peace, peace be unto thee, peace be unto thy helpers, for thy God helpeth thee." "But the more they afflicted them, the more they multiplied and grew."

D. N.

Welsh Run, Pa.

For the COMPANION AND VISITOR.
Is the Church of God one and the same in both Dispensations?

As I said in my last, I would search for "Infant Baptism" in the New dispensation, this I have now done, and would wish it distinctly understood, that it was looked into without being accompanied with the opinions of any one, on our side of the subject. And I take it for granted that those to whom I may refer on the opposite side of the question, will, in all charity, be accepted. My plan shall be something like this: I shall take up the passages of Scriptures that mention the places where baptism was administered, (or any other passages that may throw light on the subject) and apply the reading or phraseology of those Scriptures, to infants, provided it can be done without doing violence to the Scriptures. And if we fail in making an intelligent application of those Scripture references to infants as proper subjects of the ordinance, we must conclude that the thing called, "Infant Baptism" has not its foundations in the New Scriptures.

I shall therefore give a full quotation of the passages that refer to this subject as above stated. I do this from the conviction that many of the readers of the *Companion and Visitor*, have not the facilities with which to trace up this subject, as some others have, or may not feel disposed to do so, but when the Scriptures that are bearing on the subject are laid before

the reader in connection, may give the seeker after truth a better understanding of the passages and the subject. I shall be very careful to give the number of verse that I quote, as well as the chapter, so that there can be no advantage taken of the omission of some verse of the chapter which I may have cause to refer too.

The word, *baptism*, occurs about twenty times in the Testament Scriptures; the word *baptize*, about eight times; the word *baptized*, about forty times; *baptizeth*, twice; *baptizest* once, and *baptizing* four times, in all about eighty-four times. I do not expect to refer you to all of the many places where mention is made of the subject of baptism, but only to the places that throw light upon the question, as to whom the rite was ordained to be applied.

The first authorized administrator of the ordinance of baptism that we have any account of in the Scriptures under consideration is John, called, John the Baptist. This man, John the Baptist, had his commission given him, not by the Jewish sanhedrin, nor from any sect of the Jewish nation, nor from any priest that officiated under the old dispensation; but he had his authority from the highest court known to men. John, in his gospel, declares that "he was sent from God." And who were the subjects of this Heaven-ordained administrator? Let the Bible reveal it. Matth. 3: 1, 2, 5-8, 11: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were all baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. I indeed baptize you unto repentance." Mark 1: 4, 5: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Luke 3: 7, 8, 12-14: "Then said he to the multitude that came forth to be

baptized of him, O, generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. Then came also publicans to be baptized and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."

This is the history we have concerning the *subjects* of John's baptism. They were characters that could understand preaching, for John preached unto them the necessity of repentance—a reformation in life. They were characters that could be drawn out from the towns and country, to the place where he was preaching and baptizing, by the repeated reports that could be carried from the Jordan, concerning the marvelous preacher. The historian is so precise in giving the history, that he singles them out by sects—the pharisees, sadducees, publicans, and soldiers, in short, they were such characters that *could*, and *did*, *repent* and confessed their sins. This at once, and forever, excludes infants from John's baptism.

That John's baptism was considered a baptism of repentance by the early Christian church, is very clear from what Paul says on the subject, while at Antioch, in the year A. D. Forty-five. He says: "When John had first preached before his coming the baptism of repentance to all the people of the Jews." Acts 13: 24. And again in the year Fifty-six, when at Ephesus: "Then said Paul, John verily baptized with the baptism of repentance." Acts 19: 4. Remember these were all circumcised Jews that John baptized. They were not of the uncircumcised Gentiles; and all adult persons. I conclude with John's subjects for the present, with what Mr. Scott, a podo-baptist commentator, of England, says on this subject: "It does not appear that any but adults were baptized by John * * * adult Jews professing repentance and a disposition to become

the Messiah's subjects, were the only persons whom John admitted to baptism."—*Commentary on Matth. 3:5,6.*

The next persons we have an account of as baptizing, are Jesus and his disciples. We shall also look at the history of this baptism. John 3: 22, 26: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." Chapter 4: 12: "When therefore the Lord knew how the pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not.)" It is clear that Jesus made disciples. If he did not himself baptize any, his disciples did. It is, however, evident that Jesus taught those that were called his disciples before they were baptized. Not as it is now done, first *baptized* and then *taught*.

That infants were not included in the number of the disciples of Christ is clear, from the fact that, from a disciple of Christ are things required, that an infant is altogether incapable of performing. Jesus says, Luke 14: 27: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Here are two things specified that the human race *must* perform, in order to gain the discipleship of Christ, that infants cannot perform, namely, the "bearing of the cross" and of "following him." Whatever, therefore, may be said in favor of infant baptism, it cannot be said that Christ, either by example or precept, gave it any support. And that this is a conclusion, that even some of our podo-baptist friends hold, is clear from the following: "The baptism of Jesus was doubtless of adults alone."—*Scott on John 3: 22—24.*

The following was not brought up when I was treating upon John's baptism, and to avoid censure, I will now present it. John 3: 23: "And John also was baptizing in Enon, near to Salim, because there was much water there: and they came to him and were baptized." The only observation I make on this passage for the present, is the following: To make the above passage read intelligible for infant baptism, it would

have to read as follows: "And they carried, or brought, them to him and had them baptized."

The next in order, is the commission of our Saviour to his apostles, and is recorded by Matthew 28: 19, 20; Mark 16: 15, 16, (I omit Luke, because he says nothing of baptism.) Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Mark: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not shall be damned."

The above contains all that pertaineth to the law of Christian baptism. Our purpose, for the present, is to ascertain to whom the commission, as given by the Saviour, may be applied. There are a few things connected with the commission, that I wish to notice. The first is, I wish my readers to remember that the persons to whom the commission was given, were Jews, and that it is more than reasonable to suppose that they had imbibed the Jewish prejudices against other nations, a thing common among them. And being strengthened in their Jewish zeal by John, teaching and baptizing Jews, the Saviour declaring that *He* was sent "but to the lost sheep of the house of Israel," and the Saviour charging his twelve disciples, saying, "Go not into the ways of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel." Thus we see, they were strengthened in their belief, that by the Jews only were the benefits of the Messiah to be enjoyed. And to remove this idea, or belief, from the minds of the Jewish nation, it was necessary for the Saviour, in whom the disciples had all confidence as a law-giver, to leave something in the law, expressive of the fact that he died for all, and that all should have the benefits growing out of his death. Hence he says, "teach all nations," or, "all the world," and be not confined only to the lost sheep of the house of Israel, but *all* nations—all the *world*—shall be taught the Saviour's merits.

The second is, that after the nations were taught, they were to be brought under one commonwealth, and in order to prevent Jewish customs or peculiarities from interfering, he instructs them to baptize in the name of the Father, Son, and Holy Ghost. If this had been left out, they might have gone so far as to baptize them unto Moses, or some other great man, or men, of their nation, and would have made Gentiles bow to Jewish customs. Thus the door is thrown open through which the nations are to be received into Christian fellowship.

Then, according to the commission, the *nations*, or the *world*, was the field in which the apostles were to labor. The thing they were to do among the nations, was to *teach* them, or *preach* to them, salvation in Christ. Our Pseudo-baptist friends claim that in the words *nation* and *world*, infants are included. Admitting this to be so, what does that benefit? The nations and the world are not to be baptized. If the law would read: Go and baptize the nations, there would be some chance for infant baptism, but as it reads, *teach and preach* the gospel, and then when believed in, baptize, it entirely excludes infants. Any person that could not be taught, or preached to intelligently in the world or among the nations, was not to be baptized, yea, they had no right to baptize any other, and a baptism without that prerequisite was illegal, because it was unlawful. If, however, the apostles baptized any others than confessors, or believers, my theory in the above is wrong, and to make sure of the matter, I shall in my next, call up the apostles as witnesses in this case, and with their testimony, the matter shall end. In this I would, however, say that in the gospels, we found nothing that bears a resemblance to "Infant Baptism."

(To be continued.)

For the COMPANION and VISITOR
Charlie Ross.

BY JAS. Y. HECKLER.

Who has not heard about little Charlie Ross—the child who was stolen on the 1st of July last, in Germantown, near Philadelphia, Pennsylvania? Little Charlie Ross, between four and five years old, had

gone out on the pavement in the street with other little boys, when two robbers came along who coaxed him with candy, picked him up, took him on their buggy, and off they went with him. Those kidnappers had been dealing in truck (if we mistake not) in Philadelphia, but after having stolen little Charlie Ross, they immediately forsook their employment and fled to New York and its suburbs, thus proving the old proverb, "The wicked fleeeth when no man pursueth." Not long afterward, the Mayor of Philadelphia offered a reward of twenty thousand dollars for the arrest of those two kidnappers and the recovery of the child. But time passed on and no arrest of those thieves was made; neither was anything heard of little Charlie. Finally, one night in December last, two robbers who had undertaken to plunder a house on Long Island, New York, were shot, and one of them who did not die immediately, confessed that they both had stolen little Charlie Ross. Here they already received a reward, again proving that "The way of the transgressor is hard." After these things the father offered five thousand dollars merely for the recovery of the child. But to the best of our knowledge, no recovery as yet been made. The lost has not been found, neither has anything been heard from him since those robbers were shot. Only think how cold he must have been in these cold, cold winter nights away from his mamma. And how many nights did his mamma lay sleeplessly moistening her pillow with tears, as she thought of her little Charlie, with not enough to eat, nor clothes to keep him warm, crying for his mamma. It takes the very meanest of people to be so cruel as not to return a lost child to its mother. The thoughts of which must almost break his mother's heart.

Now, it is to young men that I want to speak, since you, too, have gone away from your mother. You too, had went out on the pavement of the highway of sin; not alone, but with many others of your age. You still went farther and farther out on that forbidden ground, until the Old Kidnapper, who is lurking about to catch little boys, like a lion in a vale of flowers to catch the antelope, came along, enticing you with flattering words and fair speeches, to go still farther from home, out on the broad

road of sin and misery. He put his spectacles on your eyes, and you beheld before you in the dim distance, hills of pleasure, flowery plains and rivers of enjoyment. And what did the Old Fellow say? "All this will I give you, if you come along with me." Enchanted with the siren charms of pleasure which you saw pictured before you in the distance, you have been pursuing the phantom of your delight, like the man who follows the *ignis fatuus* through bogs and swamps, until he finally loses himself and never catches it. So you are seeking after pleasure with a guilty conscience in your breast, because of disobedience. Your pleasures have a sting and your enjoyment has guilt, and you are not happy. You may have your fast horses and fine carriages, be running them to and fro on the broad road to destruction; be puffed up in pride and spread yourself like a certain fowl that scarcely dares to look at his feet without shame, yet in all this and much more of the kind, you will not be happy. Your pleasure will not be real, and your enjoyment not pure, until you again turn back to obedience. The family which you have forsaken by going out from them, has had great concern about your welfare. They have done all for you to regain you to their household, that could be done: inasmuch that a reward—an inestimably great reward—has not only been offered for your recovery, but it has also in reality been paid to regain you.

Now, do stop and consider what great concern, what *anxiety* has been felt for your safety. Take my advice, return to-day and repent of your folly, and beg pardon for your disobedience. Make a solemn promise never to go out on the highway of sin any more, and you will gain the great reward yourself. And in doing so will gain more than Charlie Ross or his parents, and you will never be sorry.

Harleysville, Pa.

I have nothing to do with to-morrow. Let to-morrow's temptations come, and I will fly to Christ for strength to overcome them. Let me fight my battles to-day.

IF ANY man desires to see the benefit of religion, let him observe how those spend their precious time who have no religion.

She Always Made Home Happy.

In an old churchyard stood a stone,
Weather-marked and stained,
The hand of Time had crumbled it,
So only part remained.
Upon one side I could just trace,
"In memory of our mother!"
An epitaph which spoke of "home,"
Was chiseled on the other.

I'd gazed on monuments of fame
High towering to the skies:
I'd seen the sculptured marble stone
Where a great hero lies:
But by this epitaph I paused,
And read it o'er and o'er,
For I had never seen inscribed
Such words as these before.

"She always made home happy!" What
A noble record left!
A legacy of memory sweet
To those she left hereft:
And what a testimony given
By those who knew her best,
Engraven on this plain, rude stone
That marked their mother's rest.

It was an humble resting-place,
I know that they were poor,
But they had seen their mother sink
And patiently endure;
They had marked her cheerful spirit,
When bearing, one by one,
Her many burdens up the hill,
Till all her work was done.

So when was stilled her weary head,
Folded her hands so white,
And she was carried from the home
She'd always made so bright,
Her children raised a monument
That money could not buy,
As witness of a noble life
Whose record is on high.

A noble life; but written not
In any book of fame:
Among the list of noted ones
None ever saw her name;
For only her own household knew
The victories she won—
And none but they could testify
How well her work was done.

Selected.

For the COMPANION AND VISITOR.

Remarkable Religious Revival.

A remarkable religious revival is now progressing in this region of country, under the labors of the Rev. Mr. Howard, a native of Alabama, but more recently from Indiana, calling himself an Evangelist, but not claiming special connection with any particular denomination. His meetings are union meetings in the full-

est sense, so far as association is concerned, but the preaching is entirely, and the praying mostly performed by himself, and the whole management is under his own control, and conducted entirely different from any meetings of the kind that we have ever known in this country: the whole proceedings entirely quiet, his manner of preaching cool, and in a low tone of voice, sings much, his hymns and songs of his own selection, and all of the pathetic kind, compiled in a little book for his own purpose. He prays much, his prayers mostly silent, only closing with a few words audibly. He invites enquirers to the front, in which by his request professors of all denominations solicit their friends to come forward for the benefit of his prayers, which, as said above, are mostly silent. He discourages enthusiasm, as shouting, promiscuous singing, etc., forbids all efforts to excite the human passions.

When commencing a series of meetings his first two or three sermons is intended especially for the children and youth, for which purpose he has them to occupy the front seats. They soon become deeply interested, and attached to him; and the people of all ages and conditions, from far and near, are drawn together to see and hear. The house is crowded and the doors and windows blockaded with human beings, and yet the most perfect order. Almost a deathly silence prevails and as his meetings advances, the interest increases more and more, and upon the whole he wields the most powerful influence upon the human mind that I have ever known, of all classes, rich and poor, intelligent and unintelligent, the learned and unlearned, the great and the small, are bowing at the altar, and profess conversion to Christ. The skeptic confesses that Jesus is Lord; the gambler throws away his cards; the saloon keeper closes his doors and abandons his unholy traffic, his patrons concurring, resolve to discard the poisonous cup, and all erect instead, the altar of devotion.

The first we heard of the remarkable man was his appearance at Fincastrale, our county town, remaining at this point for a number of days. Quite a number professed faith in Christ. Then in a small village in the county, with similar results. His fame now began to go before him, so that at the next point, (Salem, the county-seat of Roanoke,) his power seemed to be felt before his arrival, for which the people seemed to be impatiently and anxiously waiting. Here he labored some two weeks, and reports two hundred and seventy conversions. He is now at Big Lick, about five miles from here, and the prospect promises equal success.

The question will be likely to arise in the mind of the reader at this point, what becomes of the converts after his departure? They are gathered up by the different denominations, according to their partialities. What can we say of the stupendous work? Is it of God, or

from whence is it? That in the effects, as enumerated above, the abolishing saloons, etc., there is good accomplished, must be admitted by all. If they would only go farther and lay away all filthiness and superfluity of naughtiness, and denounce the carnal weapons of death, and walk in the valley of humility and self-denial, we would have confidence by their fruits we should know them. How it is that one man should have such an influence over the human mind, is mysterious to me! Doubtless if he were to encourage the demonstrations usual with revivalists, the enthusiasm would be great, but he tells them they must not shout, therefore they are quiet. But we leave the matter in the hands of him who has said, by the Spirit every man's work shall be tried of what sort it is, for the day shall declare it, if his work shall abide he shall have a reward, but if not, he shall suffer loss. It is not so much our concern, whether there be many or few that be saved. It is for us to strive to enter in at the strait gate, and if successful all will be well with us. Elijah was driven from human associations by persecutions, and took refuge in the cave in Horeb, and the Lord was with him there, though alone, and yet the Lord had reserved to himself seven thousand that had not bowed the knee to the image of Baal, and every mouth which hath not kissed him. So then maybe those in solitude and those in the public assemblages, that in the final day many will come from the east and from the west, "a great multitude, which no man can number," and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of God, while those of the kingdom will be cast out, having the lamp without the oil, or like the barren fig tree, having "nothing but leaves."

B. F. MOOMAW.

*Bonsacks, Va.***An Incident.**

One of the most beautiful and impressive illustrations of true religion upon the hearts and lives of men, was furnished by the following incident:

Two gentlemen—men of the world, wealthy and of high social position—who resided in the same village, from some cause became most bitter enemies. This state of feeling continued for years and grew more intense with the lapse of time.

But a revival of religion came, in which both were converted, but neither knew of the change that had occurred in the other. Thus, unadvised, they met in the sanctuary, and rushing with outstretched arms and the simultaneous exclamation, "My brother, my brother!" they embraced each other in the presence of the assembled congregation, to the joy of Christians and the surprise of the irreligious.

FOR THE YOUNG.

A Brave Girl.

There are not many brave girls about in these days, let the girls say what they please to the contrary. We have been watching to see how they manoeuvre, and this is the conclusion to which we have come. Many of them are real cowards; they are afraid to keep on the right side of truth. They may not be afraid of the dark, nor of dogs and spiders, but they are afraid to do what they think is right.

There was Hattie Stone, a bright-eyed, intelligent, sprightly, lovable creature, sitting by her mother, who was trimming her winter bonnet with gay ribbons and beautiful feathers, when Nellie Larkin, one of her playmates, called.

"Is that your bonnet?" inquired Nellie.

"Yes," replied Hattie. "Isn't it pretty?"

"It is very pretty indeed, I think," answered Nellie. "Mine is a poor looking thing beside that."

"Are you not going to have a new one?"

"No; mother says my old one must answer this winter, with a little repairing, and I think it will, myself."

"You will be the only girl in the meeting-house with an old bonnet on," continued Hattie, "and that will make you feel badly."

"No, it will not make me feel badly at all," said Nellie. "I like your new bonnet very much, and at the same time I am contented with my old one."

"Well, I should be afraid that people would laugh at me when everybody else had new bonnets," responded Hattie. "I want to look as well as the rest."

"Mother says it is cowardly to be afraid of what people will say about us, if we are doing what we think is right."

"Then there are a great many cowards in the world," said Hattie, "and I suppose I am one. But you mean to be brave, and wear your old bonnet," and Hattie smiled as she said it, for she evidently meant to ridicule Nellie's idea of bravery.

"I don't think it is necessary to be very brave to wear a last year's bonnet," replied Nellie. "I am sure that it is not a great cross, although I don't like to be laughed at any better

than you do. Mother says she can't afford a better one, and that is enough for me to know to be satisfied with what I have."

Now, Nellie really did not know that she was a brave girl in deciding to wear the bonnet that she had worn for a year. But she was the bravest girl in the neighborhood. Hattie—poor little mincing coward—was afraid somebody would laugh at her if she did not have a bonnet as gay as a peacock's tail, and be in the height of fashion. She had not courage to say, "Let others think as they please, I shall do what mother thinks best." Poor, weak thing! Suppose everybody should take it into their heads to go without bonnets, she, of course, would not dare to do otherwise, and so she would go bareheaded. How much nobler is Nellie, who dares to follow her mother's counsels, though she may not appear so fashionable! Yes, she is the genuine brave girl, unlike thousands who stop and ask, "What will be thought of this or that? What will Mrs. A. or Jemima B. say about me if I do thus and so? not having courage to do right even lest some one laugh or sneer.—*Home Monthly*.

Courage and Cowardice.

George came into the house one day all dripping wet. His mother, as she saw him, exclaimed:

"Why, George, my son, how came you so wet?"

"Why, mother, one of the boys said I 'daren't jump into the creek,' and I tell you I am not to be dared."

Now was it courage that led George to do that? Some boys would say it was; and that he was a brave and courageous boy. But no, George was a coward; and that was a very cowardly act. He well knew that it was wrong for him to jump into the creek with his clothes on, but he was afraid the other boys would laugh at him, if he should stand and be dared.

Edward came strutting up to James, and putting his fist in his face, said: "Strike that if you dare!" just to see if he couldn't get him into a quarrel. Now which would show the most real courage, for James to give him a hit and have a brutal fight, and both get wounded, or to say, as he did:—"Edward, if you want a quarrel, you have come to the wrong boy. I never fight, because it is wrong. You may call me a coward, if you will,

but I will show you that I have courage enough not to be tempted, by your ridicule, to do what I know is wrong?" That was brave and courageous.

A good definition of courage is "*not to be afraid to do what is right, and to be afraid to do what is wrong.*" The stories of Daniel and his three friends, and of Joseph, give us fine examples of those who possessed true courage; who were not afraid to do what is right, and who were afraid to do what is wrong.—*Congregationalist*.

What Idleness Does.

Many young people think an idle life must be a pleasant one, but there are none who enjoy it so little and are such burdens to themselves as those who have nothing to do. Those who are obliged to work hard all day enjoy their short period of rest and recreation so much that they are apt to think that if their whole life were spent in rest and recreation it would be the most pleasant of all. But this is a sad mistake, as they would soon find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest, for rest implies relief from previous labors; and if our whole time were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment, but they generally find that they are not nearly so happy as they were before, and are often glad to return to their old occupation to escape the miseries of idleness.

Cross Words.

"Oh," said a little girl, bursting into tears upon hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken crossly to her; and she thought of that last cross word, which now lay heavily on her heart.

Speak kindly to your brothers and sisters and school-fellows, when you are talking to them, lest it should be the last time you may have the opportunity.

Cross words are very sorrowful to think of. Little children, love one another.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., March 30, 1875.

New Departures From the Ancient Order.

To hear some of our brethren talk, or to see their ideas in print, in regard to the departure of our fraternity from its former principles and practices, we would infer that but few retain the spirit or peculiarities of our ancient brethren, and that the body of the church is unsound in the faith of our fathers. But is this a fair representation of the present status or condition of our brotherhood, and does such a representation do justice to the body of our brethren?

We cannot think there is as great a departure as is sometimes, and by some, represented to be. And we doubt whether there is sufficient evidence to justify any in thinking so. It is true, there are some found among both the aged and the young, among both brethren and sisters, who have deviated considerably from the "old ways," or from the peculiarities of Christian believers; or rather, who were never fully initiated into the "one body," or who never drank of the "one Spirit." But these are exceptions. And to judge the body by that class, may be judging neither wisely nor charitably, since it may be sound in faith and doctrine, though some of its members may lack much of both Christian faith and character. We would by no means cry "peace, peace, when there is no peace," or flatter ourselves that we have "need of nothing," when, if weighed in the "balance," we may be found greatly wanting. We feel we have cause to humble ourselves before God, and to repent in sack-cloth and ashes, that there is so much wanting in us to constitute us the "chosen generation, the royal priesthood, the holy nation, and the peculiar people," which the church of Christ once was, and which it still should be.

A departure! ah! there is indeed a departure from the evangelizing spirit of the apostolic church, which prompted the persecuted believers to go everywhere "preaching the word;" from the self-denying spirit of our blessed Lord and Master, Pattern, and Head, who pleased not himself; from the deadness to the

world, and the living by faith in and to Christ, which characterized the first fruits of the unadulterated gospel; from the ardent love to God, and attachment to Jesus, which souls in primitive times, lost in sin, but recovered by grace, felt, when welcomed home by their Father's embraces and kisses. These departures should not be overlooked, while any and all departures from the highway of holiness are dangerous, and injurious to the soul's advancement in grace, and its assimilation to God.

But there are departures also from the gentleness, meekness, charity, zeal, prayerfulness and general characteristics of Christian piety, which characterized those we call our ancient brethren, and predecessors in "the faith once delivered to the saints," and who revived primitive Christianity, and gave it to us, not merely for our own use, but to be handed down by us to our successors for the use of those who should come after us. But these departures, that is the departures from gentleness, meekness, prayerfulness and charity, and such like Christian graces, are not the departures that are usually lamented and alluded to as signs of declining piety, though these are departures that should concern, and even alarm us; for when such departures are permitted, they will be the preludes to others. If we would maintain and exhibit to the world, the beautiful and symmetrical form of godliness, we must also experience and maintain the life and power of godliness. Otherwise we shall be like the "whitened sepulchres," to which our Lord compared the spiritually dead and formal Jews.

As already remarked, the departures from the ancient order in our fraternity, which are greatly alarming some of our brethren, are not such as we have enumerated, though these that we have enumerated may be the beginning and true cause of all departures. We should try to have a proper understanding of what is a real departure from the order or principles of our fraternity, as received and practiced by our predecessors and ancient brethren. A simple change, or a mere difference in the way of doing something incidental to our worship or service in the church, may not constitute a departure from the order, by any means. There has been a change in our manner of holding our general meetings of wor-

ship. Our ancient brethren met for worship in their private houses, and after the services were over, dinner was provided for as many as wished to partake of refreshment, and frequently all, or nearly all, would remain and partake of the repast. The charity for which our brethren have ever been distinguished, was beautifully manifested in this manner of holding our meetings. But as the attendants at our meetings increased, it was found necessary to change the manner of holding them. It was with our brethren, somewhat like it was with the sons of the prophets in the time of Elisha. Their number increased, and they said unto Elisha, "behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a bear, and let us make us a place there, where we may dwell. And he answered, go ye." The meeting-house for holding meetings was substituted for the private house, and the repast for the congregation was discontinued. It was also found necessary to make some changes in holding our Annual Meeting. Before the number of our brethren became so large, and the attendants at the Annual Meeting so numerous, it was the order of the church to hold a communion at the place at which the meeting was held, and in connection with the meeting. This no doubt had a good effect when it could be conveniently done. But it was found necessary to discontinue the communion, and make other changes, adapting the manner of holding the meeting to surrounding circumstances. And although such changes were made, they were not understood to be departures from the order. And they surely were not.

There may be such changes made as those alluded to, when there is no real departure from the order of the church. There may also be new things introduced into the church and those things can not justly be called departures from the ancient order, in the sense which departures are spoken of by those who are so fearful of departures. Of this kind was the introduction of Christian periodicals into the church. With our professed adherence to the gospel as our rule of faith and practice, nothing can be justly designated as a departure from the ancient order of the church, that does not violate any principle of the gospel, or conflict

with its spirit. On the other hand, any measure, move or practice that is subversive of gospel rule, or promotive of a spirit contrary to that breathed in the gospel of the Son of God, is a departure from the order of the church established by Christ and the apostles, and revived by our ancient brethren. To change our baptism from trine immersion to single immersion; to discontinue the lovefeast, or feet washing, or any of the ordinances; to tolerate the spirit of war, or to allow brother to go to law with brother; or to yield our position of non-conformity to the world, and allow the members of the church to follow the fashions of the world, or to "conform to the world;" these would be departures from the ancient order, from the order of the church and the gospel, and such departures should be guarded against with vigilance and care.

And is there not a departure in regard to the principle of non-conformity to the world? Not by the body of our fraternity. It is true, there is a departure in this respect by some individuals. And it sorely grieves us to know it is so. There are brethren of talent and influence who have, we are very fearful, in some measure lost sight of this gospel element in our fraternity. But we hope they will see and feel the importance of uniting with the body of the church in maintaining the system of the gospel entire, as this is the only hope of a perishing world. But is the number of preachers or private members who are not as much in harmony with the church upon the doctrine of non-conformity to the world as we could wish, large in proportion to the entire brotherhood? We are glad to believe it is not. In some places there has been a want of judicious discipline applied to the church, and the condition of it is not what it should be. And the officers generally see and feel it, and are laboring to promote humility, as well as other gospel graces. Is not the desire general in the church to adhere to the principle of non-conformity to the world, a peculiarity of our fraternity? We think it is, and especially among the official members of the general body. What disposition in regard to this matter do we see manifested at our Annual Meeting? Is it not that the gospel order of the church may be maintained? Is not the same feeling manifested in the council meetings of the

churches? We believe it generally is. And is not the prevailing sentiment promulgated through all the periodicals of the brotherhood in favor of gospel simplicity and non-conformity to the world? It surely is.

So we hope those members of the church, who seem to think there is a great and general departure from the order of the gospel among us, and that but a remnant of the church retains its regard for the ancient and apostolic order, will find themselves, upon a farther and more complete acquaintance with the general brotherhood, happily disappointed, as did Elijah, when he thought he was the only one left in Israel who had not forsaken the covenant of his God. But he found there were seven thousand in Israel who had not bowed to Baal or kissed him.

Brethren, we often sing these sentiments, and are they not the sentiments of our hearts?

"I love thy kingdom, O Lord,

The house of thine abode—

The church our blest Redeemer sav'd

With His own precious blood."

If such is our affection for the church, let us pray, and labor, and suffer, to promote her purity, peace, union and prosperity.

Answers to Correspondents.

D. J. MILLER:—You now have a credit of ten cents.

GEO. W. MATHIAS:—We prefer to have no money sent at our risk, as any amount is uncertain.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Another Appeal.

MARCH 13th, 1875.

Brother James Quinter:—

After my hearty greetings to you, I would say, that it is with a sorrowful heart that I seat myself this morning, in order to write another appeal to our dear brethren, and to the friends of suffering humanity at large, concerning the sufferers in the West.

Dear brother James, we know whereof we affirm, we know what we say; we know that the sufferings in Kansas and Nebraska are far greater than you eastern brethren can imagine. The worst, by far, has not been published, but will be after it is too late! We are in daily receipt of letters from the sufferers, and

unless something is done, and that soon, starvation will most assuredly be the result.

Brethren, is it possible that we should leave our brethren, and their neighbors, and their little ones, to perish for the want of bread, in a land of plenty? The state of Iowa alone, raised last year over thirty millions of bushels of wheat and some eighty millions bushels of corn, and wheat being only sixty to sixty-five cents per bushel, corn forty to fifty cents per bushel, and our neighbors starving, are we doing right, brethren? Should we not exert ourselves more? Should we not feel more concerned for our suffering neighbors? Here, brethren, let us apply the golden rule. How can we sit down to our tables, laden down with the good gifts of God, and not remember our suffering brethren and friends in the West? And to remember them aright, is to open our liberal hands and send them immediate relief.

Brethren, I appeal to you cast of the Mississippi river, as the brethren in Iowa are doing their duty most nobly. We wish the brethren in the east to remember that the brethren in Iowa are nearly all newcomers; the greater portion of them in limited circumstances, yet, notwithstanding this, they are doing for the sufferers what they can. Dear brethren in the east, do not depend too much upon the western brethren.

The amount of money wanted to bring these poor sufferers through their sufferings, until after harvest, is an immense amount. It requires millions of dollars. In a former article I placed the amount at \$2,000,000.00; some brethren thought that it was an exaggeration, but a more thorough investigation shows very conclusively, it to have been an under-estimate—not near high enough.

Do not think, brethren, that Missouri is close to these sufferers, and will assist them. Missouri would, no doubt, assist them liberally, but their crops failed last year. They have scarcely enough for themselves.

Now, my dear brethren, over the whole country, I, your unworthy brother, make this appeal to you; not that I have any interest in it, further than this, that I feel an interest in the welfare of suffering humanity. I feel for the hungry; I feel for the destitute. I feel to do my duty in this, as well as in everything else. The Lord loveth a liberal giver, and will bless him for his liberality.

I would here state, that if things (donations) are directed and addressed right, they will reach the places designated. One of our shipping committee informed me this morning that every ear-load they shipped reached its destination all right. I would again say, dear brethren, for God's sake, do your duty! See to it immediately!

I subscribe myself your weak brother,
ELIAS K. BUECHLEY.

Waterloo, Iowa.

Announcement, and an Appeal for Encouragement.

After much thought on the calls for ministerial help in the West, I lately visited the State of Nebraska, to see whether I could suit myself in a home there, so that in my weakness, I might render some service. I decided to move to Gage County, Nebraska, this spring. There are about fifteen members there, but, as yet, no organization. We purpose to organize as early as possible, and do what we can in the good cause. In this we hope we shall have the prayers and encouragement of our brethren and sisters everywhere. Feeling that I shall need all the funds I can possibly raise, and believing that my dear brethren will be ready to render every reasonable assistance, I have decided to make the following statement and appeal:

I have yet unsold about 1600 copies of my book, entitled "The Jewish Passover and the Lord's Supper," in which I have invested about one thousand dollars, (partly borrowed capital,) every cent of which I shall need. In order to free myself from that embarrassment, and to collect all the funds I possibly can, I now ask a favor which can easily be granted, and one, too, which I hope may be granted with pleasure and profit.

I suggest that every one who can easily spare one dollar, which is the price of the book, will immediately send that amount to me by mail, and in return I will send the book, postpaid. If this can be done, and will be done, without hesitation or delay, in a few weeks the books will all be cut in the field doing good, and I can use the means invested in my new and extensive field of labor. I make this suggestion in good faith, and, although I do not want to urge it upon any one who cannot afford to spare one dollar, yet I do hope that the many who can, will respond cheerfully.

I am encouraged to believe that my humble efforts in publishing this work will result in extensive good. I might insert some encouraging notices, and extracts from letters, but I do not wish to use the space. I will however state, that, when in the city of Chicago, lately, I met with an extensive reader, who had given considerable thought to the question as to whether or not our Lord ate the Jewish Passover in the night of his betrayal. He was not a brother, and, till very lately, had no knowledge of the Brethren. He had read my book, which had been given him by a friend, and he was pleased to say to me that it was the most exhaustive work he had ever read on that subject, and that it settled the question, showing clearly that it was not the Jewish Passover. He was so much pleased that he handed it to one of his learned friends, (who, as I understood, is also an author,) with his recommendation. The latter is now engaged in preparing charts, after the form of those in my book, to convince his brethren that they

are mistaken. I wish him abundant success.

The above is given to show how a book may be used in the accomplishment of good. A good book is a substantial preacher. By circulating books we may often reach such as do not, or cannot, attend our meetings.

It may not be amiss to suggest to those who have an abundance, and who feel disposed to give willingly for our good, common cause, that, when sending for a book for their own library, they might also send for one or more for circulation among their friends and neighbors, or, perhaps, for some of our poor ministering brethren, who would receive the gift thankfully and use it to good purpose.

I now submit this matter to your prayerful consideration. Decide according to your circumstances and your sense of duty. Whatever encouragement and aid can be given in this way, will be duly appreciated and received with all thankfulness. I will send the books by mail, paying the postage myself, at the following rates:

| | |
|------------------|--------|
| One book for | \$1.00 |
| Two books for | \$1.80 |
| Three books for | \$2.50 |
| Six books for | \$4.75 |
| Twelve books for | \$9.00 |

Money sent in registered letters will be at my risk; or, if it is convenient, I would prefer Post-office money orders made payable to me at Meyersdale, Pa. All orders to be addressed to your humble brother.

J. W. BEER,
Meyersdale,
Somerset Co., Pa.

A Great and Effectual Door Open for the Reception of the Gospel

JANUARY 25th, 1875.

Brother Quinter:—

After consulting each other respecting the necessities of our South-western country (Kansas and Southwest Missouri,) where the pride of worldliness has been much humbled by the chastening hand of the Almighty; where the exercise of benevolence on the part of the brethren toward the needy is eliciting thought and reflection, we have concluded to drop these humble reflections for the brethren everywhere to whom these lines may come.

God's providences are causing the people of this vast country to pause and reflect. The active part which the brethren have taken, in looking after the necessities of their needy ones, has called the attention of the people to a pattern of primitive Christianity not often exemplified in their midst, and they are in many places calling earnestly and anxiously for preaching. By affliction, God seems to be preparing these people to accept the plain, humble faith of the meek and lowly Saviour. He has pre-

pared their hearts in a special manner to be touched by the law of kindness, and has thus opened in Kansas and Southwest Missouri, a great door, and effectual, for the reception of the gospel.

God has also blessed the brethren in the United States with abundant means, and in many localities, with a surplus ministry. These same providences are developing and proving in them the noble grace of benevolence, by calling them to assist in occupying a field already white to harvest. This may be done, first, by assisting our own ministers here in the midst of poverty, so as to allow them an opportunity to heed the numerous calls to preach, and sow broadcast the seeds of truth; and, second, by encouraging ministering brethren abroad, who are faithful exponents of primitive truth, and adherents to the plain order of the Brotherhood, to come to the work. "The harvest is plenteous but the laborers are few."

Any communications to the necessities of the brethren here, or correspondence on subjects referred to, may be addressed to brother John Wampler, Carthage, Jasper County, Missouri.

ADDISON W. BAKER,
JOEL GARBER,
DANIEL HARADER,
L. E. PRICKETT.

Carthage, Mo.

Notes of Travel.

MARCH 17, 1875.

Brother Quinter:—

On the 20th of February, I left my home to go into the Owl Creek congregation. Our train being late, we returned home and took dinner, and again went to the depot, and got aboard the train at 2 p. m., being three hours late. Missed connection at Newark, Ohio, but concluded to take the 4 p. m. train north, as it was my only chance left till Monday morning, and that train did not stop at Aukney, where I wanted to stop. However, I must take that train now, or stay at Newark until Monday morning, and as it was late, and instead of leaving at 4 p. m., it did not leave until 7:10 p. m. We then moved off rapidly, and the conductor, being a gentleman, let me off at Aukney, about a half mile from the meeting-house; and when I arrived there, church was dismissed and a part of the congregation was outside of the house. However, brother H. Keller announced to the congregation that we had arrived.

We here met with many of our dear brethren and sisters, with whom we frequently met in former days, and was glad to meet them once again in this world. But some have gone to their long sought rest; their seats are vacant here. We hope to fill a seat in that better world above.

I went home with our much esteemed brother, Henry Hess, and lodged for the

night. Next morning, Sabbath, February 21st, we met at the meeting house for services, at 11 o'clock. Attendance good. Went home with brother Wm. Murray, (speaker,) and enjoyed myself well there, being my first acquaintance with him, or nearly so. Preaching again at night. Large congregation.

On Monday, 22nd, preached in daytime and at night. The sleighing was worn out, and in consequence of it, the congregations were not so large. Tuesday, 23d, preached twice. Wednesday, 24th, warm; preached twice; and this evening the meetings closed, making eight times we preached in succession. Attendance good all the time, but not so good as it would have been if the sleighing had lasted. Attention was admirably good, and order unsurpassed. Very good impressions were made, but no additions.

During our sojourn with the brethren and sisters and friends in the Owl Creek branch of the church, we visited around among the dear members and friends, and must say that we felt at home and was well cared for and made welcome, which kindness we truly appreciated. We would have been much pleased to have gone and staid with many more of our dear friends, who solicited us to go with them, but our stay was too short to do so. In this respect we were passive, going wherever the friends thought it would do the most good, as that was the purpose for which we went to Owl Creek. And while there, we did the best we could, and feel willing to leave the result with God.

On Tuesday evening, our much esteemed brother, James Workman, of the Danville congregation, met us, and on Thursday, 25th, conveyed us to his home, a distance of about fourteen miles, I believe. We dined with our dear brother and sister Henry Keller and wife, of the Owl Creek Church. Snowed and stormed heavily, but stopped about 2 p. m. Arrived at the house of brother Workman in the evening, whose companion died last fall, and was made welcome by the dear children, one a daughter about 15 years old, his only house keeper, and, we think, a very good little girl, judging from the way the house looked when we were there. May the good Lord keep her safely and draw her into his service, is our prayer.

According to previous arrangements, the meetings commenced that evening, but owing to the weather and the very bad condition of the roads, the congregation was small, but they increased so that the last meeting was the largest of any; house nearly full. In all, the meetings were well attended. Order good, and attention also good. A very good feeling seemed to pervade the minds of the hearers. On Sunday evening the meetings closed. We then went home with brother Richard Workman, a distance of three miles, the weather being very cold. Soon after we arrived at his house, the

sister put two sad irons on the stove and when they were well warmed, she put them into the bed and warmed it for us, thus kindly caring for us. May the good Lord bless the dear brethren and sisters and kind friends, both in the Owl Creek and Danville congregations, for their great kindness with which they cared for us, much more than we feel ourselves worthy of.

Language fails us to express the thanks we feel is due to them, and still we feel to thank God more. Dear brethren and sisters, if our visit of love has done any good, which we hope it has, thank God for it and not us, as we can only water, but it is God that gives the increase. We preached seven times in the Danville Church.

Monday, March 1st, it was rainy. Bro. Richard Workman conveyed me to Ross-ville, which is on the Cleveland, Mt. Vernon and Delaware Railroad, where at 2:24 p. m. we took passage for home. Came to Mt. Vernon and changed cars for Somerset. In consequence of a cave in the Railroad we did not get home, as we expected to, that day, being detained at that place about five hours. Came to Newark and staid over the night. Tuesday, 2nd, we again took passage for Somerset, which is our home, where we arrived safely and found all well, for which we feel very thankful to God.

Faternally yours,

W. ARNOLD.

Somerset, Ohio.

A Mission of Love.

We left our home in Woodford county, Illinois, January 22nd, on a mission of love, to visit the scattered members wherever we could hear of any in our route.

During the first day we traveled thirty-five miles to Putnam county. Preached at night in the Child's school-house. January 23rd, preached at the same place again at night. This is near Jeremiah Clemmens, formerly of Rockingham county, Virginia; although not a member himself, he is very kind to the Brethren, and anxious for the brethren to preach there. Old brother George Clemmens and wife, both quite feeble, live in the yard. Jeremiah's wife is a member, and he ought to be.

Sunday, 24th, preached in Florid. Here we had three meetings, and good attention. There are only two members at this place, old brother Michael Clemmens and wife. Tuesday, 26th, had a little communion at the house of brother Michael Clemmens for the comfort of the dear old member. There were but seven members present, yet we felt that the Lord was with us. Six meetings in all, in this vicinity.

Wednesday, 27th, we bade farewell to the members here and started for the west part of Marshall county. Crossed the Illinois river at Henry, then made our way south to Sparland, then west six

miles to the house of friend Wesley Odell, where we were kindly received and entertained for the night. His wife is a member, but was complaining some from a cold.

Thursday, 28th, went to sister Nancy Devilbiss's daughter of brother James Tenley, dec'd, of Franklin county, Pennsylvania. Preached at night in the Coulter school house. Here we had six meetings. Attention, turnout, and order, good. But the doctrine was strange to most of the people, as it was the first time the Brethren ever preached in that neighborhood. Some of the young people thought it strange for a man to preach without having his sermon written down, as their Presbyterian minister is in the habit of doing. I guess he is not quite willing to trust himself to the guidance of the word and Spirit of God, lest he might be guided out of the ways of Presbyterianism; especially that of sprinkling babies, and preaching for money.

There are three members living in this neighborhood, viz: Sister Margaret Odell, sister Nancy Devilbiss and sister Catherine Long, wife of friend Michael Long. We were kindly treated by the friends and members here. May the Lord bless them.

Friday, February 5th, took our leave of the members and friends. Crossed the Illinois river on the ice, at Lacon, and made our way to brother John M. Fike's, five miles southeast of Lacon, and arrived in time to make an appointment for meeting through the school, at the Monekan school-house. Here we had four meetings. Attention and order good. This was the first time that the Brethren ever had meeting in this neighborhood. Staid the last night here with friend William Kunkle. Arrived at home on the 7th, after an absence of seventeen days, during which time we held sixteen meetings, and were sick two days.

Yours in love,

JAS. R. GISH.

Roanoke, Ills.

From Kansas.

MARCH 16th, 1875.

Brother James:—

We presume many of our brethren and friends would like to hear how we are getting along in this part of the grasshopper region, so we will try and inform them. So many conflicting reports get abroad, that it is hard to tell what to believe. As regards this part of the state, there is some wheat and corn to be obtained, but those who possess it, want large prices, and now both wheat and corn are selling at \$1.00 per bushel. This price does not seem to be so high, but when you take into consideration the fact that those wanting it have no money, it looks different.

The crop of 1873 was very light, and of 1874 nothing, except in the best of bottom land; so you can imagine the condi-

tion of many a poor man who had placed his whole dependance in his crop. The trouble will be to get enough grain to keep families from suffering for bread. Many poor farmers are now trying to plow a little with their almost dead horses—trying to plow two or three hours each day—trying to get some ground ready to plant, not knowing where the seed is to come from to plant. This is about the condition of Neosho and Labette counties.

Yours in love,

JOSEPH GARNER.

Parsons, Kansas.

School Notices.

The friends of the High School of Berlin, are invited to meet at the Baptist meeting-house in Berlin, on the 10th day of April next, at 10 o'clock in the forenoon.

The business to be transacted by this meeting will be to consider the following questions:

1st.—Is it advisable, under the "pressure of the times," to continue the canvassing for subscriptions?

If this question be decided affirmatively then—

2nd.—To devise a method of supporting the canvasser, and other contingent expenses.

(a) In anticipation of the above it has been proposed that a clause be added to the subscription lists requiring each subscriber to pay one per cent of his subscription, for the above named purposes.

If it be decided negatively, then—

2nd.—How shall the enterprise be safely anchored, and when shall it be revived?

All friends of the enterprise are earnestly invited to be present, and those who cannot attend in person, are requested to communicate their sentiments upon the above subjects through delegates or correspondence, to the undersigned, or brother S. S. Forney, of Berlin, Pennsylvania. We shall be pleased to have the friends of the school, communicate freely upon any question connected with its interests, with suggestions, propositions, etc.

H. R. HOLSINGER.

Berlin, Pa.

Notice.

Brother Quinter:—

Please announce through the *Companion and Visitor*, that the District Meeting for the Southern District of Ohio, will be held April 27th, in the Upper Miami District, at the Grove meeting-house, east of Tippecanoe. Brethren coming by railroad, will stop off at Tippecanoe. And the delegates representing the several sub districts are requested to come prepared to pay the quota of the district they represent for the support of the Yearly Meeting.

And we further give notice in regard to the coming Yearly Meeting, that the order adopted in 1866 is to be carried out; that is, there will be no preaching in the tent, and no boarding in the tent before Monday. Brethren coming from a distance are requested to stop over Sunday in the valley, at the following named districts: For Wolf Creek District, stop at Brookville, on the Dayton and Union City Railroad; for Ludlow and Panther Creek District, at Arcanum, on the same road; for Lower Stillwater, P. Neader; Bear Creek, D. Bowman's; and G. Holler's District, stop off at Dayton; for Donnell's Creek, J. Francis' stop off at Springfield; for Palestine, or J. Miller's, stop off at Greenville; for Union City District, or T. Wenrich's, stop at Union City; for Oakland, or S. Rairigh's, at Gettysburg, or Huratio; for Upper Stillwater, or Rissor's District, stop off at Bradford; for Lower Twin, or A. Yoncke's District, at Eaton; for Salem, or A. Dietrick's, Brookville. From the above named districts, the brethren can very conveniently all come to the place of meeting on Monday morning. We think that the standing committee had better come into the neighborhood, or near by, on Saturday or Sunday.

By order of the committee of arrangements.

SAMUEL MOHLER,
Secretary.

(Pilgrim and Vindicator copy.)

In Memoriam.

Died, in the Monocacy Church, Frederick County, Maryland, March 11th, 1875, brother WILLIAM SEFTON, aged 69 years, 5 months and 7 days.

Brother Sefton was one of our most exemplary brethren; he was considered by all who knew him to be a *model man* in all the relations of life. His early training was in the Methodist religion, in which he made his first religious profession; but through a thorough search of the Scriptures for truth, he became fully convinced that the faith as taught and practiced by the Brethren, was the true doctrine taught by the Saviour. After being so convinced, he attended the Annual Meeting of the Brethren held at the home of brother Mohler, in Cumberland County, Pennsylvania. At this meeting he became so fully convinced of the necessity of putting his faith into practice, that he asked the Brethren to baptize him, which was accordingly done; and from that date his hope in God and his salvation was complete.

Brother Sefton served in the office of deacon, being elected by the church in which he died, on the first day of May, 1856, and was the first officer ever elected in said church. He served the office faithfully up to the time of his death, which was quite sudden. His health during the winter was unusually good, and on Wednesday, the day preceding his death, he was very active up to his

usual time for retiring; he slept till one o'clock, when he awoke with an acute pain in his side and chest; his groans awakened sister Sefton, and in order to do something to relieve his pain, they both sat up in bed, and directly got up and went together into the dining room, and while sister Sefton started up the fire in the stove, brother Sefton knelt in prayer; after prayer, he sat on the chair and said his feet were so cold, and in a moment made a gasp for breath, *and he was dead*. Thus while his extremities were cold in death, *he prayed*. May we not say he died praying?

Sister Sefton was too nervous and weak from such a shock to call loud enough to awaken two daughters and a sister-in-law, (all sisters,) she must leave him sit on the chair, go up stairs to wake them. Their feelings on coming into the room may be imagined, but can not be described.

On the 13th, his remains were followed to the grave in the Mechanics-town Cemetery, by a large concourse of relatives, brethren and friends. An address on the subject by the writer.

D. P. SAYLER.

From Whom?

MARCH 4th, 1875.

Several weeks past I received a heaven-scented missive from an anonymous writer, containing a *souvenir* of considerable value. I beg to know the name and address of the person, or persons, to whom I am indebted for this expression of regard and sympathy.

C. H. BALSBAUGH.

Union Deposit, Pa.

MARRIED.

By the undersigned, at his residence, Feb. 25th, 1875, brother DAVID FOSS to Miss LYDIA STONE, both of Ashtabula Co., Ohio.

D. N. WORKMAN.

By the undersigned, March 14th, 1875, CORNELIUS BOWSER, of Allegany County, Maryland, to LUCINDA LIVENGOOD, of Fayette County, Pennsylvania.

M. J. THOMAS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Carroll district, Carroll county, Illinois, February 23d, brother JOHN HOOVEN, aged about 75 years. Funeral services from 2 Cor. 5:1,2.

In the Cowansbannock congregation, Pa., January 11, DAVID WILSON MORROW, son of brother Thomas and sister Nancy Cuddy, aged 1 year, 4 months and 11 days. Funeral services from Heb. 4:9.

LEWIS KIMMEL.

In Spencer Medina county, Ohio, March 1, JACOB HARTEL, son of Franklin and Sarah Hartel, aged 16 years, 10 months and 9 days.

Disease, dropsy. Shortly before he died, he sent for a brother to sing and pray with him, and desired to be helped to kneel in prayer. After prayer, he exhorted his father to prepare to meet his infant children, who died previously. Funeral services from 1st Pet. 1:24, by the Brethren.

G. BOLLINGER.

In the Salem church, Montgomery county, Ohio, March 2nd, friend COR-ELIUS WILLIAM, son of brother Daulel and sister Snyder, aged 31 years and 16 days.

He was sick only a few days. When on his death-bed, he warned his associates not to live as he did but prepare to meet their God. Funeral discourse by brethren Jesse Stutsman and Abram Deitrick.

Also, same church, March 14th, friend MICHAEL GOODYEAR, aged 43 years, and 9 months.

He leaves a dear widow and three children to mourn their loss. Funeral services by Jesse Stutsman.

SUSANNA LONGANECKER.

Near Dundee, in the Sugar Creek congregation, Tuscarawas county, Ohio, March 10, sister ANNA FRANCE, aged 47 years and 23 days.

She never was married. She united with the church some thirty years ago, and lived a consistent Christian life. Disease, lung fever. Her remains were deposited in the burying ground of the Pleasant Hill meeting-house, near Winsfield, where her funeral was improved to a full and attentive house, from 1st Pet. 1:24, 25.

H. BENDER.

Near New Enterprise, Penn'd, March 7th, Mrs. A. EBERSOLE, a member of the Lutheran Church, aged 35 years, 5 months and 20 days. Funeral preached by Rev. Stramen.

Also, on the 12th of March, brother CHRISTIAN REFLOGE, aged 36 years, 7 months and 13 days.

Disease, typhoid fever and inflammatory rheumatism. Funeral improved by L. Furry and Rev. Seible, Reformed, from Rev. 14:13, to a very large congregation.

NOAH B. BLOUGH.

On the 31 of March, LYDIA JANE, wife of friend Andrew Miller, aged 34 years, 1 month and 3 days.

Her body was buried in the Brethren's graveyard, at the Snowberger meeting-house in New Enterprise, Pa. She was sick about one week. She leaves a sorrowing husband and two small children to mourn their loss, which we hope is her eternal gain. Funeral occasion was improved by David C. Long and Christian King, from the 116th Psalm, 7th to the end of the 15th verses.

DANIEL S. REFLOGE.

In the East Nimitz church, Stark Co., Ohio, Feb. 20th, sister MARY DOMINE, aged 74 years, 3 months and 20 days.

Sister Mary was born in France. Thirty-eight years ago she and her husband, with two little children, emigrated to America. They then boasted of the Roman Catholic faith, but after carefully reading the word, they saw the error of their way. Twenty-seven years ago, they and two other families fell from the Roman faith, and have since united with the Brethren. Although, during the number of years they have been connected with the church, we think have not heard over six sermons in their own (French) language by the Brethren. Funeral services by the writer from Heb. 4:9.

JOS. H. HOOVER.

In Fillmore county, Nebraska, Feb. 16th, HARRIET, wife of Levi Holsinger, aged 30 years and 4 months, less 1 day.

Her remains were interred near by on the 17th, followed by many sympathizing friends. She was sick one week; and just before her sickness, she had made up her mind to unite with the church, but owing to circumstances this could not be accomplished. She is now in the hands of the Lord, who "doeth all things well." She leaves a loving husband and five small children to mourn their loss. Funeral discourse by the writer, from the words: "Prepare to meet thy God."—Amos 4:12.

C. FORNEY.

(Pilgrim and Vindicator please copy.)

In the Union City church, Indiana, sister MARY ANN BRUNSE.

She was a daughter of Peter L. and Magdalena Bright, of Augusta county, Virginia. In the year 1827 her parents moved to Montgomery county, Ohio, and in the year 1836, on the 11th day of March, she was married to John Brouse, who survives her; and in the year 1845 they moved to Randolph county, Indiana, and in the year 1845 they were baptized by the Brethren, and lived a married life forty years, less one day. Sister Brouse departed this life March 10th, 1875, aged 61 years, 7 months and 6 days. She was a consistent member, and an affectionate companion, and a loving mother. Her remains were followed by a large concourse of people and relatives on the 11th inst., to her last resting-place. Funeral occasion improved by the writer, from Rev. 14:13.

THOMAS B. WENRICK.

In the Oakland congregation, Darke Co., Ohio, on the 22nd of Feb., sister ELIZA LEHMAN, widow of Peter Lehman, aged 47 yrs., 3 months and 29 days.

Her death resulted of heart disease and dropsy. Some time before her death, she called the elders of the church and was anointed with oil in the name of the Lord. On the 24th, she was conveyed to the burying ground, near the meeting-house, in the Stillwater church, a distance of about eight or ten miles, where the funeral was attended to by the Brethren, from Rev. 14:12, 13, to a large congregation.

Also, in same congregation, Darke Co., Ohio, on the 26th of Feb., HENRY, infant son and only child of our much respected friend, John G. and Elizabeth Porter, aged 1 month and 9 days.

We hope this may be a calling to our beloved friends to fully prepare themselves to meet their little son in heaven. Funeral discourse by the Brethren, from Matthew 18:1-5.

EMANUEL HOOVER.

In the Brush Creek church, Adams Co., Ohio, Oct. 33d, 1874, NANCY FISHER, aged about 82 years.

She was the second daughter of John and Mary West, and was born in Pittsylvania county, Virginia, in 1793. In the fall of 1803 they, with other families, came to Ohio and settled near the place where she died. She in after years united with a body of believers called *Honites*, who, at that time, practiced trine immersion, and had under the leadership one Peter Hon, drawn off from the church of the Brethren. She married a man named Jacob Fisher, a native of Augus county, Virginia, with whom she lived near Hillsboro, Ohio, till his death in 1852. She then came and lived at our father's house, (he died in 1864,) till her death.

Several days before, she sent for brethren whose preaching she enjoyed very much, and said to us that if opportunity was ever allowed her, she would unite with the church. Her life closed on the morning after our lovefeast, and her funeral was preached at the house by brother Mills Calvert, from Job 14:14, on the subject of the resurrection of the dead, which, as was well remarked, is the most important subject that ever engaged the attention of our race. The whole structure of man's redemption, either stands or falls with the doctrine of the resurrection.

LONDON WEST.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

W Lathun 3 20; Geo Mohn 1 60; Polly Dearing 1 60; J I Cover 2 00; Barb Snodberger 75; P A Holtz 1 60; M C Hardman 1 00; S K Kline 1 80; M Kobb 6 10; S Morton 1 60; J M Smith 1 00; J C Metzker 3 50; E Hamilton 3 20; P C Helric 1 60; Philip Metzker 1 60; Jno L Winter 1 60; R H Miller 1 20; Geo Studebaker 1 30; Jos Ogg 1 60; D Reiker 1 6; E C Packer 1 60; R H Miller 4 90; Fred Leffel 1 60; Isalah Knower 1 60; W L Yeater 1 00; J B Wolfe 75; Jac Kimmel 1 60; D J Miller 2 00; Jno Wise 4 00; J S Kline 12 80; Susan B Gitt 4 20; C Blocher 1 25; E Miller 2 50.

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Cough is a symptom by which various diseased conditions of the throat, bronchial tubes and lungs manifest themselves. But whether it arises from the irritation produced in the throat and larynx by taking cold, from an attack of Bronchitis, from incipient Consumption, or from various other causes, nothing will allay it more speedily or cure it more permanently than Dr. Pierce's Golden Medical Discovery. It does not matter whether it be a recent attack, or a lingering cough, the Discovery is in either case equally well adapted for its relief and permanent cure. In fact, it will cure a cough in one half the time necessary to cure it with any other medicine, and it does it, not by drying it up, but by removing the cause, subduing the irritation, and healing the affected parts. No time should be lost in commencing the use of a proper medicine for the relief of a cough, for unless this course is pursued, serious and dangerous disease of the lungs is liable to result. Golden Medical Discovery is sold by all dealers in medicines.

Nebraska! Nebraska!!

The undersigned, having decided to locate in Gage county, Nebraska, this spring, desires to correspond with Brethren who think of emigrating to the West.

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Meyersdale, Pa.
[tf.-lev 2w]

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Non-Conformity to the World.—

215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents; per dozen, \$8. Address,

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THE SUN,

DAILY AND WEEKLY FOR 1875.

The approach of the Presidential election gives unusual importance to the events and developments of 1875. We still endeavor to describe them fully, faithfully, and fearlessly.

THE WEEKLY SUN has now attained a circulation of over seventy thousand copies. Its readers are found in every State and Territory, and its quality is well known to the public. We shall not only endeavor to keep it fully up to the old standard, but to improve and add to its variety and power.

THE WEEKLY SUN will continue to be a thorough newspaper. All the news of the day will be found in it, condensed when unimportant, at full length when of moment, and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the WEEKLY SUN the best family newspaper in the world. It will be full of entertaining and appropriate reading of every sort, but will print nothing to offend the most scrupulous and delicate taste. It will always contain the most interesting stories and romances of the day, carefully selected and legibly printed.

The Agricultural Department is a prominent feature in the WEEKLY SUN, and its articles will always be found fresh and useful to the farmer.

The number of men independent in politics is increasing, and the WEEKLY SUN is their paper especially. It belongs to no party, and obeys no dictation, contending for principle, and for the election of the best men. It exposes the corruption that disgraces the country and threatens the overthrow of republican institutions. It has no fear of knaves, and seeks no favors from their supporters.

The markets of every kind are regularly reported in its columns.

The price of the WEEKLY SUN is one dollar a year for a sheet of eight pages, and fifty-six columns. As this barely pays the expenses of paper and printing, we are not able to make any discount or show any premium to friends who may make special efforts to extend its circulation. Under the new law, which requires payment of postage in advance, one dollar a year, with twenty cents the cost of prepaid postage added, is the rate of subscription. It is not necessary to get up a club in order to have the WEEKLY SUN at this rate. Any one who sends one dollar and twenty cents will get the paper, postpaid, for a year.

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THE WEEKLY SUN—Eight pages, fifty-six columns. Only \$1.20 a year, postage prepaid. No discounts from this rate.

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35.

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For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.

21-ly. Donegal, Pa.

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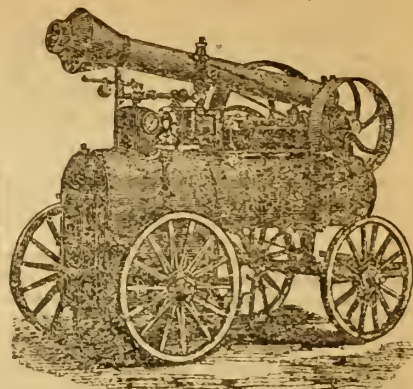
Adjoining the town of Bruceston, and only one mile west of the town of Brandonville, Preston, W. Va., containing 300 acres, one half of which is cultivated, with large two-story Brick House, large Bank Barn, Tenant House and other buildings. Also two good orchards. The farm is in one of the best neighborhoods in this county, convenient to Mills, Factories, Schools, Churches, &c. The "Brethren" have a large and well-organized church within a few miles of this place. The country is healthy, land productive, Lime and Coal in abundance. Will give possession on the first of April next. For further information call upon, or address,

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and all disorders of the Throat and Lungs, and that, by its use in my practice, I have cured hundreds of cases, and will give

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for a case it will not benefit. Indeed, so strong is my faith, I will send a *sample, free*, to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases, and oblige.

Faithfully Yours,

Dr. T. F. BURT,

10-6m, 69 WILLIAM ST., New York,

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

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For the COMPANION and VISITOR.

The Resurrection.

BY J. W. BEEB.

Once Death, the king of terrors reigned,
O'er Christ the rightful king,
While he within the tomb remained,
Which caused his foes to sing:
Then devils held their jubilee,
And sinners had their joy.
Not conscious that their time of gloom
The Lord would soon destroy.

But still the child of Israel born,
Was Christ the Lord—our king:
He of his strength was never shorn
Though Satan's hosts did sing.
The Prince of Peace—the mighty God,
Unshaken power claimed.
A wondrous fact was spread abroad;
His foes were made ashamed.

What truth was this that sounded forth,
Producing such a change,
From east to west, from south to north,
Through old Judea's range?
Ah, precious fact! O glorious truth!
Our Saviour left the dead;
He, clothed in everlasting youth,
Had raised the conqu'ring head.

The bars of death could not withstand
His wisdom, skill and might,
Nor crowds of demons hold his hand
From executing right.
The stone upon the Saviour's tomb,
And seal, and Roman band,
Must all give way to make him room;
And nothing could withstand.

Then angels tuned their harps anew,
And saints resumed their song;
Swift messengers through heaven flew,
With voices rich and strong.
Rejoice, ye saints in Christ asleep,—
Ye saints who still survive,
There is no cause why ye should weep;
In Christ ye are alive.

As Christ is risen from the dead,
So all his saints shall rise,
To reign with him our glorious Head,
Who all our wants supplies.
To him with reverence shall we bow;
His praise forever sing.
O Grave! where is thy vict'ry now?
O Death! where is thy sting?
Meyersdale, Pa.

For the COMPANION AND VISITOR.

A Report of the Discussion.**TRINITY—CONTINUED.**

AFFIRMATIVE—Fourth Speech.
Happy to appear before you again;
and before I proceed with any arguments, I will reply to my opponent.
—He remarks that I gave up the idea of personality. I did not, but I gave my idea of personality as being better expressed by the term *powers*.—He says continually that I am coming to his side. He has no side that I can see. He says Christ was not God, not a man, not an angel. What was he? When he tells us, he will have a side. He boasts of his ability to answer questions; let him answer.—He says when God said, "Let us make man," he spake to his Son. Let him prove it. I believe it; but if he did, it proves the existence of the Son before man's creation. If he was not God, man, nor angel, what was he? Was he a creature? Did he always exist? If not when did he begin to exist?

I told you that the whole subject turned on three being one. Christ said, "I and my Father are one." When he said this, "the Jews took up stones to stone him." Why? They said, "Because thou being a man, makest thyself God." They

stood just where my brother stands. Several more criticisms. "Three men are not one man." True, but Christ prayed that his disciples may be one as he and the Father are one: The Father and Son are one in some sense. There is also an inner man, and an outer man—a whole man.—*Elohim*: I said *Elohim* is plural in form, and suggests the idea of plurality. The Greek *Theos* implies unity.—He said powers could not speak. I wonder what does speak if it is not power. Let him tell.—Explanation of the term power. All is power. God is a power. The Father is a power; and he sent his Son who is also a power.—My brother says he sympathizes with me. I wish he would quit that. I do not thank him for the sympathy. He does this for effect. It looks inconsistent; he tries to get me into difficulty and then says he sympathizes with me. I think he needs as much sympathy as I do, but I will not sympathize with him in his error. I want him to be converted. I will now proceed with my arguments.

6. Our sixth argument to prove the Divinity of Christ, is drawn from the language of the Saviour; such as, "I am Alpha and Omega." Rev. 1: 17, 18, 7, 8; Isa. 44: 6; 41: 4; 48: 12, 23; Matt. 18: 20; Jno. 3: 12, 13.

Christ is the first and the last, the beginning and the end; but the beginning and the end is God; therefore Christ is God. Christ says, "Where two or three are assembled in my name, there am I in the midst of them." He is in all his worshiping assemblies everywhere at the same time; hence is God. Again he

says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." He is wherever persons are assembled in his name; he is on earth and in heaven at the same time—everywhere present. This is God—the Omnipresent God.

7. Our seventh argument is drawn from the wisdom and knowledge ascribed to Christ: Luke 10: 22, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." John 10: 15, "As the Father knoweth me, even so know I the Father." Mark 2: 6-8, when the Scribes reasoned in their hearts, "Jesus perceived in his spirit that they so reasoned within themselves." John 2: 24, 25, "He needed not that any should testify to him of man; for he knew what was in man;" Col. 2: 2, 3, "To the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Rev. 2: 20, "I am he that searcheth the hearts and tryeth the reins." He knoweth the Father: what less infinite wisdom can know infinite wisdom? He perceives what is in the heart—knows what is in man: in him dwells "all the treasures of wisdom and knowledge." This is God. See John 17: 28, 31.

8. Our eighth argument is drawn from the works of our Saviour in the creation of all things: John 1: 1-10, "All things were made by him, and without him was not anything made that was made." Col. 1: 16, 17, "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist." Heb. 1: 10-14, of the Son it is said, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heaven are the works of thine hands," &c. Who created all things in heaven and earth? Christ, the Son of God. But God created all things; therefore Christ, the Son of God, is God.

(Time expired.)

NEGATIVE—Fourth Speech. I really regret that my brother complains so much, and rejects my sympathy.

But it is no wonder that he is troubled. "God created all things by Jesus Christ." Heb. 1: 1-3, God spake to the fathers by the prophets. God spake—spake by the prophets.—There is one God, the Creator, who made the world—made them by Jesus Christ. God spake by the prophets—speaks by his Son—made the worlds by his Son; but this does not prove that the prophets are God, nor that Christ is God. Do you suppose that God,—three in one,—would say to himself, "Let us make man?"—"Who being the brightness of his glory, and the express image of his person." Whose image is this? If Christ is the image of God's person, how can he be God? How can he be that of which he is "the express image?" "Who is the Son?" I answer, he is the brightness of the Father's glory.—"The Word was made flesh." Who made the Word flesh? How was the Word made flesh? Was he who was made flesh the same as he who made him flesh? "Made a little lower than the angels." Who was made lower? and by whom was he made lower? Was the one who was made lower the one who made him lower? Who laid aside his glory? The Son. Did God lay aside his glory? "In Christ dwells all the fullness of the Godhead bodily." Is he who dwells the same as that in which he dwells? "Three persons," he says, "are not one man." How can three persons be one God? If all are God, why call each God? He speaks of the knowledge of Christ. Christ says, "But of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father." This is a refutation of his whole theory. If Christ is God, he knows all things; but here is something which the Son did not know.—In 1 Cor. 15: 24, we find that Christ shall deliver "up the kingdom to God, even the Father." Will he deliver up the kingdom to himself? "He must reign," &c. Who must reign?—"Ask the Father in my name." Then we remark that Christ was the mediator between God and man. If so, was he God or man, or both? Rev. 1: 8, "I am Alpha and Omega." The titles applied to Christ are applied to the churches. (We have no examples noted)—"First begotten from the dead." Who is the first begotten from the dead? I want my

brother to tell who that was. (Here followed several remarks; but as they were of a hortative character, we did not note them. But the speaker concluded by saying that the Father Son and Spirit are distinct, but that they are united in the great work of salvation.)

(Time expired)

This closed the first day's work.

FEBRUARY 18th.

AFFIRMATIVE—Fifth speech. Glad that we can resume our labors. A few things by way of reply. Will first notice his criticism on Hebrew 1st chapter. I like close and fine criticism but I like a little more truth. He dwelt on the point that God created all things "by Jesus Christ." His idea is that God created by Christ as he spake "by the prophets." We do not believe that either the Father, Son, or Holy Spirit works alone. He made a remark at the close of his last speech that exactly suits us—"The Father Son and Holy Spirit are distinct but one in the great work of salvation." This is just what I believe. You can transact business by your Son but you cannot transact it by an ox. He by whom anything is done must have the ability or power to do it. (Here brother Miller illustrated by referring to a business transaction about some corn, in which a rail road company was concerned, and which was attended to and settled by him. He had the ability and power to do that. Also a firm in which Mr. Graves was a partner. Mr. Graves transacted the business for the firm. He had the power of the firm in the business of the firm; and though the business was transacted by Mr. Graves, it was by the firm. So all things were made by Jesus Christ, yet they were made by God.) Another: he says, "The Son is the brightness of the Father's glory." How old is the brightness of the Father's glory? Which existed first the glory or its brightness? Which is the oldest, the glory of the sun or its brightness? If the glory of God is eternal, so is the brightness of that glory.—"The express image of his person." He does not give all the truth. He says image is likeness and the likeness or image of a person is not the person. In one sense, however, when we look upon a likeness we behold the person. The Son saith, "He that hath seen me hath seen my Father also." This image

of his person is as old as the brightness of the Father's glory—it is *eternal*. I pressed him to say who Christ is, but he has failed to tell us. He says "The brightness of the Father's glory" etc. But this brightness etc. is eternal. Will he have two eternal beings? If so which is God, or are they both God?—God is the only object of worship: "Thou shalt worship the Lord thy God, and him only shalt thou serve;" but of the Son it was said, "Let all the angels of God worship him." He is from the beginning—is eternal—is to be worshiped, and hence he is God.—He asks, "Who made him? Did he make himself?" etc. I said before that this means to put into a position lower than the angels, and does not refer to creation.—Again, he quoted Mark 13: 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." I merely remark that "neither the Son" is considered of doubtful authenticity; and I shall spend no more time on it, unless it is shown to be genuine.—He said, "They are distinct but one," and that is all we claim. I will now proceed with my arguments, as I have yet a number to present.

9. Our ninth argument, in support of the Divinity of Christ, is drawn from the fact that Christ has power on earth to forgive sins. 1 Peter 2: 22, 24; 1 John 1: 7; Revelation 1: 5, 6; Matth. 9: 6

Only he against whom sin is committed has power to forgive it; but sin is committed against God; therefore God only has power to forgive sins. But Christ has power to forgive sins; therefore Christ is God. Miller cannot forgive a trespass against Manville; so God only can forgive sins against God.

10. Our tenth argument we draw from the fact that Christ had power on earth to raise the dead. Mark 5: 41; Luke 7: 14; John 11: 43. God, who gives and takes life, only has power to raise the dead; but Christ had this power; therefore Christ is God.

11. Our eleventh argument is founded on the fact that Christ gave his disciples power to work miracles in his name. Luke 10: 19, Mark 16: 16, 17, Acts 3: 16, John 14: 26, Acts 15: 43.

These scriptures teach that Christ authorized his disciples to work mir-

acles, and that they did work miracles, in his name. The power was in Christ, and this proves that he is God. But not only his disciples, but even the Father himself works in the name of Christ: "But when the Comforter is come, which is the Holy Ghost, whom the Father will send in my name," etc. Here the Father acts by authority of the Son; and sometimes the Son works in the name,—by the authority of,—the Father. This is a strong argument in support of the Divinity of Christ.

12. Our twelfth argument is drawn from the fact that Christ had power to send the Holy Spirit. Luke 24: 49, John 15: 26. "Behold I send the promise of the Father upon you;" "But when the Comforter is come, whom I will send to you from my Father," Not only does the Father send the Spirit *in the name of Christ*; but Christ himself sends the Holy Spirit. This is evidence of his authority and power. In this respect we can conceive of no higher power.

(Time expired.)

NEGATIVE—Fifth speech. Happy to meet you again this morning. Without consuming time to reply I will recapitulate. The brother finds fault with my criticism. I don't wonder, as it gives him trouble. I showed,

1. That the plural in Hebrew, (*Elohim*.) is translated by Paul in the Greek in the singular, *Theos*. To this he has not replied, and will not.

2. When God said, "Let us make man," to whom did he speak? If it takes the three to constitute God, and each is God, then the Father is three, the Son three, and the Holy Spirit three; one is three, and three is three times three.

3. (Omitted, because of similarity to the first.)

4. When Christ prayed to whom did he pray? Is he who prayed and the one to whom he prayed the same?

5. Who was made flesh, the first, second, or third power?

6. Was the power that was seen the same as the power that was not seen?

7. What power proceeded and came forth from the first power? Are the three powers the same power?

8. He has failed to tell us how three powers can be one power.

(A number of questions followed.) "Begotten Son." Who was begotten?

how and when was he begotten? "The word was made flesh." Who was this word? Who sat down on the right hand of God? Who is the door—the way? etc. "There is *one God* and *one Mediator* between God and man. The brother has three God's. Who is the Mediator? Jesus said, "My Father is greater than I." John 14: 28. Who "is greater than I?" Where is your equality? The "Father is greater than all." Greater than whom? Who was born? For whom was a body prepared and who prepared it? Who was carried into Egypt, and anointed? Who rode into Jerusalem? What power was sold for thirty pieces of silver, spit upon? etc. Isaiah 55: 5, "The Lord thy God, and the Holy One of Israel?" "This commandment I received of the Father. John 10: 18. If the brother had noticed this he would have seen that Christ received his power from the Father. He says Christ is the Son of God. Is a son as old as his father? What is meant by his eternal power and Godhead? He assumed that Christ is everywhere present. Christ said, John 11: 15, "I am glad for your sakes I was not there." John 12: 8, "The poor ye have always with you; but me ye have not always." These scriptures prove that he is not everywhere, nor at all times in the same place. Before I proceed with my arguments, I will present a number of titles which are applied to Christ that are not applied to God: Advocate, 1 John 2: 1; Amen, Apostle, Branch, The beginning of the creation of God, David, Day Spring, Child born, Brightness of the Father's glory, Emanuel, First Begotten, Just One, Son of the Highest, Lamb of God, Lion of the tribe of Judah, Mediator, Nazarene, High Priest, Prophet, Morning Star, Son of God. These titles are applied to Christ only, not to God; therefore he is not God.—Who was baptized? etc.

(Time expired.)

Gems.

Where Christ reigns, he commands peace; for he is the Prince of peace.

Stars shine brightest in the darkest night.

Grapes come not to the press till they come to the press.

Heavenly afflictions are the best benefactors to heavenly affections.

FOR THE COMPANION AND VISITOR.
Over the Crystal Sea.

BY MRS. J. S. THOMAS.

Over the sea! The crystal sea!
 Loved ones I know are waiting for me;
 And often, I dream of that happy shore,
 Where I know they wait to welcome me
 o'er.

Over the sea! The crystal sea!
 Oh! when shall I transported be;
 For I know that death and its chilly tide,
 Will bring me nearer my Saviour's side.

Jeans, who suffered that I might live,
 Is waiting a crown of life to give;
 And death but opens the pearly gate,
 To portals where life and loved ones wait.
 Over the sea! The crystal sea!
 Oh! when shall I transported be;
 When shall I reach that happy shore,
 Where sin and death are known no more?

In the volume of truth I'm told,
 The streets are paved with pearl and gold;
 With precious stones and jewels rare,
 And palms and crowns, the saints shall
 wear.

Over the sea! The crystal sea!
 Oh! when shall I transported be;
 For oft I feel, as I sit by the shore,
 That I hear the splash of the boatman's
 oar.

And the step, once heavy, seems strangely
 light,
 The vision, long dim, seems clear and
 bright;
 And I hear sweet strains from that heav-
 enly choir,

That seemeth my longing soul to inspire:
 And by faith I near my Saviour's side,
 And bless his name for me he died;
 To procure a glorious home for me,
 Over the sea! The crystal sea!
Phil'a, Pa.

Selected for the COMPANION.

**Four Fatal Steps: Debt, Lying,
 Stealing, Murder.**

It is a direction of Infinite Wisdom, through the apostle, to "owe no man anything;" which, though primarily spoken in reference to that love which we owe to one another, yet, no doubt, includes the pecuniary obligation due to our fellow-men. The wisdom of this command is apparent, when we see that an opposite course is opening the door to temptation, and places us on the direct road to ruin. One sin leads to another. One may strongly covet something which he does not possess, and which it is not necessary that he should have. He has thus far led, it may be,

an honest life, and people have confidence in his integrity. Taking advantage of this circumstance, he first borrows money of a neighbour, without any intention of deceiving or defrauding him in the slightest degree. He expects to be able to return it at the time appointed; but he has not made any provision to meet any disappointment, and erred in not making his friend acquainted with his circumstances. He has, however, taken a load on his shoulder which he does not know how to set down; he has got into *debt*; he is on the first of the four fatal steps. Thus involved in debt, his next downward step is that of *lying*. Having borrowed the sum wanted, he for a time felt easy; and instead of taking measures to fulfill his obligation, he put off till tomorrow what ought to have been done to-day. The time of payment arrives and finds him unprepared. Perhaps he thinks his brother does not want the money, and it will not make any difference whether he is paid this week or the next. He has broken his word, and begins to make excuses to his creditor. He attempts to represent his case in a more favorable light than it ought to be; he begins to prevaricate, and practice deception, perhaps, at first on a small scale. He borrows of one person to pay another, it may be with still less probability of meeting the new obligation than before. He practices deception on a larger scale. Tells what he considers a *small lie*, and then, after a little, is guilty of a direct falsehood.

The third fatal step downward is *stealing*. Having by a course of deception and lying destroyed his credibility, he finds that no one will trust him with anything on the strength of his word. He is pressed for money, and he knows of no means to obtain it except by fraud, stealing or robbery. Having thus far possessed a decent exterior, and a regard for common morality, he has facilities to perpetrate these crimes which others, more gross and wicked in their outward conduct, have not. He may, for a time, so manage as to escape legal penalty of the crime, but he is fast preparing himself to commit the greatest enormities.

The fourth, or last fatal step, is *murder*, or the taking of life; to conceal fraud or robbery. By a long course of deception, the mind of him

who commenced his downward career by creating an unnecessary debt, becomes, in a measure, seared and blinded. In fact, he has succeeded in deceiving himself. He has wished that there was no future world, where men are punished for crime done in this. He has kept himself aloof from places where he might gain instruction. He will not come to the light lest his deeds be reproved. He has seen, it may be, many villainies and out-rages perpetrated, which have been followed with the desired success; and because punishment is not executed speedily, the heart is fully set to do evil. He finally brings himself to believe that there is no hereafter—that when a man dies that is the end of him. He has prepared himself for the commission of any crime in which human penalties are involved. To escape this, and the following maxim: "Dead men tell no tales," he will, to conceal his wickedness, commit murder, and in all probability, end his career on the gallows.

Many well known instances might be cited where the foregoing crimes have been committed in the order here described. No man becomes a villain at once. Inclined, as the unregenerate heart is, to sin, yet there is a first step in the path of every crime. At that point in the career of guilt, the man would have shuddered at the *thought* of deeds which he afterwards performed without remorse. In cases where the highest crime is not committed, men are often totally ruined in consequence of getting into debt and practicing deception. A clerk in a store, a teller in a bank, an agent in his office, has peculiar temptations. How many have been ruined by making an unnecessary display in house-hold matters. He who is constantly handling the money of others is tempted, when in a strait, to use some small part of it for his own use, with the promise, perhaps, made to himself, that he will restore it, and that speedily. But he finds it easier to borrow than to pay, when no one calls him to an account. The more he takes the more he wants to take. He begins a course of extravagance, and falls into sin that requires money to secure the indulgence. He speculates, in hope of paying all back at once; every plunge increases his embarrassment; his guilt breaks out, he flies from justice, a

lost, self-ruined man. In connection with this subject, it may be stated that lying is one of the most dishonorable and disgraceful acts of which human beings can be guilty. It is the mark of a mean and worthless spirit—a vice which early discovers itself in the human mind; and to discourage or eradicate it, no caution or attention can be too great or severe. As it is founded in the worst principles, so is it productive of the greatest evils, being not only bad in itself, but is used to cloak other offences. "Simply to lie," says one, "is an offense; to lie in order to conceal a fault, is a double offense; but to lie with a malicious purpose, with a view to prejudice others, is an offense aggravated tenfold, and truly diabolical." "Never," says a writer, addressing the young, "in a smaller or greater matter suffer your lips to deviate from the truth; speak it honestly, openly, and without reserve; you cannot conceive how easily the mind is corrupted by the slightest indulgence in falsehood, by the least license given to mean reservations, equivocations and mental chicanery. Be sure that a fault is always doubled by denying it; an open frank confession disarms resentment and conciliates affection. There is great reason to presume that those who are conscientious in their words, *will* be so in their actions. * * * The least temptation to fraud must never be suffered to remain a moment in your hearts; dishonesty will blast your reputation and all your hopes; and it will be still worse in those who are intrusted with the charge of the property of others, for the breach of trust is one of the highest aggravations of an offense."

For the COMPANION AND VISITOR.

Little Things.

BY L. B. ROWLAND.

Behold how great a matter a little fire kindleth.—JAS. iii 5

In many instances great things are accomplished, when the moving cause was a very insignificant thing. Let us go back to Adam and Eve. Their eating the forbidden fruit seems to be a small transgression when we look at the awful result! Moses' speaking to the people when God's command was to speak to the rock, prevented him from entering the promised land; children making fun of the good, old, bald-headed prophet, resulted in the death of forty-two of them,

by two bears. Lot's wife forgetting, or disregarding, the word of the Lord, and *only looking back* while leaving the ill-fated and wicked city, caused the vengeance of Almighty God to fall upon her, changing her from the form of a lovely wife and mother, into that of a pillar of salt, a lasting monument to the traveler through centuries, no doubt, of the terrible vengeance of an offended God. What an insignificant thing is a look, to the refined mind of the Nineteenth Century! Why, God has put it upon record, for our benefit, that he hates a proud look. Prov. 6:17.

Christ, our blessed Saviour, noticed many "little things." He did not follow after the great and noble of his day, but condescended to men (and women, too,) of low estate. When Jesus went out of Jericho with his disciples and the multitude, an old blind beggar, named Bartimeus, sat by the roadside begging. When he heard Jesus was about to pass by him, he cried to him to have mercy on him. The people told him to hold his peace; no doubt, saying, "What does Jesus care for you, 'old Tim,' in your rags?" But he cried the more. Jesus hears him, as his ears are ever open to those in distress. He stood still, and commanded Bartimeus to be called, Jesus asking what was wanted. Bartimeus did not ask for money, or anything like that, this time; no, no. It was something he had, no doubt, never asked any one for before. "Oh, that I may receive my sight!" Jesus said, "Go thy way, thy faith hath made thee whole." Oh, what joy to the once blind Bartimeus! He immediately sees his blessed Saviour, and follows him in the way.

Jesus also hath said of the woman that anointed his head, that this shall be spoken of in the whole world, wherever my word is preached, for a memorial of her. Where shall his gospel be preached? "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; then shall the end come."—Matt. 24:14. Jesus hath also said, "Not one sparrow shall fall on the ground without your Father's notice; but the very hairs of your head are all numbered;" he also will reward the giver of a cup of cold water only, in the name of a disciple. Even little children were his delight; for he said, "suffer them to come unto me and forbid them not, for of such is the kingdom of heaven." The kingdom of heaven he likens unto a grain of mustard seed, which he said, "indeed is very small but when it is grown, is the greatest among herbs, which is a tree that the birds of the air may lodge in its branches." A certain writer said it was large enough for a man to climb into its branches, and that it bears as much as three barrels of seed, where it grows along the Jordan.

The way from earth to heaven is represented as a narrow way—nothing large about it. Now, we have the Bible to

direct us into, and on, that way; much like the tempest-tossed mariner has the compass to guide and direct him over the trackless deep, through fog and night. But the overlooking of the guide just once, may dash the strong ship upon a rock, and disaster and death be the result. So with the neglect of one command with the heaven-bound bark. Oh! may that still small voice yet whisper to many, as it did in ages past. Who can tell the result of a sermon sent forth accompanied with pure and unadulterated love for the salvation of souls! It is the convicting power and influence of the Holy Spirit. Heaven alone unveils its glorious work. Many happy souls will tread the golden streets of the New Jerusalem, and forever and ever, enjoy the peaceful presence of Him, who sits upon the throne, that can say the moving cause was a powerful sermon, or a word spoken in a convenient season. They can truly exclaim: "Behold, how great a matter a little fire kindleth!" Oh! now in this life is the time to kindle the little fires that may be daily added to, until it is able to withstand the fiery darts of the wicked one. Who has not a dear friend, if not brethren, that he anxiously desires would not come to this place of torment, in the language of the rich man, while languishing in the terrible flames. Then let us double our diligence that a little good may be done for immortal souls, while it is called to-day; for the night cometh when no man can work. And the time is fast approaching when the mighty angel will stand with one foot upon the earth, and one upon the sea, and swear by him that liveth forever and ever, that there shall be time no longer.

Hagerstown, Md.

For the COMPANION and VISITOR.

Conciliatory.

BY D. P. SAYLER.

Dear Brother Quinter:—From your editorial in No. 12, *Companion and Visitor*, it would appear that the Western brethren are dissatisfied with brother Sayler, apparently on account of his article on Emigration. And as God, and some brethren know that brother Sayler has had a full share of trial, trouble, and sore afflictions during the last fifteen months, he, by no means feels willing to bear the burden of dissatisfaction among the brethren, either he against them, or they against him.

I have already said that when I wrote on Emigration I had no other thought on my mind than a caution to emigrants. I had the best of reasons to do so. After reading my *draft*, I feared that the Kansas friends

would be grieved at what they might construe into an unfair discrimination against that state; hence I said what I did in reference to my belief of exaggeration etc., and not that I doubted the report that there were some needy there, for I had already taken a collection for them. And be it known that at the time I wrote my article, the brethren had not represented the state as they have since done; if they had so represented her, I certainly would not have tried to defend her as I did. The *Chicago Tribune* article was published I suppose to at least one half of the population of the United States before I copied it, and I think but few general reading brethren saw it for the first time in the *Companion*. And as it was not an article from the East against the West, but a Western article in defense of the West, and I defending Kansas, the article suited my object exactly, I innocently copied it, thinking at the time, I was doing the State of Kansas an honor. I knew as well as the *Tribune* editor did that emigration would be turned from these states if such degrading reports would not be checked. The evidence of the truth of it is now before us. On Tuesday the 23rd of March the Pennsylvania Railroad Company ticketed one hundred and seventy five emigrants from the famous Cumberland Valley; farmers selling their high priced lands to buy larger tracts in the West. There left Hagerstown, Washington county, Maryland, on Tuesday the 23rd inst. a special train of four first class passenger coaches and three baggage cars, all bound for Freeport, and Polo Illinois. How many hundred thousand dollars of wealth these represent I am not informed, but many of them are considered rich in worldly goods, and would have been a help to Kansas. To avert this I wrote in defense of Kansas, as I did write no thought that it might offend any one; and as we in Maryland do not know anything about depriving any one of full liberty to express his opinion freely on any subject I had no reason to think of an offense being taken; so when the brethren took the view of my article as they did, and wrote about it as they did, I naturally became grieved and offended with them to an unpleasant degree, until this morning March 27th the fifth chapter of Paul to the Galatians, was the

morning lesson, and where I read, "For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Along with this, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbor for *his* good to edification," was associated in my mind. I at once felt that in this case I *knowing* my intentions, and my brethren only *guessing* at it I was the strong one, and that I must bear with the infirmities of my brethren in misconstruing my article. I felt the leavening power of God's word pass through my whole soul, and love-filled my whole heart towards my brethren, and love took the place of unkind feelings. I from the heart at once forgave all the wrong I had thought the brethren did me, and immediately wrote to brother Brumbaugh not to publish what I had written on the subject. I felt pleasant in the thought that should I ever meet my brethren again, I can meet them in that feeling of Christian love and fellowship I always wish to meet them in. And I further feel, that my brethren innocently misconstrued my article, and that from their stand-point they had a right to feel grieved and offended at brother Saylor, and therefore ask them to bear with my infirmities, and forgive me the wrong I did them so that we be not *consumed one of another*.

I perhaps will never see my western brethren again in the flesh, if not I pray that God will keep them as his, and at last save us all. I at last Annual Meeting told my brethren with whom I have long and often labored in council, that I did not think I would ever attend another Annual Meeting. Time has not yet changed this mind. I will also take this method to inform the many brethren in the West who are already writing to secure my services for next winter's preaching among them, not to make any calculations in that direction.

Double Pipe Creek, Md.

For the COMPANION AND VISITOR.

Covetousness.

BY JAMES A. SELL

What is covetousness? Webster says: "A strong or inordinate desire of obtaining and possessing some supposed good, in a bad sense." Paul informs us that when a person becomes covetous in a bad sense that he is an idolater. But how can a person be covetous? The speculator who buys all the produce that is in the market and then holds it back from the consumers to make a scarcity in order to raise the price and thus accumulates thousands of dollars through the necessity of his less fortunate neighbors, claims that he is doing an honorable business. Not covetous but *scbrawd* in business.

The capitalists who conspire together to reduce the wages of their employees to less than its real value, claim that they can offer what they please, and if laborers do not see proper to work for it, they can go somewhere else.

The employees who form a "union" and make a "strike" for more than their service is worth, claim that their employers get rich off of their labor and they want therefore more pay.

The farmer who stores up the produce of his farm for a rise in the price, claims that it is right for him to do with his own as he may see proper.

The mechanic who will not dispose of his wares for the current price thinks the same. The man who is hoarding up all he can get when he has no earthly use for it thinks that it is the fruit of his own toil.

Sometimes the cause of Christ is carried on at a two penny rate, or left to beg its way through when there are thousands of dollars in the hands of the stewards, not because they do not believe in giving, but because they think fifty cents are their share.

There must be such a thing as covetousness but where does it come in? A brother tells me that a man is covetous when he wants more than his share. Very good. That may be seen in making dividends, but in business where does a man want more than his share, or what is his share? Is it market value, or is it all he can get if he must bring about an artificial scarcity in order to raise

prices? Or is there no such thing as covetousness in business?

Covetousness seems to be a very bad thing, much has been spoken and written against it, but all in general terms, we are not told where the monster may be seen. It would seem that anything so baneful in its affects as to make its possessor an idolater could not be too plainly explained or pointed out. Who can give some practical hints on the subject?

For the COMPANION AND VISITOR.

Giving Alms.

If we scrutinize closely, and wait until we find persons who really deserve alms, we will not give much. If God would deal so with us, we would receive no gifts from his hand. We cannot, however, give to every one everything he may ask of us. Neither will God give to every one everything he may ask. God is merciful, that is, he gives many good gifts to many that do not deserve them. So his children do. God knows that Missouri, Kansas and Nebraska are not the only places where people are in want. These are not the only places where the brethren are in want and perplexities, about the source of future subsistence. Here in Cumberland county, Pa., said to be one of the wealthiest and most prosperous localities in the Union, (the same that has been many times said of the western states where there are now so many cries for help), poverty stares us in our faces daily, in the shape of numerous poor "tramps," as they are called, who have been wandering from house to house, begging their food, and sleeping in barns all winter. The County alms-house is crowded, and now the County Prison has been opened for their shelter. Distributions of bread and meat, &c., are made gratuitously in some of our towns, but the wants of all are not near supplied. In church, all those who have an affinity for the whole body, must feel and know, that some are in want—in the need of the necessities of life in the future, and that none but God knows from whence it will come. For instance, one brother has a family consisting of himself and wife, and five children, to maintain with a scanty supply of clothing food and household goods, without

credit, health or any other advantages. How will he get along until times get better, for which there seems not much prospect?

Another brother, a tenant, while in the mountain hauling rails, lost everything by fire, except his team, and what such farmers usually have in their dwelling-houses, in this county, in the month of November last. He estimates his loss at \$2000 00. Now the important question is, how and when will he recover this loss, preserving his integrity? Horace Greely has truthfully said, that "by honest industry the first thousand dollars is much more difficult to gain than the next five." This brother has always had the name of being consistent, honest and industrious.

Another brother who has been laboring in the ministry for ten years, has been obliged to sell his farm to meet his indebtedness, with considerable loss. Thus we could go on, finding a side of real temporal want to every individual. These are facts which will prove themselves to all who doubt or disbelieve them, whenever that becomes necessary. God has thus far mercifully blessed me with sufficient food and raiment, and has in his wisdom seen fit to make me responsible for the use of other worldly possessions. I dare not willingly consent to give them to those who are at the same time making an extravagant use of the same things, because they are not in need of them. It is not right to give the first man we meet, that says he is poor, everything we have, else we could by no means, do them good whenever we will. Yet no one can make a better use of worldly possessions than to give all to the poor, because they are lent to the Lord, in whose hands they are quite secure; and he will repay. Were it not for the truth that "it is more blessed to give than to receive," I would myself say that any donations which the brethren feel like contributing to my necessities will be thankfully received, because I am in want, and have a constant care of all the churches.

My instructions to those who are crying for help in the West is, that they endeavor to make the best possible use of all the means of grace which God has given them, for they will be rewarded at the great and notable day of the Lord for all they do.

J. B. S.

The Cross

In contemplating the cross, what fondly sad musings are awakened! We are not conscious of entertaining any superstitious veneration for the blood-stained wood, upon which the death of the greater propitiated for the life of the lesser; yet, whenever in thought we look upon the cross, our spirit is stirred with love and grief. As imagination goes back through the lapse of receding ages to Bethlehem, and the manger-cribbed infant whose earthly ministry was there inaugurated; then all the sorrows of the "man of sorrow" come thronging in upon the mind, and we seem to see the divine Redeemer in his humble human estate. His lowly occupation and almost abject poverty, rebukes while it humbles our worldly pride. What toilsome days and sleepless nights were his, as with watching and fasting and prayer he sought the retirement of the lonely olive groves to commune with his own sad thoughts! Who, without emotion, can think of his agony at Gethsemane? The chilly dews of midnight, and the vertical rays of a tropical sun, fell upon his homeless head,—and oh! keener than burning sun or chilly dew and wind,—more agonizing than pharisaic scorn or priestly jeer, was the heart-rending woe of finding in the bosom of a friend the heart of a traitor! Then came the cruel mocking, the taunting jeer, the heartless scourge, the rude buffeting, the shameful robe of purple, the significant reed, the penetrating thorn-crown, the derisive salutation: and last, more excruciating, more appalling, more terrible than all—the Cross.

Oh! the cruel cross, with its thirst, its solicitude, its blood, its desolation, its unutterable sorrow, and the yielding up of the ghost; with the final triumphant shout—"It is finished." Now from the cross we look back again through the life of the crucified one, and taking in the truths he taught, the promises he gave, the revelations he made, the hopes he inspired, and the blessings he conferred. Here is where they were unshrined, and here is where they may be found. May the blessed Jesus rear his cross within our hearts, and crucify our wild aspirations, our worldly longings, our sensual desires, and our false hopes; that we may live and die beneath the shadow and glory of the Cross. —*Chr. Glaner.*

Remember Your Own Faults.

SELECTED BY MARY A. RIGGLE.

In speaking of a person's faults
 Pray don't forget your own ;
 Remember those with homes of glass,
 Should seldom throw a stone ;
 If we have nothing else to do,
 Than talk of those who sin,
 'Tis better we commence at home,
 And from that point begin.
 We have no right to judge a man,
 Until he's fairly tried,
 Should we not like his company,
 We know the world is wide.
 Some may have faults, and who has not ?
 The old as well as young.
 Perhaps we may for aught we know,
 Have fifty to their one.
 I'll tell you of a better plan,
 And find it works full well,
 To try my own defects to cure,
 Ere other's faults to tell.
 And tho' I sometimes have to be,
 No more than some I know,
 My own short-comings bid me let
 The faults of others go.
 Then let us all when we begin
 To slander friend or foe,
 Think of the harm one word may do,
 To those we little know.
 Remember, curses sometimes like
 Our chickens "roost at home."
 Don't speak of other's faults until
 We have none of our own.
Milford, Ind.

For the COMPANION and VISITOR.

Peter's Fall.

SYNOPSIS OF A SERMON DELIVERED BY
 GEORGE SMITH, OF PINE GROVE, IN
 THE TULPENHOOKEN MEETING HOUSE,
 LEBANON COUNTY, PENN'A, FEB. 21,
 1875, ON LUKE XXII. 31, 32.

"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

It here appears as if the Lord wished Simon Peter to take special heed to his sayings, and repeated his name saying, "Simon, Simon," &c. It is believed by some that Peter was not converted; but we find, when he asked the Lord, and said: "Behold we have forsaken all and followed thee, what shall we have therefore," the Lord did not reprove him for this saying, but answered and said: "Verily, I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," etc. We find that when the youth came to the Lord and asked him what he should do to have everlasting life,

he received the answer, and went away sorrowfully. But Peter, when he was called, left all and followed his Master. We therefore believe that Peter was converted, but being of a forward spirit, he came to his fall not at once when he denied his Master, but gradually from bad to worse.

In the first place when the Lord went a little way from them to pray and returned, he found them sleeping; and so the second time. When he returned the third time, he said, "Sleep on, take your rest." Here he did not regard the command, "Watch and pray," but became sleepy. We find some men which are very anxious to serve the Lord, but as Peter, they neglect to watch, and private prayer is then slighted, at last family prayer, and so on till prayer to them is no more of any account. Some may slight prayer when they have much work to do of a carnal nature. Some pray only on Sundays on this account, and some again only in winter. This is wrong for death may come in the week as well as on Sunday, in summer as well as in winter. After prayer is lost, it seems to be like a town where no smoke ascends from the chimneys of the houses in the morning—it looks as if all was lifeless; no fire on the altar from which smoke may rise up above the clouds. When watching and praying is neglected we are apt to lose the interest we had in God's word.

Perhaps in going to meeting we may have some worldly business to attend to, perhaps to find out the price of grain, to give or receive money, or, perhaps, we have to visit some friends instead of going to meeting. In the next place, when they came to take the Saviour, Peter drew the sword, smote the servant of the high priest and cut off his ear. The Saviour, however, reproveth him and said, "Put up thy sword in its place." We find then, that Peter "rendered evil for evil." So that he was no more of such a lamb-like disposition, but used the sword as he thought to bring others to terms. Such things sometimes happen with us when we do not watch and pray, we make mistakes. And when the church wants us to be obedient, we make it still worse. We commence to strike others, and awaken our pride and come still further from the true way as Peter, for we find after this that he followed the Saviour "afar off." So with us then, if we come to be disobedient, we follow afar off. We do not attend meeting any more, if council meeting is held. We stay at home, and if we do attend, we perhaps sit afar off in the corner of the meeting-house.

After this, when the Saviour was taken before the high priest, behold Peter was no more with him; but was outside warming himself at the coal fire. Here is another serious lesson for the followers of Christ; after they lose their affection for the church, they gather with the world, talk with the world, act with the

world; and then it goes to the next step which Peter took, and the Saviour is denied. They did not gather with the church for a good while; they do not know of its trials; and when they hear of any they are sure to be wrong.

Thus we see that Peter fell by degrees, but when the cock crew he was reminded of the Lord's words and he went out and wept bitterly. And we believe that he repented anew, and that his faith, as the Saviour had prayed, did not fail, but was the only anchor he had left that held fast in the last storm. At least we find him afterwards again, that he with the rest was at Jerusalem engaged in prayer, and when they were filled with the Holy Spirit, he rose with the eleven and defended their course, as being in accordance with God's word. We believe that he spoke with power, for they were pricked to the heart, and "said unto Peter and the rest, men and brethren, what shall we do?" Peter also wrote his epistles, where he also strengthened his brethren. He reminded them of their duties from the elder down to the babe in Christ, all of which shows that he again was zealous for the Lord, and tried to heed his command, "When thou art converted strengthen thy brethren."

We also find that Peter was greatly humbled by his fall. He found that if he relied on his own strength he was not able to stand, but he wrote to his brethren and said, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness," etc. Here he relied more unto the divine power from whence they had all things, and not in his own strength as he did when he said, "Lord I am ready to go with thee, both into prison, and to death." But we find that by the divine help, he did go to prison, and also died for his cause, and history tells us that when he was put to death, he prayed that they should not crucify him, as his Master was crucified, for he felt he was not worthy, and he was crucified with his head downwards.

Thus we see how humble Peter was, and if we look around us we can see many instances among the brethren. The more they work for Christ, the more they serve him, the more will they be humbled in themselves, and that when they come on their death-beds they will exclaim, Through thy mercies, O Lord, I ask to be saved, not through my good works, or holy life; but through thy mercies, O Lord!

I will now close. I have not been with you for a good while. When I was here last, your elder was here yet; but now he is here no more. And I may never meet you again, and if I do, some more may be missing. I meant well and hope you will not forget me in your prayers.

CYRUS BUCHER,

Reistville, Pa.

FOR THE YOUNG.

The Great Master.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from the enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible! Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master of a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing" said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is the regulator, and where He is master all goes right."

"One is my Master, even Christ," repeated the young man slowly and seriously; "everybody who puts himself sincerely under His leadership wins at last."—*Wayside.*

FOR THE COMPANION AND VISITOR.

To the Young.

A few words to you my dear young readers, who have kind parents to take care of you. Did you ever think of this? Did you ever think of all the cares, anxieties and troubles you have caused your parents? How many sleepless nights they have spent for you when you were little infants? How they nursed you so kindly? How they tried to teach and instruct you to do that which is right? How they admonished you when you done wrong? And this is not all, if you have Christian parents, perhaps when you were fast asleep, your parents were on their knees in the darkness of the night, and prayed to God

that He should not suffer their children to become bad men and women, but should lead them in the cause of truth, and at last save them for his glory. And why did your parents do all this? Because they loved you, and love you still. Now let me ask you another question. Do you love them in return? Do you try to obey them? When they wish you to do something, are you kind and obliging, and do you try to please them; or do you make sour faces and bring sorrow to their hearts? I hope for your own welfare, you are good boys and girls; if so, you will surely grow up to be good men and women. Remember the word of God says, "Honor thy father and mother" for this is the first commandment, and to honor them you must obey them, and try to please them, which I hope you do. If you do not, and you will once leave your father's house, to be cast among the world to make your own way, you will look back as did the youth in his dream, and exclaim: "*O come back my early days, O youth! return.*"

CYRUS BUCHER.

Reistville, Penn'a.

Anything for that Squirrel.

Before I left Illinois I was crossing the prairie between Richmond timber and Virginia, the county-seat then of Cass county, Illinois. I saw and caught a beautiful prairie ground squirrel, and placed it in my coat pocket.

When I arrived at the public well in the town, from which I wished a drink, there were three well-dressed boys, about twelve years old, each of a separate family, who saluted me very respectfully. I told them that I had a beautiful pet, which I would give to the one who should give me the best answer to such questions as I should ask him. Said I to one of them:

"What are you, Whig or Democrat?"

His reply was, "I—I am—a Whig;" loth was he to speak, as he did not know my politics. To the next one I propounded the same question. Said he:

"Sir, I am a Democrat, and so are all my folks; and I intend to be one always, whether I get the squirrel or not."

Of the third boy I asked the same question.

Said he: "Sir I am just anything you want me to be, or that you are, if you will give me that squirrel."

To the first boy I said: "Let me advise you to be firm in whatever course of life you pursue, if right and proper. Never swerve from the right for squirrel, or office, or fame. Your answer to me was hesitating, and therefore, I cannot award you the squirrel."

To the second I said: "I am well pleased with your answer. You are firm in what you are, believing it to be right."

To the third boy I said: "I fear that all through your life you will be anything for the squirrel. Alas! there are so many men now who act upon the same principle. In politics, religion, law, and in all pursuits, with them the squirrel is the grand object. Now be advised by me, 'Be sure you are right, then go ahead, as Davy Crockett advised.'"

I then brought forth the squirrel, and handed it to the Democrat boy, telling him that I was a Whig.—*Christian Weekly.*

FAITH.—"Willie," said a little orphan boy to his brother, "now we are all alone in the world; father, and mother, and auntie are gone, and there is nobody to take care of us; what shall we do?" "O, I am not afraid," said Willie; "don't you remember the verse that dear mamma taught us? 'When my father and my mother forsake me, then the Lord will take me up.'"

A little girl five years of age on being asked what is faith, artlessly replied: "It is doing just what God wants us to do, and ask no questions about it." This covers the whole field; perfect trust, combined with implicit obedience.

PRAYING FOR HER ENEMIES.—A little girl in an Italian Sunday-school complained that some of the children had hissed at her.

"Why did you not do your best to defend yourself, or complain to the master?" inquired her mother. The child hung down her head and was silent. "What did you do," added the mother, "when they were seeking their pleasure in tormenting you?"

"I remembered what Jesus did for his enemies," replied the child: "I prayed for them."

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., April 6, 1875.

A Special and Urgent Request.

Will the Brethren pray earnestly for the conversion of a poor, hardened sinner, that God may thoroughly convert and save me, and give me strength and grace to come out from the world, and take up my cross under all circumstances, and follow Him. Also, that he may deliver me from all my troubles.

Respectfully,

Just as we have given it, without any name, the above request was sent us for publication. We presume the import of it will be readily understood by our readers, for whom it was designed. Nevertheless a few remarks upon it may not be amiss; for, while the request is plain, the manner in which it is to be complied with may not be so plain. It is a request for prayer. The person desiring prayer seems to be a prodigal, away from his Father's house, but wishing to return. And that he may be brought back humbled and converted, he feels he needs the interposition of the power of God. This so far is right. He also feels that he needs, and desires to have the prayers of the faithful. This too is right. The prayers of the righteous avail much. What a privilege it is to pray! And what a great thing prayer is, and what wonders it has done! Let us remember the thought, beautifully and truthfully expressed by the poet, when alluding to "a power which man can wield," and says:

'That pow'r is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world,
To bring salvation down.'

But how shall we pray for this person, when we do not know who it is? Oh, we need not know who it is before we can pray for him. A little time ago a brother was asked to assist in an indirect way to obtain some help for a person in need. He replied: "I do not know him;" and this want of knowledge of the case, was given as a reason for not helping. It is by no means necessary that we know people before they enlist our sympathy and compassion, and receive our help. Whenever we know that the object on whose behalf an appeal is made to us for

our help, is a fellow creature, a fallen creature, a needy creature, we know enough to proceed, if we can do so, to relieve his wants. Oh, we must not let the stranger suffer, while we are ready to relieve the friend.

Then to the question again, how shall we comply with the foregoing request? Dear brethren and sisters, let us try to get the spirit, the heart, and the feeling of prayer. And then let us get distinctly before our minds, a poor, hardened sinner, lost and ruined, but desirous of being saved. And hold that person up before God, and pray to God for *that person who through the paper has requested the prayers of the Brethren*. As he has confidence in the prayers of the Brethren, let us feel that this imposes a responsibility upon us, and let us meet it, and pray in faith believing. Let us pray and ask God to have regard to that soul, and help it, and apply the truth to it. If he knows the truth, pray that that truth may be sanctified to his conversion. Let us pray that if he does not know it, God will have the truth brought to him, as it was brought to the Eunuch and to Cornelius. And also pray that should there be difficulties in his way, they may be removed, that he may see the salvation of God.

There is often too much indirectness and indefiniteness in our prayers for special objects. When prayer is made for a special object, that object should, at the time it is prayed for, occupy our thoughts, and absorb our attention. Do not think that once praying for the foregoing, or such cases, is sufficient, but importune with our kind and indulgent Father. It is to be hoped that the friend desiring the prayers of others, will and does pray much himself.

"A More Excellent Way."

An article of a conciliatory character from brother D. P. Saylor, will be found in our present number. We are glad that the Spirit of God, through the word, the word referred in brother Saylor's communication, and which occurred in his morning lesson which he read, brought such impressions and convictions to his mind as it did, in regard to his relation and feeling toward his brethren, between whom and himself unkind feelings existed. We are not only glad that the Holy Spirit, true to its office and pur-

pose, impressed his mind with the truths it did, but we are also glad that he has given expression to those feelings as he has done, that his brethren may know that his feelings have undergone a great change. This, we think, is commendable in him, and we are happy to believe it will have a good effect.

It appears that after brother Saylor's feelings underwent the change they did, that he wrote to brother Brumbaugh, directing him not to publish what he had written in justification of his first article. We would have been saved much sorrow and anxiety of mind had we received a similar request, which we presume we would have done, had brother Saylor thought such a request could have reached us before his article would go to press. We felt very sorry that anything had occurred to mar the peace of our brethren, and now feel glad that we can pour some healing oil on the wound by which we hope it will be healed, not "slightly," but permanently. We have received a private letter from brother Saylor manifesting a similar spirit of kindness to that shown in his article, that we have given under the heading, *Conciliatory*, happy to believe that that will be its tendency. And we fondly trust that time and the Spirit of God, will not only restore whatever may have been lost in any of us, but that they will also strengthen and qualify us for a more complete victory over every ungodly passion and temper, and for the bringing "into captivity every thought to the obedience of Christ."

The Appeal From Missouri.

An earnest appeal from a committee of brethren in Missouri, for a loan for brethren and others, will be found in this number of our paper. The condition of the community from which the appeal comes, is surely such that should call forth our sympathy and charity. We hope the appeal will receive the attention of the churches. Who, with Christian feelings can feel indifferent to the wants of our brethren and fellow men? Let some of the brethren present the matter to the churches, and that without delay. The season for sowing and planting is upon them, and they want the money to procure seed.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

A Response.

FEBRUARY 28th, 1875.

Brother James:—

I see in the *Companion and Visitor* of the 23rd, that brother Zachariah Albaugh, for information of a friend, wishes to know why we baptize forward; and that the sixth chapter of Romans, third and fourth verses be explained.

I suppose the reason will be set forth better than I can do it, notwithstanding I feel to give my views. We do not know that the word tells us plainly that we shall baptize forward, but we will set forth by way of reasoning. When we go to church we go face forward; when we are called to prayer, we bow with our faces forward; when we go to the water, we go face forward, and into the water the same.

Then as all our acts of obedience are forward, to be consistent, we are baptized forward. To baptize backward would be as much inconsistent as to go backward on the benches when called to prayer.

But some say in Romans 6th chapter, 3rd and 4th verses, "It tells of backward immersion." Let us see. "Know ye not that so many of us as were baptized into Jesus Christ," were baptized into his death. Mark, his death, not his burial. So in this we see no evidence for backward immersion. To have evidence, it would read into his burial; but not so, into his death. He died on the cross. He bowed his head and died. He doubtless bowed his head forward, in accordance with all other acts of obedience, which is another evidence of a forward action.

Fourth verse: "Therefore, we are buried by baptism into death." Mark again, "into death," not his burial. No evidence for the backward mode. "Buried by baptism." The apostle doubtless had an allusion here to immersion, as Christ was buried by baptism so are we buried by baptism into death.

Fifth verse: "For, if we have been planted together in the likeness of his death, we shall, also, be in the likeness of his resurrection;" being buried by baptism we are planted together into the church, and in rising out of the water, we are in the likeness of his resurrection. We should rise to newness of life and live unto God through our Lord Jesus Christ.

In like manner as Christ died unto sin and rose to live unto God. See 10th verse. The design of the death of Christ was to destroy sin and to make an atonement and put it away; so when penitent believers, enter into covenant relation

with God, are baptized into the death of Christ, and he that is dead is freed from sin. The design then should be to put away sin and not live any longer therein. If it was the apostle's mind that we should be baptized, as Christ was buried in the grave, he would have said so; and to those who baptize once backward, I would ask, how can, or does that represent Christ's burial, who lay three days and three nights in the earth? Neither can you prove that Christ was laid upon his back, when he was buried.

In conclusion, as to why we immerse forward, I would say that even in all the pursuits in life, in our labor for a living, we act face forward. So in a Spiritual point of view. I have before shown to which the Bible agrees that our acts of obedience should be forward, onward and upward.

Then to be consistent, we are baptized face forward, according to Matthew 28:19, in the name of the Father, and of the Son, and of the Holy Ghost, being immersed once in each name. Then we are certain we have complied with the commission, and is one baptism in like manner, as the Father and the Son and the Spirit is one God.

JOS. FAINESTOCK.

Covington, Ohio.

From Ohio.

MARCH 23rd, 1875.

Dear Readers of the *Companion and Visitor*:—

As I delight much in hearing and reading of the prosperity of Zion, I have concluded to drop a few lines relative to the success of the Master's cause in our field of labor.

For sometime the brethren of Fairview congregation, Fayette county, Ohio, have desired a few days meeting, but our time being so occupied with our secular calling, it seemed almost impossible until our spring vacation, (from March 6th to March 15th.)

Accordingly brother John Mohler, of Clermont county, Stonelick congregation, was invited to accompany us, and on the 6th of March, we left our homes and went to the place of meeting. Owing to a misunderstanding, as to the time of commencing the meeting, but few were in attendance.

On Sabbath morning we were greeted by one of those terribly disagreeable days of snow-storms, not unfrequent in this latitude, during the month of March. Consequently but few were in attendance at the morning service. The storm continued incessantly all day, but we met again at night and engaged in prayer earnestly for the prosperity of the church, at that point. We were very much reminded of that prayer meeting held by the early disciples for the preservation and release of Peter, when God heard and sent his angel to deliver him. All in the little company, excepting one, earnestly besought God for a blessing on

his cause. We met morning and evening, brother Mohler and I preaching alternately.

On Monday morning three souls were made willing to take up their cross and boldly take a stand on the side of the Lord. At the evening service one more joined them in humbly declaring that sin was a burden too weighty to be longer borne.

On Tuesday morning, after service, two were buried with Christ in baptism, (the ice having to be removed in order to administer it;) but they bore it as good soldiers for Jesus. At night, one more expressed a desire to unite with the church.

Wednesday morning, four more, like the jailer at Philippi, were made to inquire what they should do to be saved. The meeting continued until Friday morning, and after the morning service we repaired to the water and seven were buried in the liquid grave to rise to walk in newness of life. Intense feeling seemed to prevail during the whole meeting, and we hope impressions were made to ripen, not many days hence.

On the 21st, we were with them again, and one more poor soul, who had been laboring under conviction for several days, took up the cross and made a start for the better country, making in all ten during the month of March in the Fairview congregation.

The church at this point has been sorely chastened and has passed through a severe ordeal for a long time, but it seems light has broken in again upon it, and it is hoped that the good work will still go on, widening and deepening, until all in the entire community are brought to the saving knowledge of the truth as it is in our Lord and Saviour Jesus Christ.

Your unworthy brother,

A. J. HIXSON.

Highland, Ohio.

A Dying Witness.

MARCH 24th, 1875.

Brother Quinter:—

It was my privilege to be with my friend, Elder James Bell, who has labored many years in the Baptist denomination of this state, during some of his latest hours. "I would like to talk with you," said he, "if I was able." Then by a labored effort to speak, he said: "Be faithful in this apostolic Christianity. If I could live I might do something, but I can do no more now." Then calling me closer, he said: "Kiss me, my brother," and as I withdrew from his last, warm, living embrace, he whispered with deep emotion, "*my heart with your heart.*" Brethren John Harshey, of Warrensburg, Missouri, S. S. Mohler, of Cornelia, Missouri, Addison Baker, of Jasper County, Missouri, and others, who attended our meeting near Neosho, last Christmas, will remember our deceased friend with some degree of interest.

J. W. STEIN.

Neosho, Mo.

The Cause in Altoona City, Pa.

MARCH 20th, 1875.

Brother Quinter:—

The Brethren in Altoona have a meeting every two weeks. The appointments are filled by brethren from three or four different congregations, and a good many disappointments were the result. Lately they made an effort and were successful in having more preaching, which seemed to awaken an interest. I just returned from a visit there, where I met brother Stephen Hildebrand, from Conemaugh, and although the roads were almost impassable, on account of the melting snow, the turnout was good, other circumstances being considered.

I also had the pleasure of attending for the first time the Sabbath school, and I was pleasantly surprised to see it in such a flourishing condition. I believe that the Saviour authorized us to have such schools, when he said: "Preach the gospel to every creature." The teaching must be suited to the capacity of those who are to be taught. Here I found a school more after my own heart than any I have ever visited. The Bible is the reading book—in fact, the book alone. No novels to taint the minds of the children. The "children's paper," printed by brother Kurtz, is distributed. The school is not conducted in pompous city style, but with that plainness and simplicity that has ever characterized the humble followers of Jesus.

Several young ladies and gentlemen favor the school with their presence and assistance, that greatly benefits it and reflects honor on themselves. The brethren and sisters work with a praiseworthy energy and as they become better acquainted with the work, they will, no doubt, improve the school and make it a stepping-stone to the church.

A short time ago the school lost one of its number in the person of little Effie Lutz, who now sweetly sleeps in Jesus. While her surviving schoolmates are singing the sweet songs of Zion on earth, she is clothed in "linen clean and white," and employing her tongue to sing the anthems of praise on the ever green shore.

"The bird-like voice, whose joyous tones
Made glad the scenes of sin and strife,
Now sings an everlasting song
Around the tree of life."

Ministering brethren who travel over the Pennsylvania Railroad, should not fail to stop with the Brethren in Altoona. By having a few days notice, they can make arrangements to have meetings, which they very much desire. By addressing brother Robert McFarlin, or Conrad Imler, brethren need have no fears but what all will be right.

And, brethren, you who have agreed to fill a regular appointment, (myself included,) let us be more punctual. A few disappointments dampens the cause. Yes, who can tell how much?

The *Companion and Visitor* still comes to us full of tender and loving admonitions. We feel that it is a real necessity in our family. I often feel like writing for its pages, but every week it comes brim full from abler pens than mine. I did not travel away from home any this winter; but I am glad to see through the *Companion and Visitor*, that brethren who had requested me to come over and help them, report plenty of help and good meetings.

I learn by the *Pilgrim*, that brother J. D. Trostle passed through here on his way to Illinois. I hope he will favor us with a report of his travels, and if this should meet his eye before he returns, that he will bear in mind that his brother Sell does not live far from Altoona city, on the Morrison Cove Railroad, and would be much pleased to have him stop and renew acquaintance, and also preach for us of the "hill country."

Yours fraternally,

JAS. A. SELL.

Newry, Pa.

Church News.

MARCH 8th, 1875.

Brother James:—

As church news is always acceptable to us, we think, perhaps, others would also like to hear from us; and as I have not yet seen anything from this part of God's moral vineyard, I thought I would drop a few lines for the *Companion and Visitor*.

This church (Mohicon) is perhaps the oldest in this part of the state. Brother Jacob Garver is the elder of this church, and has been for many years. We have in this arm of the church seven ministers and seven deacons. Brethren P. J. Brown, Joseph Garver and Henry Worst are ministers in the second degree. Brethren William Kiefer and Christian Holdeman were lately called to the ministry in the first degree. These are very worthy brethren, and we hope and pray that the good Lord will bless them that they may become efficient and useful in their calling; that many may yet be turned from darkness to light, and from the power of Satan to God.

On the 13th of February, we commenced a series of meetings at our meeting-house, near brother Garver's. We had fifteen meetings. The strange brethren that labored for us, were Christian Wise and James McMullen, from Mansfield, and the brethren of neighboring churches. The word was preached in its power and primitive purity, and it had its effect; for the opposition to the truth were greatly agitated—their minister had occasion to say, "These Dunkard preachers may be honest, but they don't know anything." Afterwards he took occasion to proclaim from the pulpit that we keep the Jewish passover, which was very ably replied to by brother P. J. Brown,

and we believe to the satisfaction of all unprejudiced minds.

Our meetings greatly revived the brethren and sisters; and we were also pleased to see three precious souls step down into the icy water, following their Saviour in baptism. Others, no doubt, are almost persuaded to become Christians. May the good Lord continue his good work of bringing souls to the fold until his kingdom shall extend from shore to shore; till all shall know him, not only in word, but in deed and in truth; when they shall not only say, we love him, and by their action deny him, not willing to lay off the vanities of the world and walk in his way, despising his commandments and accepting instead the doctrines of men; but when all shall become willing to take God at his word and do just what he tells us to do. This is the prayer of your unworthy brother in Christ.

HENRY S. JACOBS.

Congress, Ohio.

Notes of Travel.

FEBRUARY 28th, 1875.

Dear Brother Quinter:—

We have attended four series of meetings since last fall. The first in Perry county, in company with Daniel Hollinger. The second in Cumberland county, Green Springs, in company with George Wiant, and also a few days in company with Jacob Oiler, at Boiling Springs, when Daniel F. Good, Ephraim Stoner and brother Kaler were attending a series of meetings in the lower part of Marsh Creek congregation. We left Boiling Springs to be in their company and to labor with them to draw the gospel net and bring lost sinners to the shores of salvation before the door of mercy is shut, and justice begins to reign, and sinners are given over to hardness of heart, to believe lies and be damned, because they would not have Christ to reign over them. O brethren! preach more, pray more, and weep more for the lost, for "the lost will weep in that long night of woe, on which no star of hope will rise, and tears in vain will flow."

We spent a week in Lancaster county, and invited several brethren to go with me and help to preach to the lost, but all had their excuses; some of which appeared lawful, but some I could not tell. We do not speak of our travels and labor to boast of ourself, but in Christ. We may boast a little, as Paul did, but in ourself, we feel as trifling and insignificant as the jaw-bone of an ass in Sampson's hand, or the simple sling in David's hand. But as David went up in the name of the Lord, the simple instrument was quite sufficient to get the victory. Goliath must fall, and the Philistines fled, and God was glorified.

There are many good effects produced by a series of meetings. The weak are made strong, the sleepy awakened, and

the cold made warm, and the dead are made alive. It is by the word, spirit and providence these are done. And as sinners are made alive by the word, they must be kept alive by it.

Does not every Christian see and feel by experience that he has not made that progress in perfection as pilgrims should do, to be a better light to the world, and salt to the earth? Revivals are not for the unconverted sinners, to revive them, for they have nothing to be revived. They are dead in sin, and it is the voice of the Lord, through the gospel, that can make them alive. But it is weak and sleepy Christians that should be revived, and built up in that most holy faith. While the bread and water of life were handed out by the shepherds, from the gospel feast, what a refreshing shower was felt in the hearts of the believers that came up in the name of the Lord! The love of God was shed abroad in the hearts of his people. When the time had come for the last meeting, we heard the brethren and sisters in the different places saying to the ministers: "Oh, do not give up the meetings, for the fire of love is just beginning to burn." Jesus came to kindle a fire on earth, and wished it to burn. It was a holy fire of love.

We met, during this journey, brethren and sisters whom we never had seen before, and have enjoyed their charity and kindness. We do not expect to see them all again till the trumpet of the Lord shall sound.

"Oh, watch and fight and pray,
The battle never give o'er,
Renew it boldly every day,
And help divine implore."

Keep your lamps trimmed and burning, and your vessels filled with oil, that you may meet the bridegroom with joy and gladness.

In these meetings some were added to the church, while from others we only heard a promise that they would come out on the Lord's side after awhile. May the Lord give them grace to know that to day is the day of salvation. We would say, unlock the door of your hearts; quench not the Spirit, lest it takes its flight, and calls no more. Then it will be said: "Let him that is filthy be filthy still." "Oh, turn sinners, turn, for why will you die." We pray you in Christ's stead, be ye reconciled to God before the night comes. So prays your weak brother in Christ.

DANIEL LONGENECKER.

Hunterstown, Pa.

A Visit of Love.

MARCH 27th, 1875.

Brother James:—

Brother John C. Johnson and myself have just returned from a visit of ten days labor among the Brethren of Jacob's Creek Branch, Fayette County,

Pennsylvania, beginning February 27th and ending March 9th.

The Fayette meeting-house still has a name like many others of our holy profession. When our regular opportunity occurs then the people, and sometimes our brethren are very tardy going about attending upon the worship of our God. It may be said that our indifference about preaching is contagious. If we are careless or callous, so will our brethren grow. And many a zealous brother is frozen to stillness in the stand, when the congregation show him that he is too young, too zealous, or energetic. Now, brethren, let us live up to our holy promise of not being slothful in the Lord's business, "but fervent the spirit serving the Lord."

How noticeable it is if a report takes the wing of the morning among the youth, that the "Dunkards say they are going to have a 'strange brother' to come and preach for them." Dear brother, let us qualify our meaning differently. Let us discard the idea of *strange brother*. If we keep the faith, we can always find the preacher when the appointment is due. He will be in our midst. So let us keep the mind of Jesus, and we will have good meetings right at the start, whether the selected help be, in the instrumentality, present or otherwise. We can have a congregation during these meetings, if the food is wholesome and seasonable in grace. *It alone is sufficient.*

This branch has been still growing, —healthy, we think,—and has been subject to pressure and discouragement, but they are buried. We mean to say that the church is in a corner, where only but few members reside, and with the usual failings of some, common to man, almost everywhere it seizes upon aged and young brethren's minds with astonishing intensity, to complain and beg, or even to despair. Brethren, this comes not from the good man. "Brethren, count it all joy when you fall into temptation, knowing this, that the trying of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire, wanting in nothing." With the same ratio of the feeding, so is thirsting and hungering after righteousness. In this way we endeavored to set the gospel table.

After the service, four souls manifested a willingness to unite with us in the work of the cross, in keeping the commandments of Jesus more fervently. The next night we received another evidence that the word was potent to do good. A member of the Presbyterian family took issue with it against that church in being deficient in theory as well as practice, at least so in her own case, she having no confidence in the flesh, touching infant sprinkling. She can say now that the gospel teaches altogether a "one Lord," etc. This was symbolized on Sunday evening, during snow, sleet and a cold swollen river. The five above alluded to

were immersed into the great name of the Trinity in unity, professing full faith before a very respectable orderly company of men and children. The meeting-house taking fire near a chimney-pipe, during our last discourse, we abruptly closed giving thanks to the Lord.

Yours fraternally,

JOS. I. COVER.

An Appeal for a Loan.

MARCH 20th, 1875.

Dear Brethren:—

We as the Relief Committee appointed by the Mineral Creek Church of this county, to act in behalf of the needy of portions of Johnson and Henry counties, Missouri, again appeal to the brethren and friends for more help under the appalling destitution among us; and since a number of brethren have written to us relative to the present condition of the people, as to provisions and feed, we, in the fear of God, desire to give a brief statement of this matter through our periodicals; and yet to do so, we find it difficult to impress the reader with the extent of this scarcity, with its disastrous results up to this time, and with the further suffering and losses, that must ensue if no more aid can be secured. Oh! how gladly would we refrain from this painful but imperative duty, but the situation is such that from sympathy for an afflicted people we cannot excuse ourselves from appealing to the sympathies of those who may extend to us their aid. We are unable to give the number of horses that have perished in this vicinity, but some have lost one, others two, and three, one six, and another eight head, while of those yet living there are many that are pitiful objects to see, and are practically worth nothing for present service, while the number perishing, and becoming useless, is daily on the increase. We have seen teams fagged down by a drive of four miles with an empty wagon on a dry road.

Again, we have seen neighbors hitch four horses to a wagon to go eleven miles for ten bushels of corn, the horses becoming so exhausted that only by patience driving the teamster succeeded in getting them home, and the road was good. Now all these alluded to as having lost horses, or of them being helpless, are farmers, whose sole dependence for future subsistence rests on the use of horses. Starvation among cattle is so common that it has ceased to excite much remark. While it is not uncommon to see cattle stagger along piteously moaning for feed. Hogs are in some localities about all perished, some losing from twenty to forty head; and the same pitiful fact of an impoverished country for family provisions has left its painful recollections of extreme privations, and hangs over us in many fearful apprehensions for the future.

This is indeed a time of gloom, such as

we never saw, or expected to realize. We know families that have had nothing but biscuit to eat for weeks, and water to drink. Think of approaching the family table day after day, only to see the accustomed biscuit for the meal, while the children of these, too young to appreciate the reason, would cry, and beg of their mother for something else to eat; those children also having so far passed a hard winter barefooted. These represent families that own from twenty to one hundred and sixty acres of land, the greater part in cultivation, who have managed, by hauling wood and coal to towns to procure this scanty subsistence, and now with horses reduced to almost skeletons, with no feed for them, and no provisions for the family, find the season of spring work upon them, towards obtaining the necessities of life for the future, without assistance they are unable to put in a crop. And now towards helping all such to start in on their necessary farm work, we make this appeal to you, dear brethren, and to sympathizing friends, wherever this appeal comes, to send us your aid. Permit us to call your attention to the fact that we are representing the condition of land owners, renters and day laborers. And while not every one is as destitute as those alluded to, yet we feel assured that at least four-fifths are destitute of seed, of feed, and of family supplies.

Now for this afflicted people there remains one of three things; first, to apply to money dealers for money, for farmers have none; or, secondly, to ask a donation of the brethren and friends; or, thirdly, to ask help in the way of a loan. The first is impracticable as a relief measure, because those money lenders demand from twenty to twenty-five per cent interest secured by heavy trust deeds on real estate, subject to the condition of being brought under a sheriff's sale by ten days notice, without any further process of law. This is ruinous, and every one shrinks from the grasp of the avaricious, hard-hearted money lender. As to the second, that is to solicit a donation to meet our wants, we do not think would be just, or right in us, towards those who would make up this money, since the majority of land owners here must have help, from this there is no alternative, and they don't want it donated, since many might contribute who are worth less in property than many here who must be helped, and who would share of the amount sent us, and, in addition to this, the amount needed is too large to be donated, and to be held by us as a permanent addition to our means. We don't want this. The fact is, land owners and all are struck down by this affliction, beyond their ability to recover, for the coming season's opportunity to get the means of future subsistence. And what we ask, is for you to help this people to recover themselves, and we, therefore, propose the latter method; that is,

to solicit a loan for the term of two years from April 1st, 1875.

Dear brethren and friends, hear us, and send us of your surplus. You are our only hope; and we do not want any one from sympathy towards us, ask of us to depart from receiving aid as a loan, and those we are soliciting a loan for, are first our brethren; then for those of other orders living among us, such as Baptists, Methodists, Disciples, Presbyterians, United Brethren, Catholics, non professors and colored persons. Now, if those sending us money will let us have the use of it for two years, without interest, it will be thankfully received. But if a moderate interest will be asked, we still will accept the help as a great favor; and, now, we wish to state the arrangement agreed upon respecting the action of this committee in this matter, until a final settlement is made. First, we give you our promise that none of this money shall be distributed to be used otherwise than to feed and clothe persons, and to keep stock from starving, and for seed. Second, we will see that there shall not be a disproportionate amount loaned to any one person to the detriment of others. Amount needed; we think it will require fifteen hundred dollars for the Brethren of this branch of the church, and we, therefore, ask for them that sum, and eight hundred for the members in other localities and counties under the care of our elders, which together makes the sum of twenty-three hundred dollars.

We further ask the loan of a like sum for those not of our brethren, but classed as before stated, and as much more as can be secured for this class to meet the wide spread destitution; and we propose the following order in raising the amount specified. Let each district of church take up two subscription lists, the one exclusively for the brethren, the other exclusively for others not members. This will give the Baptist friends an opportunity to relieve their Baptist brethren, the same of the Methodists and all others; and we faithfully pledge ourselves that every dollar secured for those of other orders and non-professors, shall be religiously applied according to this purpose, without partiality to any one class. And we propose that the money so applied shall be under the borrower's note with the best personal security the party can give; or, if demanded by the contributors, we will take real estate security. This however would cause some expense. Said money to be paid back on or before April 1st, 1877. But since it is possible that with all our care to prevent the loss of any of this money, some may be lost; for this reason we ask this provision to be accepted, viz: That all sums lost through the impoverishment, or recklessness of the borrower, or through any act beyond the control of this committee, that the contributors assume this loss. We feel confident that not over one fifth

will be lost, and we think not over one-tenth, and we hope even a less amount than this; and we further suggest that the subscription lists, in every place, be carefully preserved, and these to form the basis of settlement of each church with all the contributors, when we return the several amounts due each church at the expiration of the time specified.

Now, for all amounts sent to us, as the relief committee, we will receipt to every church for the sum sent from said church. The receipt shall embrace the conditions specified, namely, to be paid back by April 1st, 1877, losses excepted, while we as such committee will hold the borrower's note with approved security to collect in behalf of those who helped us in our sore need. We also want in all sums sent to us, to have distinctly specified the amount made up on the brethren's subscription list, and in like manner the other list; and we further agree that we, in the duties of applying the help you will send us to the needy, will do this free of charge, and will only ask that what little expense may attend the matter be paid out of this money; provided, further, that it will not be demanded that we institute civil suits against those who will not repay the amount they loaned otherwise. We will try and do a safe business, and as the amount wanted through this appeal is nearly double the amount of our first appeal which we then thought would be enough to carry us through, it is but right to say that at the time of our first appeal, we did not realize the extent of the destitution among us. And, besides, of the amount sent, fully as much was applied to those not members as we ourselves used.

Now, brethren, please proceed at once upon notice of this appeal to raise us means towards meeting the need of this people, and we again request of you to send it as we have indicated; i. e., as a loan, and not as a donation. Our needs are indeed urgent, and hope to be favored by you as the Lord has blessed you all.

Direct all sums to John Harshey, Warrenburg, Johnson Co., Mo.

By order of committee.

JOHN HARSHEY,
S. S. MOHLER,
W. WYATT,
S. FULKER,
DANIEL NEHER,
D. M. MOHLER,
J. M. MOHLER,
F. CULP.

Warrensburg, Mo.

(Pilgrim please copy.)

MARRIED.

At the residence of the bride's parents, March 24th, 1875, Mr. Wm. E. VADEN to sister ANN PERDUE, all of Montgomery Co., Virginia.

A. CRUMPACKER.

By the undersigned, at his residence, March 25th, 1875, Mr. JOSEPH MILLER and

Miss MARY E. CUNNINGHAM, ailing of Miami County, Indiana.

JOHN P. WOLF.

On the 18th of March, 1875, at the residence of brother Benjamin Gnazy, near Ash-ton, Illinois, by elder Daniel Dierdorff, Mr. DAVID B. SENGEL, of Cedar Rapids, Iowa, to sister SUSAN A. BUCK, of Franklin Grove, Illinois.

W. D. LIGHTY.

At the residence of the bride's parents, March 25th, Mr. ALFRED SKOLERY, of Leidersburg, Maryland, to Miss JULIAN DOWLIN, of Rouzersville, Pennsylvania.

J. F. OLLER.

By the undersigned, at his residence, Jan. 8th, 1874, Mr. SAMUEL KUNKLE and Miss MARGARET PHIEL, daughter of Elder Adam Phiel, all of St. Thomas township, Franklin county, Penn'a.

Also, by the same, August 2nd, 1874, Mr. ADAM PHIEL and Miss KATE KELLER, all of St. Thomas, Franklin county, Penn'a.

Also, by the same, November 22nd, 1874, at the residence of the bride near Upton, Mr. AMOS MILLER, of Marion, and Miss MARGARET CLEVERSTONE, all of Franklin county, Penn'a.

Also, by the same, at his residence, Feb. 25th, 1875, Mr. ALBERT ETTER, of Marion, and Miss MARGARET HULLINGER, of Antrim, all of Franklin county, Pa.

Also, by the same, at his residence, March 28th, 1875, Mr. DAVID B. CUMP and Miss SARAH ANN SWEIGERT, all of St. Thomas, Franklin county, Penn'a.

J. NEWCOMER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Chambersburg, Penn'a, July 28th, 1874, EDITH V., daughter of brother John and sister Susan Wolfkill, aged 6 years and 20 days. The occasion was improved by the Brethren.

J. F. OLLER.

In the West Branch church, Ogle county, Illinois, CATHARINE OVERHOLTZER, aged 67 years, 6 months and 4 days.

She was born in Northampton county, Penn'a, in the year 1807. Funeral was preached from 2nd Corinthians 5:1, by M. Kimmel.

M. EMMERT.

In the Root River congregation, Fillmore county, Minnesota, on the 30th of January, sister ELIZABETH HINES, consort of brother James Hines, who died a few years previous. Her age was nearly 82 years. She was buried on the 1st of February. Funeral service by the writer, to a large concourse of people. Text, Luke 8:52.

JOSEPH OGG.

[Pilgrim please copy.]

At his residence, in Decatur township, Decatur county, Iowa, March 10th, brother RICHARD N. SHY, aged 52 years, less 11 days.

The church here, several years ago, set apart our now departed brother to the office of deacon, in which capacity he served until the time of his death. He leaves a sorrowing widow, (a sister,) an only son and wife, to mourn their loss, which we fondly hope

is his eternal gain. May those yet out of Christ, heed the solemn warning and prepare to meet their God.

LEWIS M. KOB.

In the Washington Creek district, Feb. 6th, JOSEPH, son of elder Peter and sister Elizabeth Brubaker, aged 25 years, 6 months and 14 days. Disease, consumption.

Also, ALICE A., wife of Joseph Studebaker, of congestive chills, aged 21 years, 5 months and 21 days.

They both died near the same time. Their funerals were both preached at the same time and place, by the Brethren, from John 11:21-26 inclusive.

(Pilgrim and Visitor please copy.)

In Cedar Creek church, Anderson county, Kansas, August 28th, 1874, DAVID T., son of brother James C. and sister Martha Lilly, aged 7 months and 13 days. Funeral by brethren Jesse Studebaker and Peter Strubel.

Also, in same church, Coffee county, Kansas, October 26th, 1874, MARTHA MAY, daughter of brother John M. and sister Francis Miller, aged 1 year, 5 months and 10 days. Funeral from Matt. 18:34, by brethren Jesse Studebaker, Peter Strubel and Emanuel Miller.

LEVI P. LILLY.

In the Yellow Creek church, March 23rd, of Peritonitis, sister ELIZABETH, wife of brother Isaac Replogle, and daughter of elder Andrew Snowberger, died, aged 37 years, 11 months and 13 days.

She leaves a sorrowful husband, seven children, an aged mother, and many friends, to mourn the loss of a beloved mother, wife and sister. She was anointed a few hours, or so, before she died, and we hope she is now enjoying the heavenly blessings in an eternal world, for she was a faithful member for a considerable time. The church, the family, and neighborhood, both miss her, no doubt, very much. Funeral occasion improved by the Brethren, from Matt. 24:42 and Heb. 13:14.

NOAH B. BLOUGH.

In the Fairview congregation, Fayette Co., Ohio, Wednesday morning, March 17th, sister JANE, wife of friend Simon Mallow, aged 60 years, 4 months and 20 days.

She united herself to the church of the Brethren in October 1860, and lived an exemplary, as well as influential, Christian life until the time of her death, leaving encouraging evidences in death of her acceptance with her God. She leaves a husband and four grown children—three sons and a daughter, to mourn their loss. Funeral discourse by the writer. Text, Heb. 4:9.

Also, in the White Oak congregation, Highland county, Ohio, Nov. 18th, 1874, brother WILLIAM PRINGLE, in the 84th year of his age, after an illness of forty-eight days.

His constant prayer during his sickness was that he might depart, "to be with Christ which is far better." He leaves five children all of whom are members of the church, one a speaker, and enjoying a hope that after a few more years have rolled away they will meet in fairer climes where partings are no more. Brother Pringle had been a member over fifty-five years. Funeral services by the writer. Text, Heb. 11:16.

A. J. HIXSON.

On February 28th, 1875, friend DILLEN BALES, aged about 27 years. He leaves a wife, but no children.

On Friday following, his brother HENRY, aged about 20 years.

Both were bright and intelligent young men, loved and respected by all who knew them. Henry was teaching school when he was taken ill. His school only lacked two days of being out at the time. Little did he think that in so short a time his young and blooming cheeks would be chilled by the cold and icy hand of death. While writing these few lines, the fond recollection of the many happy hours we have spent together in the pleasant school-room, in days that are gone by, come to our mind so forcibly, that we can hardly realize the fact that Henry, so kind and exemplary in all his ways, is no more. He was a bright and shining light to all around him; without an enemy in the world; his whole life was pure, noble and sublime. Every word and action appeared to be flavored with pure and holy love. Oh, what an example is such an one to those around him.

B. F. KOONS.

MARY SAMANTHA JANE KERR, was born October 22nd, 1853, and died March 13th, 1875, aged 21 years, 4 months and 19 days. She was sick but a very short time, and is taken from her loving friends in the bloom of youth. She leaves a dear kind father and mother and three brothers to mourn her departure.

A few months over a year ago, the irresistible band of death visited the same family and took from its midst a bright and promising young man who was just verging into manhood. Oh! dear young friends what a warning this should be to you to prepare to meet your God in the morning of your life. You know neither the day nor the hour, when the summons of death may visit you.

To the parents of this loving damsel, we believe your dear children is in the paradise of God; and O what an incentive this should be to draw you near to that loving Saviour, who shed his precious blood for you so freely! Mary and Rudolph have passed over the Jordan of death, and in a few short years, at farthest, it will be yours to follow. Then, O delay not to prepare to meet your God! Remember the night of death is drawing nigh, when no man worketh.

Dear children, remember your Creator in the days of your youth, and prepare to meet your dear brother and sister in heaven. Christ loves little children, and be wants them to be good and obedient to his holy word. The last words of the deceased was: "Jesus take my pain." Funeral discourse by elder Daniel Bowman, from 2 Cor 1-5, to a large concourse of sympathizing friends and relatives.

B. F. KOONS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

D Bechtelheimer 15 15; J W Phenix 1 60; A Schrader 5 00; E Nearboof 2 60; John John 1 10; J J Meyers 4 80; A S Guth 1 50; Jno Eisenhise 1 50; D Shively 2 00; John H Utz 1 00; Eli Fletcher 1 75; B N Emmert 1 20; G V Kolar 1 60; S Mikeell 1 60; C Fitz 1 60; Jos Garber 1 60; A Bourman 8 75; J D Trosile 1 60; Jno Diehl 1 00; Wm Leathemau 1 50; Kate Warble 1 60; Geo Brumbaugh 1 20; A Chisamore 1 60; Hannah Miller 1 50; Sarah Stem 85; A B Barnhart 80; Sue P Roberts 3 50; J R Denlinger 4 50; W A Murray 1 00; S A Tinkals 1 60; Lewis Glass 31 00; Geo Mohu 3 20; S P L Dow 3 50; Kate G Stover 1 51; D W Graybill 1 00; Geo B-ker 2 10; Sol Eikenberry 1 50; C Shafer 1 10; B Goldinger 1 50.

A Few Words to Feeble and Delicate Women.

By R. V. PIERCE, M. D., of the
WORLD'S DISPENSARY, Buffalo, N. Y.

Knowing that you are subject to a great amount of suffering, that delicacy on your part has a strong tendency to prolong, and the longer it is neglected the more you have to endure and the more difficult of cure your case becomes, I, as a physician, who is daily consulted by scores of your sex, desire to say to you, that I am constantly meeting with those who have been treated for their ailments for months without being benefited in the least, until they have become perfectly discouraged and have almost made up their minds never to take another dose of medicine, nor be tortured by any further treatment. They had rather die and have their sufferings ended than to live and suffer as they have. They say they are worn out by suffering and are only made worse by treatment. Of anything more discouraging, we certainly cannot conceive, and were there no more successful mode of treating such difficulties than that, the principles of which teach the reducing and depleting of the vital forces of the system, when the indications dictate a treatment directly the reverse of the one adopted for them, their cases would be deplorable indeed. But lady sufferers, there is a better and far more successful plan of treatment for you; one more in harmony with the laws and requirements of your system. A harsh irritating caustic treatment and strong medicines will never cure you. If you would use rational means, such as common sense should dictate to every intelligent lady, take such medicines as embody the very best invigorating tonics and nervines, compounded with special reference to your delicate system. Such a happy combination you will find in my Favorite Prescription which has received the loudest praise from thousands of your sex. Those languid tiresome sensations causing you to feel scarcely able to be on your feet or ascend a flight of stairs, that continual drain that is sapping from your systems all your former elasticity, and driving the bloom from your cheeks; that continual strain upon your vital forces that renders you irritable and fretful, may all be overcome and subdued by a persevering use of that marvelous remedy. Irregularities and obstructions to the proper workings of your systems are relieved by this mild and safe means, while periodical pains, the existence of which is a sure indication of serious disease that should not be neglected, readily yield to it, and if its use is kept up for a reasonable length of time the special cause of these pains is permanently removed. Further light on these subjects may be obtained from my pamphlet on diseases peculiar to your sex, sent on receipt of two stamps. My Favorite Prescription is sold by druggists.

These are hard times, but a man of clean get will turn his hand to almost anything. He will make a virtue out of this, and, and of the year. The farmer is the most of the winter: the miller and mechanic have their leisure hours. Let all such keep for sale something outside of their regular business. Not a patent right, nor things used as luxuries, for people these hard times have only money for the necessities of life. It is not hard to find a good article of the Gospel and other men of undoubted veracity. In short, something you need not be ashamed to offer because it is a base infringement. Such an article is Dr. Fahner's Blood-Cleaner or Purifier. It is not made of thirty-three ingredients, including that ancient root, the mandrake, and many acids in pure and undiluted spirits, such as used in olden times. It has no equal. Persons who have spent fortunes in doctoring, and months at water cures, have been finally saved from death by the use of a few bottles of Dr. Fahner's medicine. A few bottles of Dr. Fahner's medicine. For particulars, apply by postal card to Dr. P. FAHNER, No. 10 Sherman street, Chicago, or Dr. P. FAHNER & Bros. & Co., Waynesboro, Pa.

Nebraska! Nebraska!!

The undersigned, having decided to locate in Gage county, Nebraska, this spring, desires to correspond with Brethren who think of emigrating to the West.

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Meyersdale, Pa.
[tf.-1ev 2w]
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Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

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Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
Donegal, Pa.
21-tf.

FARM FOR SALE.

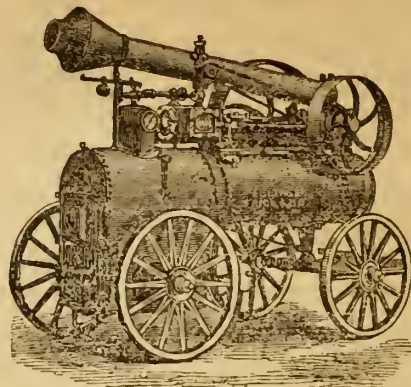
Adjoining the town of Bruceton, and only one mile west of the town of Brandouville, Preston, W. Va., containing 300 acres, one half of which is cultivated, with large two-story Brick House, large Bank Barn, Tenant House and other buildings. Also two good orchards. The farm is in one of the best neighborhoods in this county, convenient to Mills, Factories, Schools, Churches, &c. The "Brethren" have a large and well-organized church within a few miles of this place. The country is healthy, land productive, Limestone and Coal in abundance. Will give possession on the first of April next. For further information call upon, or address,

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Preston Co., W. Va.

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P. S.—Possession will be given of the above described farm at any time to suit purchaser.

J. C. F.

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—AND—

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"If ye love me, keep my commandments."—JESUS.

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NEW SERIES. MEYERSDALE, PA., TUESDAY, APRIL 13, 1875. Vol. II. No. 15.

Smile Whenever You Can.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus despoil to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you,
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind,
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roil in wealth,
You may miss from your easel
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse;
(And earth has many trials
Which I consider worse!)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

Selected.

FOR THE COMPANION AND VISITOR.

A Report of the Discussion.**TRINITY—CONTINUED.**

AFFIRMATIVE—Sixth speech. I will commence a little awkwardly, by taking up my opponent's last argument first. He labored to make the impression that, when Christ said

of his life, "I lay it down of myself, and take it up again," he did it by delegated power. His testimony was, "This commandment have I received of my Father." This savors of sophistry; for he should know that a commandment proves that there is power to obey, but it does not and cannot give that power. He says I complain of his criticism. I confess that I do not like such criticisms. He also attempted a criticism on "begotten Son," and "only begotten." He thinks that this implies a beginning to exist. I call attention to the fact that Levi paid tithes when in the loins of his father Abraham. In one sense he was as old as his father; and in the same sense every man is as old as his father, and as old as Adam, having sprang from and existed in Adam. So, too, the Son of God, irrespective of the time when begotten, always existed with the Father. If the Father is eternal, so is the Son. He has frequently said that one of my oars is gone, and that I am running in a circle. We will see whose oar is gone. He refers to the term person, which I said I would not accept. I use the term powers to modify persons. I will read the original proposition as written by my brother. (Read the proposition.) You see that the term "persons" is my brother's oar, not mine; I added the modifying adjunct "or powers" to give the idea that I would affirm. Let him remember whose oar is gone. His head must be swimming, as this is why he thinks I swing around. You know when a person's head is swimming he imagines that everything is turning around. In his recapitulation he asked the same question over about six times: "Who

prayed?" "Who was made flesh?" This is the same question in a little different form. "Who is the Mediator?" &c., &c. I answer all by saying, Christ, the only begotten Son of God. He charged me with saying "Eternal Son." I did not use this expression; it is not found in the Bible. He must have read that in some catechism, or some other book.—"Where two or three gathered together in my name there am I in the midst of them." My brother said that Christ is not everywhere present. Is or is he not here? Will he deny that he is here? He quoted, "I am glad for your sakes that I was not there;" "The poor ye have always with you, but me ye have not always." This is to be understood as referring to his bodily presence.—He gave a number of titles that are applied to Christ, which, he says, are not applied to God. This does not affect our argument. My name is Miller, my opponent's is Manville; but this does not prove that we are not humans. I like criticism, but I love truth. If his children have different names, not applied to my brother, does this prove that they are not Manvilles? It is necessary to have different names that we may know which is spoken of.—Must proceed with my arguments.

13. Our thirteenth argument to prove the Divinity of Christ is founded upon the Scriptures that teach that Christians are in Christ. 1 Thess. 1: 1, "Unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ." "So we, being many are one body in Christ," Rom. 12: 5, "Unto the churches of Judea which were in Christ," Gal. 1: 22, "Then they

which are fallen asleep in *Christ* are perished," 1 Cor. 15: 18, "Them also which sleep in *Jesus*, will God bring with him; * * * and the dead in *Christ* shall rise first." 1 Thess. 4: 14—16. These Scriptures teach that the saints, living and dead, and the churches are in *Christ*. We cannot conceive of their being in *Christ* except on the hypothesis that he is God.

(Time expired.)

NEGATIVE—Sixth speech. It is impossible for my brother to keep out of the Bible: he will sometimes get into it. "God so loved the world that he gave his only begotten Son." Who gave? God gave. Did he give himself? He gave his only begotten Son. My brother in referring to some of my arguments said they were hardly worthy of a reply and yet they are worthy. Can't understand that. He claimed to notice my criticism on Hebrew 1st chapter. It is not mine; it is his with Paul. How did God speak unto the fathers? "By the prophets." How does he speak unto us? "By his Son, * * * by whom also he made the worlds." God speaks—speaks by his Son; God made the worlds—made them by his Son.—Miller and Manville: Miller is not Manville. They may be one firm, but not one person. *Christ* is the Divine Son of God, but he is not God, even the Father. *Christ* asked his disciples, "Whom do men say that I, the Son of Man, am?" They answered. He asked, "But whom say ye that I am?" Peter said, "Thou art the *Christ*, the Son of the living God." *Jesus* answered, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Why did he not say, "Peter, you are mistaken; I am the Father."—Three powers. Does the first power possess all power? Does the second or third power possess all power? My brother claims that the Son is not inferior to the Father; but *Christ* said, "My Father is greater than I;" and again, "My Father is greater than all." * * * In a firm of three, is the second the first or the first the second? Surely not: neither is the Son the Father nor the Father the Son. Trinity was first mentioned in the time of Athanasias, in the fourth century. Here too we find trine immersion.—My brother says I challenged. I did not. He

says in regard to the three being one that in one sense it is true, but in another sense it is not true. This leaves me in an awkward position.—*Christ* not created. Was the human body created? Who was the Son of God—the human or the Divine?—"We look for the Saviour, the Lord *Jesus Christ*; who shall change our vile body that it may be fashioned like unto his glorious body." Phil 3: 20, 21. Who was glorious? Has the Father a body as the Son?—"Blessed be the God and Father of our Lord *Jesus Christ*." Eph 1: 3. Is *Christ* his own God and Father? My opponent says the Son is as old as his Father. He claims to be as old as his Father and as old as Adam. In John 20: 17, *Jesus* says, "I ascend unto my Father and your Father and to my God and your God." Who ascended? Did God ascend to God? Did God ascend to the Father? 2 Cor. 1: 3, "Blessed be God, even the Father of our Lord *Jesus Christ*, the Father of mercies, and the God of all comfort." Eph 1: 19, &c., "According to the working of his (God's) mighty power; which he wrought in *Christ*, when he raised him from the dead, and set him at his own right hand in heavenly places." &c. Is God who raised *Christ* by his mighty power and *Christ* one and the self-same person? You could not make this congregation believe that. When the Son shall deliver up the kingdom to the Father will he still possess the same power? Will the "trinity" always exist? Luke 22: 29, "I appoint unto you a kingdom as my Father hath appointed unto me." This kingdom is appointed of God. Acts 10: 42, "And commanded us to preach unto the people, and to testify, that it was he who was ordained of God to be the Judge of the quick and the dead." He "was ordained of God to be the Judge." "I can of mine own self do nothing." Again when he was praying in the garden he said, "Not my will but thine be done." How will this suit my brother's criticism: "I lay it down" &c? * * * The supreme God has no Father; *Christ* has a Father. How shall we understand the Scripture that the Father is greater than all?

(Time expired.)

AFFIRMATIVE—Seventh speech. First necessary to reply. Will notice last remark. I showed that in *Christ* dwelt all the fulness of the

God-head bodily: and that the saints, living and dead, and the churches, are in *Christ*. He says I have concocted that I didn't get up that doctrine. I find it in the Scriptures and accept it.—He said he did not challenge. (Here the speaker read from a letter the challenge from his opponent.)—Next a question: "How does God speak by his Son?" The Son is God manifest in the flesh, and when he speaks.—He said that *Jesus Christ* was not a created being. Notice where he is standing. *Christ* is not created and not eternal, not God, man, nor angel. What is he? If not created and not eternal when and how did he begin to be? If not a creature, we believe that he is eternal. We believe as he does in some respects. The three "are distinct, but one in the great work of salvation." But if *Christ* is eternal, he is God. He asked, "How can a Son be an eternal Son? I ask, how can we have the Father without the Son? If the Father is eternal must not the Son be also?—The Father and Son are equal in a certain sense. For illustration, we refer to Abraham who met Melchisedec, and paid tithes to him. This was before Levi was born; and yet it is said that "Levi also, who receiveth tithes, payed tithes in Abraham; for he was yet in the loins of his Father when Melchisedec met him." Heb. 7: 9, 10. This, as a figure, illustrates how a man, in some sense is as old as his Father, and as old as Adam; but as to his individual being he is not. So *Christ*, before his incarnation existed in and with the Father, and hence is eternal and is God.—Another question: "Are there three Divine powers?" Certainly; their works prove them to be Divine.—He referred again to trine immersion. He must be getting tired of the question and wanting to get away from it.

We will get there after awhile. He asked, "Was it the being who was born that suffered?" I hardly know how to answer him. "The Word (which was God) was made flesh and dwelt among us;" and this was the one who was born, and who died. Did *Christ* always have this great power, and will he have it when he delivers up the kingdom to the Father? First, we know that he did have this power; for he was with God and was God. And he always will have the same great power.

That His delivering up the kingdom to the Father is no evidence that he loses or resigns any of his power. But to our arguments.

14. Our fourteenth argument is drawn from the Scriptures, proving that the Saviour gives eternal life to his disciples. John 10: 25—29, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hands." God only can give eternal life; but Christ gives eternal life to his disciples; therefore Christ is God. (John 5: 20; 17: 2, 3.)

15. Our fifteenth argument is drawn from the fact that divine worship is paid to Christ. Matth. 4: 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matth. 14: 33, "Then they that were in the ship came and worshiped him, saying, 'Of a truth thou art the Son of God.'" Heb. 1: 6, "Let all the angels of God worship him." Acts 7: 59, 60, Stephen said, "Lord Jesus, receive my spirit." "Lord, lay not this sin to their charge," and "he fell asleep." (See also Rom. 1: 25.) God only is to be worshiped; but all the angels of God were to worship Christ. The faithful in Christ worshiped him and in their dying moments committed their spirits to him. Then truly he is God.

(Time expired.)

NEGATIVE.—Seventh speech. You recollect that my brother had all believers in Christ, and that therefore he is God. This is just his argument. I take the position that all will not be in Christ until Christ comes again. Eph. 1: 10, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Another point, scarcely worthy of notice, "Oid as Adam." "Adam called his wife's name Eve, because she was the mother of all living." You will bear in mind that he assumed that all that suffered was human; he has nothing but a human Saviour. The Scriptures teach us that Christ was "put to death in the flesh, but quickened by the Spirit." He referred to 1 John 5: 20. He assumed that the term "this" in the sentence, "This is the true God," refers to Jesus Christ. He quotes this to prove that Christ is God. I know every argument used by trinitarians. He assumes that "this" refers to Jesus

Christ as its antecedent, just because it stands nearest to it. Will he assume that pronouns always refer to nearest nouns as their antecedents? No grammarian will do it. According to this position we can prove that Jesus Christ is a deceiver and an antichrist. 2 John, 7th verse, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." But this refers to "He that believeth not," &c. So in 1 John 5: 20, "this" refers to God and not to Christ. In John 17: 3, Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Has the Son, the true God, a Son? The only true God has a Son. Who is Christ's Son? Another point: John 10: 17, 18, "I lay down my life and take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father." Why did he quote this? To prove that Christ had power in himself to take up his life again, and hence must be God. The Bible teaches that God raised his Son; and Christ says, "I can of myself do nothing." Did God die? Christ died. Rom. 10: 9. Did God raise from the dead? God raised up his Son. Acts 2: 22. God performed miracles, and wonders, and signs by his Son. I quoted that the Son "does not know the day nor the hour," etc. My brother says this is spurious, and thus he disposes of it.

(Time expired.)

Home Friendship.

Our best friends are at home. Those who love us best, who would do most for us, who are most interested in our lives, and would weep the most bitter tears were we to die, dwell under our own roof, eat at our own table, and sleep under the shadow of our own protection. If they are our best friends, we should be their's, and if we are their friends, we should show it. Concealed friendship does not do us much good.

If a mine of gold is on our farm, and we know it not, we are much better off for it. Many people have a strange way of showing their friendship to the members of their home

circle. They are exacting, surely, fretful and hateful in many ways; and all this to the friends they really love. They mean no harm; they mean not to break the cord of friendship, or its sweet symphonies; but some how forget that home friendship should be treated more delicately and kindly than any other, because it is better, and more immediately effects our happiness. It should be one of the constant objects for which we should live, to respect and improve, deepen and strengthen the home friendship. In this we live. It is the fountain of our sweetest pleasure, our best life. Into this fountain no bitter drugs, no poisonous drops should be put. We should keep it clear and pure.—*Christian Instructor.*

Only Wash and be Clean.

A few days since, when visiting an old man who seemed anxious about salvation, I found great difficulty in making him understand that pardon is the free gift of God, through the precious blood of Christ.

At last I said to him:

"Now suppose I were to go to a shop, and buy something for you, and pay for it, and tell you to go and fetch it, need you take any money with you?"

"No," said the old man, brightening up; "it would be paid for."

"Need you make any promise to pay at some future time?" I then asked.

"No," he replied; "I should have it for nothing."

"So," I continued, "it is with forgiveness of sins. The Lord Jesus has paid the full price for it. He has had the groans, the sighs, the tears, the wrath, the pain, the punishment; yea, all that sin deserved. He bore it all. He paid the whole. Yes, bought forgiveness with his precious blood, and now he gives it as a gift to all who bring their sins to him."

"Yes," said the old man, as his eyes filled with tears, "I see it now, it is pardon for nothing! pardon for nothing! Christ bought it, and he will give it to me."—*Selected.*

No man is so insignificant as to be sure his example can do no hurt.

Every man is a volume if you know how to read him.

He has riches sufficient who has enough to be charitable.

For the COMPANION and VISITOR.

Hope's Requiem.

BY MRS. J. S. THOMAS.

Ah! how well do I remember,
Just eight years ago to-day,
We beheld our little darling,
Borne by death from hence away.
Jesus sent the angel reaper,
This choicest bud to carry home;
From this sphere to heaven transplanted,
There in paradise to bloom.

Oh! how anxiously we waited,
Hop'd and pray'd that she might live;
Sadly did our hearts remonstrate,
God should take that which he gave.
Mortal, we are ever erring,
But forgiveness Lord is thine;
Help us then, in true submission,
Ever pray: "Thy wil, not mine."

Hark! I hear the bell now striking,
Twelve o'clock—sadly I dream;
Vacantly, my eyes are staring,
Indistinctly down life's stream.
Where, we ask, are fleeting pleasures?
Where our hopes, our joy, our fears?
Earthly, oh! how soon they vanish,—
Heaven alone, can wipe our tears.

Heaven—that glorious thought elates us,
Lends us comfort, gives sweet cheer;
Leads the faltering, guides the erring,
Helps our weary sojourn here;
When we'd sadly pine and languish,
Thou dost sweetest comfort give,
In these precious words of Jesus,
"Come ye unto me and live."
Phil'a, Pa.

Why I Left the Baptist Church.

MARCH 19th, 1875.

Dear Bro. Quinter and Beloved Brethren and Sisters in Christ:—

I send you a letter, with my reply, which is one of many letters that are reaching me from similar sources. I have not half time to meet the demands upon my time. I need some published form of matter to take the place of my letters. I wish that a thousand brethren would make me a present of one thousand dollars' worth of "Moore's Trine Immersion." I could use them profitably. Macedonian calls come from many sources. I have several of my reasons for my change, complete, but cannot use them yet, as I am not financially able to bring out the editions. I intend each one to appear singly, in cheap tract form. After they are carefully examined by the brethren, some brother, or brethren, who are able, might take the publication of them, and thus facilitate their circulation, without loss or embarrassment. I suggest this to my brethren's consideration and

would like to hear from them. Persons ordering "Family Rules," will please state if they do not receive them promptly.

Yours fraternally,

J. W. STEIN.

Neosho, Mo.

MARCH 16th, 1875.

Elder J. W. Stein:—

VERY DEAR BROTHER:—I see in *The Baptist*, a report that you have left the ranks of the Baptists and have joined the "Dunkers," or German Baptists. Brother — and I have agreed to write to you, and ask if such is truly the case, and if so, upon what grounds did you consider it right to forsake the old paths that you held so sacred when you was with us. Brother Stein (we are so much astonished to hear any such report) be plain with us, for some of our brethren almost worship you; and we only know you to love you. Write to us forthwith and oblige many friends.

Your humble servant,

R. N. C.—

Shelby County, Tennessee.

MARCH 19th, 1875.

Elder R. N. C.—and others, to whom these humble lines may come:—

BELoved FRIEND:—Your kind favor of the 16th inst., is at hand. I do not wonder at your surprise at the tidings of my change of church relations, from your standpoint. You enquire upon what grounds I considered it right to forsake "the old paths," that I esteemed so sacred in my former position? And you are "much astonished" to hear of my course. I am not surprised that you should feel and express yourself thus. I have been more astonished at the departure of the Baptists from the old paths of the church, and the last will and testament of my dear Redeemer, which upon mature and long and prayerful investigation of truth, appealing, but in vain, to many of my former brethren for assistance, has induced me to return to the "old paths," which they have well nigh forsaken, and walking in them I find rest to my soul. The congregational form of church government; baptism of believers only; necessity of spiritual regeneration, etc., we hold in common with the Baptists; but the following features of Christianity, all of which are peculiar to our church, seem to be almost, if not entirely, wanting in my former church. These I will present in the shape of plain questions.

1st.—Do the Baptists, like many others, not spiritualize the word of God, rather than believe and obey it in child-like confidence? (2 Pet. 1:17-21; 2 Tim. 3:14-17; 2 Col. 11:8.)

2nd.—Do they not endorse, tolerate and fellowship that proud and blasphemous assumption, viz: Doctor of Divinity? (Matt. 22:8-10.)

3rd.—Do they not teach that obedience is not essential evidence of salvation, especially baptism? (Matt. 7:21; Mark 16:16; Luke 13:3-5; 6:46; John 14:15-21, 23; James 1:22-26; 11:14-26; 1 John 11:4-6.)

4th.—Do they not teach that there are only two ordinances binding upon Christians, and neglect many of the Saviour's plain commands and precepts knowingly and willfully? (Matt. 7:24-27; John 14:23, 24; 15:7; 2 Thess. 11:15; Jude 3; 2 John 0:9.)

5th.—Do they baptize in each one of the divine names, as Jesus commanded, (Matt. 28:19,) or once in all three names? Have they three distinct actions in their baptism, corresponding with the three distinct persons of the Holy Trinity? In other words, is this "one baptism" trine? In confession of a "one faith," which is trine, because it comprehends their "one Lord," which is trine; or do they claim only one person of the trinity as Lord, to the exclusion of the other two? or if they will dispute our three actions as constituting only one baptism, will they not also deny our three-fold faith to be "one," and three-fold God-head to be "one?" Does their doctrine of baptism involve the "baptisms," or plurality of immersions, contained in the first principles of the doctrine of Christ, (Heb. 6:2.) and required by the frequentative form of the Greek verb *baptizo*, which form is used (not as cavillers would pretend to involve frequency of action, but) according to the standards of the Greek language, to express repeated action, which form with its cognates, instead of baptizo and its cognates, is always used for baptism in the Greek New Testament, and the etymology of which a single action cannot satisfy? Why do they not baptize as the Greeks whom they claim to understand so well the etymology of their language, and as the old "anabaptists," viz: the Montanists, Novations and Donatists, who baptized not by single, but trine immersion; not by a backward action, which was introduced by the English Baptists, A. D. 1522, according to their notions of buried, but by bowing forward in a holy and reverential manner, according to the primitive and apostolic practice?

6th.—Do they not claim that true church succession consists in organic connections and pretend to such succession, denouncing trine immersion as of Catholic origin, as Mr. Ray has done in his "Baptist succession," without a shade of evidence for his assertion, when they have to trace the Baptist, or rather Anabaptist history, back for centuries through trine immersionists alone, their backward action not being older than A. D. 1522? (Robinson and Judson on Baptism.) Their association of the trine name with the single action having originated with Pope Gregory A. D. 595, being ratified by the popish, Spanish, fourth Catholic council of Toledo, A. D.

633. (Bingham's Antiq. and History of the modes of Baptism.) And their single action having originated with Eunomius A. D. 375. (Idem.) On what authority then can single immersionists claim for themselves a primitive and apostolic church and baptism? (Matt. 22:36-40; John 13:35; 14:21,24; Acts 10:34,35; 2 Pet. 1:5-8.)

7th.—Are they practically benevolent, "bearing one another's burdens," "distributing to the necessity of saints," and caring for their poor? (Rom. 12:13; Gal 6:2; James 1:27; 2:15,16; 1 John 3:17,18.) Or do not thousands of their members from a conscious want of benevolence in their church, attach themselves to various worldly organizations, as free masonry, odd fellowship, grangers, etc., as a kind of forced protection against the contingencies of misfortune and distress?

8th.—Do they enforce in their membership, by a mutual regard for the Saviour's law and honor, "non conformity" to the pride, vanities, fashions, spirit, and maxims of this world, or are they not conformed to it in their personal dress, in wearing gold, and pearls, and plaited (braided) hair, and costly attire; in the furniture and decoration of their dwellings, and the display of pride in their meeting-houses, or if they suppose that by such means alone they can attract the world into the church, ought they not rather to see that this church has been effectually folded in the web of the world, and must be the prey of "the god of this world," "the prince of the power of the air," the great deceiver and "spirit which worketh in the children of disobedience?" Do they not allow in their fraternity, tableaux, charade, fairs, parties and theatrical and clownish performances throughout many, if not most, of their schools and churches, and can they fellowship evil without being partakers of and guilty of the same? Do they not keep up the interest of many of their Sabbath schools, build and repair meeting-houses, raise preacher's salaries, etc., often by lotteries, picnics, festivals, etc., and if any one church or individual is opposed to this, does not their identity and fellowship with the whole condemn them with the mass? Had not spiritual harlots better be forsaken by such as desire to be known and accepted as saints? Can we be the friends of God and the world at the same time? Can we love the world and have the love of the Father in us, too? If thou wouldst be a Nazarine to God and retain thy locks of strength, it is not good to sleep on the lap of a treacherous harlot. If Jesus, whom our Baptist friends call Lord and Master, were here, do you think he would accompany them to such resorts? and will his Spirit do so now? and if they have not the Spirit of Christ, but of the world, are they Christ's? (Rom. 12:2; Phil. 2:14-16; 1 Pet. 2:11,12; 3:2-4; 1 Tim. 2:9; Jas. 4:4; 1 John 11:15,17.)

9th.—Do they not tolerate idleness,

fraud, unjust usury, extortion and vain spendthrifts in their membership? (Mark 10:19; Luke 13:15; 1 Cor. 6:10; 1 Thess. 4:6-11; 2 Thess. 3:10-12; Heb. 13:5.)

10th.—Do they not encourage debates, strivings and hair-splittings about questions of mere speculative theology, while many questions of experimental and practical godliness and piety are not only overlooked, but explained away by those who "walking in craftiness," and using "deceitful philosophy," "handle the word of God deceitfully?" (Rom. 1:29, 3:13; 2 Cor. 4:2; 1 Thess. 2:3,5; Col. 2:8; 1 Tim. 6:3-6; Titus 3:9.)

11th.—Do they not allow membership in and identity with worldly organizations, when all reflecting persons must know that allegiance to two organizations which conflict in the least, cannot be invariably maintained? And are we to have any fellowship with the unfruitful works of darkness? (2 Cor. 4:2; Eph. 5:7-12.)

12th.—Do they forbid oaths of confirmation in their members? or do they not as a denomination in this respect violate the Saviour's positive law? (Matt. 5:33-37; James 5:12.)

13th.—Do they suffer wrong rather than go to law before unbelievers? (Matt. 5:40; 1 Cor. 6:1-10.)

14th.—Do they not teach and practice war and hold warriors in their fellowship and communion? Do they not know that the early professing Christians for many centuries, with whom they love to claim connection, (save the throne of Babylon,) would neither take oaths nor bear arms? (Matt. 5:6,38,39,44; Luke 9:56; Rom. 12:19,20, 14:19; 2 Tim. 2:22; Heb. 13:14.)

15th.—Do they love each other with that pure and holy Christian confidence, as to observe like the apostles and early Christians, where they meet and part, "the holy kiss of charity?" (Rom. 16:16; 2 Cor. 13:12; 1 Thess. 5:26; 1 Peter 5:14.)

16th.—Do they call upon the elders of the church when sick, to pray over them, anointing them with oil in the name of the Lord? (Jas. 5:14,15.)

17th.—Do they observe feet-washing in imitation of our Saviour's example as a lesson of humility and an expression of their readiness to serve each other? (John 13:4-17; Phil. 2:4-8; 1 Tim. 5:10.)

18th.—Do they observe a "supper," or "feast of charity," as well as the communion? (1 Cor. 5:7,8; 11:18-22,25,33; Jude 12; 2 Pet. 2:13.)

19th.—Do they observe the communion in connection with the supper, (1 Cor. 11:25,) as the apostle delivered, as the early Christian practiced, (see Bingham's Antiq., etc.,) or do they call it alone the Lord's Supper, and then eat it before dinner?

20th.—Do they not hold fellowship with denominations very much unlike themselves, both by open communion and

ministerial affiliation? And if they all are not guilty of this directly, are they not indirectly by fellowshipping those ministers and churches which do? Has the Baptist Church moral power enough in herself to exercise the reins of discipline over herself, according to the law of Christ and his apostles? If not can she be other than a spiritual harlot? Is she not married to another than Christ? Is his word the supreme law of her conduct? (Matt. 18:15-18; Luke 17:3; Rom. 16:17,18; 1 Cor. 5:9-11, 6:9,10; Eph. 5:2; 1 Thess. 5:14; 2 Thess. 3:6,9; 2 Tim. 3:1-5; 2 John 0:9 11; Titus 3:10.)

21st.—Do their women wear a covering on their head in time of prayer and prophesying, that beautiful and appropriate token of woman's relation to man and respect for him, (1 Cor. 11:1-16,) who is her protector and head?

22nd.—Do they observe that feature of the first principles of the doctrine of Christ, the laying on of hands after baptism and prayer in imitation of Jesus? (Luke 3:21; Acts 19:6; Heb. 6:2.)

23rd.—Do they forbid indebtedness in their members? (Rom. 13:8.) All the above features of the Christian religion, which I fear are neglected and ignored by the Baptists, as a whole are peculiar tenets of the German Baptists, who are known among themselves as "Brethren," which name I have realized to be a precious truth, but largely with the world as "Tunkers," which is but another German name for Dippers, or Baptists. Let me ask you now candidly, as a beloved friend, whom I have known only to love, and many of my dear friends in your midst, what ordinances of the Christian Church do the Baptists as a denomination hold? Have they not removed the communion from its place in the manner of its observance? Have they not an entire human substitute for divine baptism? and do they not continually strive to avoid its biblical design? Did not John the harbinger of Jesus baptize "for the remission of sins?" (Mark 1:4; Luke 3:3.) Was not baptism administered under the great commission at Jerusalem for the remission of sins? (Acts 2:38.) Can the Baptists get rid of this from the New Testament? Can they get a translation that will avoid the issue without doing violence to truth? Do they not have to explain it away and try and prove that baptism is not a spiritual element of living faith in order to make way for their tradition, which excuses disobedience and proposes to bestow upon it all the benefits of a holy and submissive heart and life, viz: "the doctrine of free and full pardon independent of baptism?" [Mark 16:16; Acts 22:16; 1 John 11:4.] Did not Barnabas, Paul's companion and Hermas to whom he sent salutations, [Acts 15:2,13; Rom. 16:14.] teach the necessity of baptism to acceptance [see this epistle to the churches,] not indeed as meritorious more than any other duty, but as a duty and an essential medium

for expressing our entire resignation to Christ's will and submission to his salvation?

I am preparing "Twenty Reasons for my change of church relations," which, if permitted to complete them, I hope my dear Baptist friends will give a candid and impartial investigation. I love them dearly still, and only desire to see them all, [for Christ's sake who loves them and has died for them; for truth's sake which has to struggle so arduously against the teachings and traditions of error, for the sake of precious souls which are perishing for lack of knowledge, for the sake of the vast field which is white to harvest and the encouragement of the few who labor therein,] "converted and become as little children," "come to the complete knowledge of the truth as it is [not in worldly churches] but in Jesus," and be ushered as faithful laborers, into fields white to harvest. O! our weighty responsibilities! Our shortness of time! The much to be done; the evil to be resisted; the good to be vindicated. The solemn awful, yet glorious realities of the future. The salvation of souls. The encouragement and edification of our beloved ones in Christ. What do they not demand? What self-denials? Cross hearings? Denunciations of error? What consecration of time, influence, talents, means and energies to the revealed purposes of the Spirit and grace of God? But let me ask, is the allegiance of your denomination thus pledged and thus devoted? Alas! alas! since God's word is true, for many of my dear friends in the flesh. O, my dear friends, permit me while yet a probationer upon earth to lift the warning voice and bid you flee the coming wrath. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," etc., [Jer. 9:1.] Let me at least beg you to remember that "the foolishness of God is wiser than men, and the weakness of God is stronger than men," and that if any man in this world will become wise [truly and spiritually,] he must become a fool, [in the estimation of carnal wisdom,] that he may become wise." With love to all my friends, hoping to hear from you at your convenience,

I am, as ever, your true friend,
J. W. STEIN.

Neosho, Mo.

For the COMPANION and VISITOR.
Is the Church of God one and the same in both Dispensations?

That a rite existed called *circumcision* is not denied by any careful reader of the Bible, and that it originated with God is equally true, and that it is not a rite of recent origin, but one introduced about one thousand

and, eight hundred and ninety eight years before Christ was born; and would, consequently, be about three thousand, seven hundred and seventy three years old. About two thousand years of this time it was practiced by the Jewish nation as an external rite imposed upon them by God. In the time of the apostles there was little or no importance attached to it. Paul to the Galatians, fifth chapter and sixth verse, says: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." But in the course of time, it was again taken up by the advocates of infant baptism, as an antecedent of that rite; and hence the declaration: "Baptism has come in lieu of circumcision."

The law of circumcision is recorded in Genesis 17th chapter, and is as follows: "This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your fore-skin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; for he hath broken my covenant." In connection with this we shall give the law of Christian baptism. I shall give first, the law as recorded by Matthew then by Mark. Matthew 28th chapter, says: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world Amen." Mark 16th chapter says: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

In the above we have the law of

circumcision, and the law of baptism clearly set forth, and we shall now proceed to notice wherein the law of baptism conflicts with the law of circumcision, and can therefore not be considered as coming in the place of circumcision.

Firstly. The law of circumcision restricts Abraham in the application of circumcision, thus, "every man-child in your generations; he that is born in the house, or bought with money of any stranger." Here is the sum, Abraham's seed, second those born in his house, (these I presume were those born to him by his slaves,) and thirdly, those bought with money of any stranger. Not so with baptism, the law of baptism was never restricted to any particular person, family, or nation, but on the contrary its doors were thrown open to all nationalities, the whole world was to have access to it.

Secondly. The law of circumcision required nothing from the subjects of circumcision, prior to securing it. Does the law of baptism agree in this particular? Verily not, for the subjects for baptism must be taught and then baptized, they must believe before baptism is administered to them, see Mark 16: 16, Acts 8: 37.

My third reason I assign for baptism not coming in the place of circumcision is from the consideration the former was imposed upon the seed of Abraham, and those born in his house and the servants bought with money. Not because it was to them a matter of choice, but because the law of that rite demanded it in the following language, "must needs be circumcised." The law of baptism imposes upon none the rite but those that are willing and ready to receive it, neither is there a case on record, in which it is said that any were baptized during the times of the Apostles, but such as gladly received the word, Acts 2; or such as required the ordinance to be postponed as in the case recorded. Acts 8: 36, "See, here is water; what doth hinder me to be baptized?"

My fourth reason I assign is, because the rite of circumcision was according to the law, only to be applied to the male sex. Notice, "every man-child." The law of baptism includes all that can be taught, and that are able to exercise faith. These two particulars our female sex are as capable of taking part in as are the

male sex, consequently they must be included in the law of baptism, and must be baptized as well as the male. See Acts 8: 12, "But when they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

My fifth reason I assign is because circumcision, according to the law, had to be performed on the eighth day. The subjects for baptism are considered at fifty or one hundred years old as lawful as at any other age. The requisition in the law is *faith* and *repentance*, those that can engage their minds in this are considered proper and lawful subjects.

My sixth reason I assign for baptism not coming in place of circumcision, is because the covenant was to be laid in flesh—it was a mark set in the flesh. Baptism leaves no mark in the flesh while the other does.

My seventh reason I assign is, because circumcision had no moral effect upon the parties receiving it—while baptism is to those that lawfully receive it the answer of a good conscience. See 1 Peter 3: 21, "But the answer of a good conscience toward God." Also Acts 22: 16, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord."

The eighth reason I assign, that baptism is not come in place of circumcision, is drawn from the fact, that at the introduction of the ordinance of Christian baptism it was administered to the *circumcised* Jews as well as to the Gentiles. I argue that if baptism came in place of the former rite, the very day that the ordinance of baptism was heralded out, circumcision should have ceased, and then those born after this time would have only been baptized. This however was not the case, for the practice continued during John's mission; nor did it cease to be practiced during the times of the Saviour and his apostles. And even to the present day the ordinance is practiced among the Jews. It is true that the Jews were proud of their ancestors, and well might they have been, for they had very pious and God-fearing men among them, but when they came to John's baptism, there they had to learn the solemn fact that ancestry had nothing to do in the matter, hence John says, "And begin not to say within yourselves, we have

Abraham to our father: for I say unto you, that God is able of these stones (perhaps referring to the Gentile nation) to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: (Jews) and every tree, (Jew) therefore, which bringeth not forth fruit is hewn down" Luke 3: 8, 9.

I shall refer you to one other fact in which it is clearly set forth that the Jews themselves did not consider that baptism had come in place of circumcision. The fact is this: They urged that it was needful that circumcision be administered to persons baptized to the Christian religion. The case I now refer to happened about twenty years after the death of Christ, and is recorded as follows: "And certain men which came down from Judea, taught the brethren and said, except ye be circumcised after the manner of Moses, ye cannot be saved. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them." Acts 15: 1, 5. (This had reference to the Gentile part of the church, they were baptized but not circumcised.) This ought forever settle the question. We might refer to some other cases but this part of the subject is getting too lengthy, and shall therefore pass them.

I think the assertion "*Baptism has come in lieu of circumcision*," has rather a flimsy foundation. And the arguments produced in favor of "Infant Baptism" based upon the rite of circumcision, are rather far fetched. If infant baptism has no better foundation than this, I think it is placing the souls of those baptized in infancy in rather a perilous condition. I warn you therefore do not jeopardize your souls, by following every doctrine that is held forth as being a doctrine of the Bible. For we are admonished by the apostle Paul on this wise: "That we *Henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the *SLEIGHT of men*, and *CUNNING CRAFTINGS*, whereby they lie in wait to *DECEIVE*." But we shall not stop here, we shall continue to search for "Infant Baptism," in the new dispensation, and the result of my investigation you shall have in my next.

(To be continued.)

God gives no man faith wherewith to play miraculous pranks.

A Noble Work by Noble Men.

From time to time *The Courier* has noticed the efforts of the people of Blackhawk and Orange counties in sending liberal supplies to the grasshopper sufferers in Nebraska. All the people have contributed to this worthy object, but the bulk of the donations has been made by the German Baptist Brethren. The acts of these people in this matter are worthy of the warmest praise. These contributions are sent to ministers of that denomination, or committees, appointed to distribute relief among the destitute sufferers in the grasshopper districts.

The German Baptist Brethren, of Macoupin county, Ill., sent one thousand dollars to Samuel H. Miller and Samuel Cain, of Orange, to invest in corn and other necessities to be sent to Edgar Station, Nebraska, and Burr Oak, Kansas, in case of the relief societies, organized in behalf of that denomination. Six car loads of provisions and supplies have already been shipped from Waterloo under the auspices of the German Baptists.

This is a noble work and speaks volumes for the quiet, unassuming people who have so amply demonstrated that their hearts are in the right place, and given fresh exemplification of the fact, that of all the virtues, "the greatest of these is charity." The German Baptists, of Blackhawk county, were among the first to respond to the calls for aid from their suffering brethren on the frontier, having contributed several car loads of grain and provisions donated by farmers in this county; and the thousand dollars forwarded from Illinois, shows that the same class of people down there are not backward in a good work.—*The Waterloo Courier*.

Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

The rays of the sun shine upon the dust and the mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

One of the consequences of good breeding is a positive inclination to pry into the private affairs of others.

Which?

BY REV. T. NIELD.

Speech, or silence? Sleep, or action?
 When an evil blocks our way,
 Shall we deal with it like heroes,
 Or resort to coward's play?

Shall we suite the moral Anaks
 In their fortresses of wrong?
 Or retreat, with coward whinings,
 Saying, They are tall and strong?

'Tis the bolt of Truth hurled at them,
 Bursts the gates of Error in;
 'Tis the thunder of some Luther
 That must crush each "man of sin."

Never was the devil beaten
 But by battling hard and long.
 Never was the right victorious
 But by routing, first, the Wrong.

Read the history of progression;
 Written 'tis in glorious deeds.
 There's a page in each aggression
 Where, for truth, a martyr bleeds.

All the greatness of the present,
 And the glory that shall last,
 Are as halos round the foreheads
 Of the heroes of the past.

And the greatness and the glory
 Of a future more sublime,
 Are as chaplets that are weaving
 For the heroes of our time.

Would we have a freeman's blessings;
 We must break each fettering wrong.
 Would we wear a Luther's chaplet;
 We must have a Luther's tongue.

Would we be the sainted heroes
 Of the grand on-coming time;
 We must fill our present record
 With a roll of deeds sublime.

Heaven is earnest, grandly earnest;
 Holy men are earnest, too.
 Shall we be the only laggards?
 Let us, rather, dare and do!

Speech and action! be our motto,
 When an evil blocks our way.
 That's the battle-cry of heroes—
 The reverse is coward's play.

—Selected.

FOR THE COMPANION AND VISITOR.

Thoughts on Tobacco and Whisky.

BY ENOCH BEERY.

I have been looking for an article on tobacco, as we have not had anything on the subject for a year or more. It seems the western famine, and other subjects are occupying the minds of the contributors of the

COMPANION AND VISITOR just now, so that I am afraid some who had been persuaded to abandon the use of tobacco, will commence chewing and smoking again. And as the filthiness and expensiveness of the use of it has been abundantly shown a year or two ago, I will confine my few remarks to the sin, (if I may so call it,) of raising it.

In the first place, I will say that God intended the rich soil of the earth to have something raised upon it that would be of some use, either for man or beast, and we all know that tobacco is no food for man or beast. You may fix it up in the most tasty way, and I will venture to say that the greatest lover of it, in all the country, would rather starve than try to live on such food. "But," says one, "we don't raise it to eat. We raise it to make money out of it." Very well. Does the man that pays you money for it, get the worth of his money? Can he feed his family on it? I think we all agree that there can be no good use made of it.

I would just ask those brethren who are guilty of raising it, Can you ask the blessing of God on your efforts to raise a large crop of tobacco, when you know it will be an injury to the human family to use it? I claim that in proportion to the number of acres, and the amount of labour expended on raising tobacco and distilling whisky, in that proportion, the poor of the human family will suffer for the necessaries of life.

Now brethren, who raise tobacco, let me ask you a few plain and simple questions. Do you believe that Christ will come and reign on earth a thousand years, as the Bible teaches? I think you all say: Yes. Would you not like to be resurrected and live with him during that happy period? I can almost hear you say: Yes. All well, so far. Do you think that tobacco will be raised and whisky distilled then, made and used as it now is? You will certainly say: No. Well then for Christ's sake, let us have it in the church (where God's people govern) as near as Christ would have it, as our fallen natures are capable of having it.

I think if I had the power, I would wipe tobacco and whisky out of existence, and think I was the greatest reformer since the apostles time. I would suggest to those

brethren who have bought from ten to forty acres of land to raise tobacco, that they raise potatoes and other vegetables, and, perhaps, make more money than raising the nasty tobacco, and with much less labor. On good tobacco-land, potatoes will yield from 300 to 500 bushels per acre, in good seasons.

Yours in love of cleanliness.

FOR THE COMPANION AND VISITOR.

Temperance Work.

The efforts now being made to break the power of the worm of the still, speak loudly in favor of temperance and morality, and may afford a gleam of hope for the wretched and fallen. And although these efforts are made with a design which all good people sanction, and have been repeated time after times for ages, still it is a fact that brings sorrow to the heart, that the work in a great measure is unsuccessful, and drunkenness yet on the increase.

Our conviction is, that the evil will never be checked so long as men and women are willing to be enslaved by any habit, custom, or fashion that presents itself.

And we think a glance at the present state of society will reveal the fact to any one who is disposed to see. It seems that the desire for stimulants in some form or other, forms part of our very nature. And why need we wonder that some enter the world in that condition, when the practice may have been kept for generations. This desire, united with what some are pleased to call the force of habit, but which we call a willingness to be enslaved, makes slaves of men and women in many other respects besides the drinking of spirituous liquors. This condition in which society is now placed, stand opposed to every effort that can be made against the giant with whom we have to grapple. The weakness of our nature affords a secure lodgment for the enemy while at his work of destruction. But he can be routed, if we make a bold steady and continuous effort.

Let every one throw off, if he can, the influence that habit has drawn around him, and break the spell that stimulants have enslaved him with, and declare: "I will for once be free," and temperance will be a work of the past. Begin the work at once.

LONDON WEST.

FOR THE YOUNG.

A Little Girl's Influence.

There once lived in one of our seaport towns a sailor who was a notorious drunkard. He led his wife a sad life, and everything seemed to indicate that the utter ruin of the family could not long be postponed. The sailor, however, had a little girl, a member of the Band of Hope, who, under God's blessing, was the means of leading her father not merely into the path of sobriety, but to the house of God. One day the little girl said, "Father, do come to our Band of Hope meeting to-night, please." The father threatened to punish her severely if she put such a question to him again. —However, she persisted, and at last had the happiness of getting him to accompany her to one of the meetings; and so convinced was he by what he heard, that he there and then signed the pledge. Not content with this, the little girl then got him to go with her to the chapel in connection with the Sunday-school she attended, and finally he became a member of the church. Often in his supplications to the throne of grace at the prayer-meeting does he thank God for the efforts of his little girl.—*Youth's Temperance Banner.*

Skipping the Hard Points.

Boys, I want to ask you how you think a conqueror would make out, who went through a country he was trying to subdue, and whenever he found a fort hard to take, left it alone. Do not you think the enemy would buzz wild there, like bees in a hive; and when he was well into the heart of the country, do not you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you; if you skip over the hard places in your lessons, and leave them unlearned, you have left the enemy in the rear that will not fail to harass you, and mortify you, times without number.

"There was just a little bit of my Latin I had not read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems; and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve, when you take up a new study, that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does, will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years. Now, nothing we get in this life is to be had for nothing. Success is not thrust upon a man. If you want any good you must work for it. The eye that never falters, and the nerve that never quails, are the true elements of victory in the mental and moral, as well as the physical world. Don't skip the hard points.—*School-day.*

Don't Give up, but Try.

A gentleman traveling in the northern part of Ireland, heard the voices of children, and stopped to listen.

Finding the sound came from a small building used as a school-house, he drew nearer; as the door was open, he went in, and listened to the words the boys were spelling.

One little fellow stood apart, looking very sad.

"Why does that boy stand there?" asked the gentleman.

"Oh, he is good for nothing," replied the teacher. "There's nothing in him. I can make nothing of him. He is the most stupid boy in school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough, that the younger and more timid were nearly crushed. After a few words to them, placing his hands on the noble brow of the little fellow who stood apart, he said:

"One of these days you may be a fine scholar; don't give up: try, my boy, try."

The boy's soul was aroused. His sleeping mind awoke. A new pur-

pose was formed. From that hour he became anxious to excel. And he did become a fine scholar, and the author of a well-known commentary on the Bible; a great and good man, beloved and honored. It was Dr. Adam Clarke.

The secret of his success is worth knowing: "Don't give up; but try, my boy."—*Exchange.*

Good Manners.

Young folks should be mannerly. How to be so is the question. Many a good girl and boy feel that they can't behave themselves in the presence of company. They feel timid, bashful and self-distrustful the moment they are addressed by a stranger or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners; that is, to do the best they can all the time, at home as well as abroad. Good manners are not learned by arbitrary teaching so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will become a sort of second nature to be so everywhere.

A coarse, rough manner at home begets a habit of roughness, which we cannot lay off if we try when we go among strangers. The most agreeable people we have ever known in company are those who are perfectly agreeable at home. Home is the school for all good things, especially for good manners.

Chock Full of Bible.

A little boy was on a ship with a company of wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum, and chew tobacco, and to swear, but he would not. They tried and tried, but in vain. At last one of the sailors said to the rest: "We might as well give up. We cannot spoil that boy, for he is chock full of Bible."

Yes, the way to be safe is to be "chock full of the Bible."

—I want to feel myself an accountable creature to God for every moment of my time, and desire not to have a word or a thought, which does not more or less prove that I am spending it to his praise.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., April 13, 1875.

The Difference—The Advantages of Christianity.

While some parts of the United States have been suffering from a famine, the suffering in a district of Asia from a similar cause, has been much more terrible. In Asia Minor the suffering has been great and a great many persons have died. The English commissioner, who was in the country to distribute food, gives a sorrowful account of the effects of the famine. In many of the villages large portions of the inhabitants, from one-fourth to one-third have died from starvation. In a village called Hassaw Dede, containing four hundred and twenty inhabitants, one hundred and thirty have died. In Juva, containing three hundred inhabitants, one hundred have died. In another town of eleven hundred inhabitants, four hundred have died. Where so many deaths have occurred, the amount of suffering must have been immense. It is said the dead on the streets were eaten of dogs and cats. There was a failure of grain and cotton crops for two years. The inhabitants have been compelled to subsist upon herbs, grass, dogs and cats. It is said the land is good, but badly cultivated. What a terrible picture of suffering does such a statement suggest to the mind!

Although there has, no doubt, been much suffering in our own country, where the famine has prevailed, there have been but few, if any deaths caused directly by it. And this circumstance is owing in a great measure to Christian influence. Christianity has a tendency to render the human heart sympathetic toward the suffering, and benevolent toward the needy. And our western sufferers appealing to Christian benevolence, by which they were surrounded, obtained relief, while the eastern sufferers being farther removed from Christian influence, and being surrounded by heathenism or by what was but little better, were left to perish with hunger. How imperfectly is the blessed influence of Christianity upon our suffering world appreciated, and how little is the obligation we are under to its divine Author felt! It is indeed the

"good Samaritan" and the "healing waters." And if it is now so influential for good, through its imperfect representatives, what would be its power for ameliorating the suffering condition of the world, if all its adherents fully carried out its divine principles?

It is to be regretted that any of our race should be left to suffer extreme want for the necessities of life as many in the East seem to have been, while there is such an abundance in the world. But our Christian sympathy and compassion are so limited and contracted! If the object of our commiseration and pity is under our immediate notice, our hearts may be touched, and the hand of charity extended. But if the suffering and needy are beyond the geographical lines of our own community or country, we scarcely can see their wants however extreme, or hear their cries for help however touching, and they are left to perish, though there are ample supplies, since "the earth is full of the goodness of the Lord." Oh, for more of the world-wide compassion and benevolence which characterized the blessed Saviour, and which were the cause of the title of "friend of publicans and sinners," being applied to him. And though this title was designed by his enemies to dishonor him, it added greatly to his glory and honor. For what is more god-like than mercy, compassion and benevolence? And what is god-like, is honorable and glorious.

A Suggestion to Our Active Friends and Agents.

As spring is now opening pleasantly and timely, it will have a tendency we hope to animate not only the vegetable and animal world, but also the rational. The winter has been pretty severe, and the business aspect of affairs rather gloomy and discouraging. The famine in the West has thrown a special gloom over that part of our country. The hard times and scarcity of money have been given by a number of our friends and agents as a reason for them not sending larger lists of subscribers for our paper at the beginning of the year. As things are now brightening up and looking more cheerful, will not our friends and agents make a little exertion to obtain a few hundred subscribers for us? This is desirable, and we think it could readily be done, if an effort was made.

From different causes our list of non-paying subscribers is large this year—larger than common. Hence it is desirable to have the list of paying ones increased. Friends, please make a little extra exertion to increase our circulation. Our request is to you all. Please respond to our request, and encourage us, and the work in which we are engaged, by sending us a handsome addition of subscribers.

Money Received by Us for the West.

The following contributions were sent to us to be forwarded to the needy in the West:

| | |
|---|---------|
| Double Pipe Creek Church, Md.,
by D. P. Saylor, | \$25 00 |
| Jacobs Creek Church, Penn'a, by
John Berkley, | 18 00 |
| Indian Creek Church, Penn'a, by
Jeremiah Miller, | 15 00 |
| Conemaugh Church, Penn'a, | 31 00 |
| Sandy Creek Church, W. Va., by
James Ridenour, | 10 00 |
| Plum Creek Church, Penn'a, by
Lewis Kimmell, | 13 65 |
| From Philip Shoemaker | 3 30 |
| " Sarah Wells, | 2 50 |
| " Sylvanus Thomas, | 5 00 |

\$123 45

We made the following distribution:

| | |
|---------------------------------|-------|
| To C. L. Keim, Falls City, Neb, | 31 35 |
| " Wm. Gish, Rock Creek, Kan., | 29 00 |
| " Jesse Studebaker, Garnet, " | 29 00 |
| " Alfred Stowell, Kan.-as, | 29 00 |
| " Lewis O. Hummer, Kansas, | 5 10 |

Total \$123 45

We hold receipts from all to whom we sent the money, but from the last person named. The amount sent to him was but recently received and sent, and we have not had time to receive an acknowledgment. As we have had a good deal of matter to insert in our paper concerning the contributions for the needy in the west, we have deferred our own public acknowledgment to the present time. Should anything have been sent to us for the purpose named, not included in the above, we shall be glad to be informed of it.

We have a good many acknowledgments from the brethren in the west to make, and we shall prepare a list soon, and publish it.

Back Numbers.

We are prepared to supply new subscribers with back numbers. Our subscribers generally, want the volume from the beginning. And as our paper is in a convenient form for binding, and as it contains, according to the judgment of many, reading matter worth preserving, it is therefore desirable to have the volume from the beginning. We are glad to find that many of our subscribers are preserving their papers with a view of getting them bound. This we think is well. Should any of our subscribers, who wish to preserve their volumes complete, miss any of the numbers, we will supply the missed numbers while we can do so.

Erratum.

In No. 12, page 188, in last paragraph of Jesse Studebaker's letter, read \$320. was received, instead of \$32.

Answers to Correspondents.

SARAH STEM.—Your account is now squared.

D. W. GRAYBILL.—We will send the paper the balance of the year for the amount you sent.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

From Adrian, Pa.

MARCH 5th, 1875.

Brother James Quinter:—

Having a little time, I will try and give you some church news, or more properly, a short report of our congregation at Johnville.

We have almost become discouraged, not having had preaching for four months. We are like lost sheep—we have a shepherd, but no fold.

The natural advantages of this country are perhaps as good as can be found in the state. Our soil is deep and productive. Along the river we can raise good crops, let the season be either wet or dry. Besides the farming facilities, we are well supplied with iron and an abundance of good coal—the most of the land being underlaid with coal and iron.

If our heavenly Benefactor has so graciously supplied us with all these creature comforts—things that cannot be formed by hands—why shall we want for something we can form with our own hands—a house in which to worship our heavenly Father? Consequently we have com-

menced the erection of a new church, size 30x40, with basement story for communion and Sunday-school purposes.

The foundation is made; shingles, boards, lumber, all waiting for pleasant weather to put it up. We have selected a beautiful shady grove, close by the side of a never-failing spring. Here we purpose building a tabernacle—a house for ourselves and children.

When the house is completed, we expect to have a regular pastor, who will lead us and tell us about him who hath loved us and bought us with his own precious blood.

The Master has been with us all thro' the past, strengthening and cheering us in our enterprise, and we humbly pray that he will give us such a blessing that our souls will not be able to contain it.

Should any of the Brotherhood chance to be traveling in this direction, we would gladly meet them at the station. (Templeton, on the Allegheny Valley Railroad,) distant about three miles.

We are bearing our crosses patiently for the inheritance of the crown, for we know that when "He who redeemed us shall appear, we shall be like him." "For we shall see him as he is." May the hand of an overruling Providence guide all to the glory of his name, for the good of souls, and for the promotion of his cause. Pray for us.

Very respectfully yours,
W. S. GEORGE.
Adrian, Pa.

In Memoriam.**IN MEMORY OF BROTHER WM. F. BALL.**

Brother WM. F. BALL was born August 14th, 1848, and died March 23rd, 1875. The death of our brother spread gloom over the brow of many friends; that is, so far as our carnal nature is concerned, but beyond that, I hope that it is a gleam of hope, that reaches beyond the confines of this life; that is, I mean, the testimony that he left behind, has caused us to be more fervent who are striving for the better land; and to those who have not started, take a warning. He was one that looked promising for long life. But that messenger, Death, came and could not be baffled. His sickness was but short, though severe, and soon caused his death. His disease was supposed to be brain fever. Oh, how solemn to think this Sabbath morning, he is now in another world—in a world where spirits dwell!

I will give some of his departing words which he spake before he left the shores of time. At one time all appeared to be silent with him, when awakening to conscience again, he, to his father, said: "There is but one breath between me and the other world. I heard the most beautiful singing I have ever heard. I soon shall be there. I am prepared to die." His lament seemed to be most about his wife and children, whom he de-

sired to stay with and raise. He left a wife and four children to mourn their loss, but we hope it is his eternal gain. He told his wife to not grieve for him, but to remember she had a God. He not only told his family to do better, but exhorted people everywhere to do better. Oh, think, now, young friends, on what he said. Even at the point of death, he not only thought of those of his own household, but felt for the human family at large. He spoke of his only brother, who he never more could see. He so much desired him to prepare for vast and never-ending eternity.

His aged father stood to catch these, his last aying words, and his heart overwhelmed with grief to see his dear child pay that debt which we all owe. Oh! if it had not been for the consolation spoken by his dying son, it would almost have been impossible for him to stand such a task as this; but glory be to God, his dear aged father has been wending his way to the happy land. The brother of the deceased has paid the last tribute to his brother, and has promised to now prepare to meet those dear ones that have gone. His mother has passed away some ten or twelve years ago, and all must follow soon. I hope that the great God will draw him nearer and nearer until he is safely landed on the banks of eternal glory. I hope the church will remember our sister of the deceased; and her little children, think of them in your prayers. I trust she will look to Jesus from whence cometh our help, that she may bring up her children in the fear and admonition of the Lord. This is a tribute of respect we owe to the dead, not that we can do them any good, but to bring the living nearer to God. Paul said: "Weep with those that weep." So in conclusion, I will say, Can I ever forget William, whom I have been with for twelve years; who comforted me in distress, who done me so many kind acts, and now is gone? I hope to meet him on the eternal shore of endless joy, to part no more. If any read this who have not set out for glory, return, for you must appear before God at death. Let us prove faithful that we may have part in the first resurrection, is the prayer of

Your brother,
SILVANUS ANNON.

Kasson, W. Va.

Acknowledgement.

Brother Quinter:—

I received \$17.50 from brother J. G. Wincy, Ionia county, Michigan, and \$2.00 from brother Wm. Bacon, of Des Moines, Iowa, for distribution, for which they have our sincere thanks.

We have had steady cold weather since the 1st of January. Not much snow. Times hard and provisions scarce.

Yours in the bonds of love,
M. CRUMRINE.

From Kansas.

MARCH 8th, 1875.

Brother Quinter:—

I will try to give you a little news from this part of the far west.

In view of the urgent request of some members living some fifty miles south-west of this place, and with a desire to know more fully the wants of the people of Southern Kansas, the brethren thought that a visit to the section referred to was advisable. So on the morning of February 26th, I left home for the purpose of meeting others of the party twelve miles south, at the house of brother J. C. Ulrey, where we, four in number, got into brother Leander Pottinger's wagon, and started west for Cowly county. Night coming on, we began to look for a camping place, but upon our request we were received into the house of a Mr. Brooks, and well it was for us, as the night was cold with a stiff north wind. We found our host to be the duly appointed agent to distribute public charities to the needy. His list showed that some forty families of his township were receiving aid, and would suffer if not thus supplied.

From here we enquired for a brother James Boyd, who we found about noon. Their surprise and joy can be imagined better than described when we arrived, they having lived here two years without seeing any brethren. They made but a poor crop last year, but thought they could get through without aid. We left an appointment here for Sunday evening, and started on our journey for brother Goble's, fourteen miles further west. Arrived about sundown and found the brother and sister ready to receive us, as they had been apprised of our coming. We soon set out to fill an appointment, one mile off over the prairie. Found the school house full of attentive hearers, who paid good attention to our remarks and kept the best of order. We requested the people to meet us promptly the next morning at 10 o'clock, as we had fourteen miles to travel to our evening appointment. At the hour appointed we found the house full, all the room being occupied. We tried in great weakness, but in the fear of the Lord, to point them to the precious promises of the gospel. Service closed with the urgent request to come soon again, reached our heart, [for be it remembered, this was the first time my brethren had been west of the Cana Church, of Howard County,] some saying, we are ready; others, that they intended to be ready, when we came again. "Come soon," was the request from all.

Brethren, here is one of the needy places. The Cana Church, of Howard County, fifty miles off, is nearest to them, and but two speakers. They cannot do half the work there is for them to do. The cause of Christ demands help in that [Cowley] county. The country is good.

No one need fear the quality of the soil. Health also is good. Who will go out and help them?

Filled our appointment in the evening. Had a full house and good attention. Yesterday we traveled thirty miles homeward to brother J. C. Ulrey's. The day was very cold. Stayed over night, and bade the brethren farewell in the morning. We traveled twelve miles home, and found all well. Thanks to the Lord for his great kindness.

In behalf of the needy, we will say, that the destitution is fearful. People without bread and sufficient clothing, their sufferings are great, and will be until harvest! Our heart aches at the thought of the question, Where are the supplies to come from? God alone can cause the demand to be adequately met. I saw a man the other day, from Butler County, who said, he knew of families that had been without food for four days.

Brethren and friends, [who have store-houses and barns filled with the needed aid,] think of it! and ask why God has so bountifully supplied you with good things, and withheld them from the people of the west? But, dear brethren, this is not all. The people are perishing for the bread of life! Who will help to supply them? The ministers that are here are doing all they can, but they too have little or nothing to subsist upon. Their teams like other men's teams, must eat if they work. They cannot go from place to place without feed. We greatly fear that the work must stop; and indeed has been much curtailed already, but we hope that God will remember the poor and needy. Help all to cast their care upon him who careth for them. May the good Lord bless all who put their trust in him, and especially the editors of the *Companion and Visitor and Pilgrim*.

Your unworthy brother, in hope of the gospel of Christ.

E. SHUCK.

*Union Centre, Kansas.***Another Call For Help.**

MARCH 30th, 1875.

Brother James:—

By request of the committee of the church to see to the wants of the members of the Cottonwood Church, who have called upon the church for help to the necessities of life, we have investigated and find the actual wants cannot be furnished in our district without aid from some other districts. We, therefore, take this method of asking the Brotherhood in general to assist us in supplying the wants of our needy members, by donating something. All donations sent to us, should be sent to brother Abraham Gilbert, Emporia, Lyon County, Kansas, who was appointed treasurer. All correspondence to L. H. Flack, Hartford, Lyon County, Kansas. All donations will be thankfully received and judiciously distributed to the needy.

The church met in council on the 6th of March. Elder Jesse Studebaker and Peter Struble was with us. Had meeting in the evening of Friday, council on Saturday, preaching on Sunday morning and evening. We were encouraged in our labor and assisted, by the brethren, and the church we think edified by the earnest labor of the brethren, and hope lasting impressions were made both to the members and those that are not in the church. May the Lord reward the brethren for their labors with us.

Fraternally yours,

LEWIS H. FLACK.

*Hartford, Kansas.**(Pilgrim please copy.)***In Memoriam.**

In the Nettle Creek arm of the church, Wayne County, Indiana, our beloved old sister Susannah Eiler, wife of brother Samuel Eiler. She was born February 19th, 1791, and died March 8th, 1875, aged 84 years and 19 days.

She was born in Upper Canada, near Moldan, in Colechester township, Essex county, and was married to Samuel Eiler January 29th, 1811, by Robert Richardson, Esq., in conformity to the customs of the Church of England; and in the following October they joined the church. They were baptized by brother Martin Gayer of Virginia. Elder David Miller and his wife, Aaron Miller and his wife, John Byerly and his wife, George Butterbaugh and a brother Hershberger were baptized at the same time, and all of which are now in eternity, save our old brother Sammy, who will be eighty-four years old the 17th day of March, 1875. He has been a deacon in the church forty years. He has been afflicted with a deadness in his limbs for a number of years, but notwithstanding he performed his part of the visit last fall. There were twelve children born unto brother and sister Eiler, six boys and six girls; five of the boys and four of the girls are living, with about eighty grand children and seventy-six great-grand children. Two of the boys and two of the girls are members of the church, one of which is elder Samuel Eiler, living in Koscusko County, Indiana.

Sister Eiler was a faithful and exemplary pillar in the church for sixty-three years and five months. She truly was a mother in Israel. Conscious that the passing moments were fast speeding her to eternity, yet hope nor faith for an instant faltered, but rose higher and higher as she neared that goal for which her whole life was but one unbroken preparation. A friend to every one—to the distressed, the needy and the lowly. Her life was spent in noble deeds done in silence. As a Christian, her light was ever on a hill, and all her words and deeds reflected the humble follower of the cross. Her whole life was a beautiful exemplification of the power of Chris-

tian virtue, and in accents of sweetness, bids us to so live that in the hour of death we may rise superior to the traumas of mortality and bask in the benign influence of the holy angels around the throne of God. "The sweet, serene look her face bore in death, seemed to point us heavenward, and that there was yet room for us, where her spirit had fled to."

In conversation with brother Lewis Kinsey a short time before she died she expressed herself in the language of good old Paul: "I am now ready to be offered and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day."

The funeral services were performed by the Brethren, from Rev. 14:13, to a large and sympathizing congregation of friends and relatives. And to the dear children who have not yet closed in, with terms of divine mercy we would admonish in love, to prepare to meet your dear loving mother in heaven. Remember her many good words of cheer and council and her many acts of kindness to you that only a mother can show to her dear children. Remember the many prayers that her poor heart has offered up in your behalf. Remember your kind and loving mother. Brother and sister Eiler will be remembered by many who visited the Annual Meeting of 1864. They lived in a brick house some fifty rods north of where the meeting was held, and their hospitality was without limitation.

B. F. KOONS.

An Appeal From New Jersey.

FEBRUARY 18th, 1875.

Dear Brother Quinter :

According to promise, in a former article, entitled, "J. T. Meyers' visit to New Jersey," I now take my pen to inform the readers of the *Companion and Visitor*, of the proceedings of our church meeting.

Yesterday, February 17th, we resolved to build a new house of worship, if we could raise the means to do so, as our old house is not at all fit for a place of worship. We have now commenced to solicit money for this purpose.

Now, brethren and sisters throughout the Brotherhood, you who have an abundance of this world's goods, can you not help us in this time of need? Remember, this is the Lord's cause, and "the Lord loveth a cheerful giver;" and "he that soweth bountifully shall reap bountifully."

Our Saviour says: "Give and it shall be given unto you," and should any of our dear brethren or sisters, feel to give us something, I will just say, the church authorizes brother Ephraim Gary,

Croton, New Jersey, to receive any donations which our brethren shall give. Money should be sent either by registered letter, bank check, or postal money order. If by postal money order, send to brother Gary, payable at Flemington, New Jersey.

I will also state that our beloved brother, J. T. Meyers, of Philadelphia, is authorized by the church to receive money for us wherever he may be called.

Yours fraternally,
AMOS CHAMBERLIN.

Croton, N. J.

In Memoriam.

IN MEMORY OF CHAMBERS ORR GRADEN.

The subject of this notice left this vicinity a few years ago, in good health and spirits. Having traveled west, he there became acquainted with a respectable young lady whom he married. During his residence in the west he lost his health, and himself and wife returned to his father's house about a year ago, where he remained until the time of his death. While in the west, he had connected himself to the religious sect known as the Missionary Baptists, which faith he held until a short time before he departed into the spirit world, when he made application to be received into the Church of the Brethren. An elder was at once summoned to attend, who replied promptly, and having consulted the invalid—he claiming himself, that he was not able—that he had not the capacity of submitting to the ordinance of baptism, but desired to be received into the Church of the Brethren. The case was then brought before the council of the members present, when it was amicably concluded, that he should be received into our number, with the right hand of fellowship and kiss of charity. Whereupon he promised, as soon as he was capable, he would be buried in the likeness of the death of Christ. He expressed a strong desire, and hoped he might soon be able to be baptized.

Thus we received him, believing that the Lord requires no impossibilities. Thus he died, with a hope of blissful immortality, through the grace of our Lord Jesus Christ.

J. W. WILT.

Rural Valley, Pa.

Church News.

MARCH 17th, 1875.

Dear Brother Quinter :

We had a very interesting meeting at the "Old Brick" meeting-house, commencing on the evening of the 7th of February. There were twenty sermons delivered during the meeting—fifteen by myself and five by brother A. J. Sterling of Fayette county, Penn'a.

The result of the meetings were eight

additions—six by immersion and two restored. One has been immersed since, making in all nine additions, as the immediate result of the meeting. Notwithstanding the weather was very cold, quite early you would see the people moving in the direction of the house of God, and by the time for services to begin a large audience would be assembled. It was one of those meetings where the presence of God is felt. Pray for us that what has been begun may result in the salvation of many precious souls. Amen.

Yours in hope,
JOHN WISE.

Scenery Hill, Pa.

A Thought about the Annual Meeting.

Whereas many brethren wish that a vote of all the members of the church, or as near as could be, should be taken on all questions decided at our Annual Meeting before they would be considered a law for the government of the church. Could not the Yearly Meeting devise some plan whereby such advantages could be arrived at? Say the Yearly Meeting would appoint committee of brethren to send a copy of questions and answers, as discussed and decided at the Yearly Meeting, to each member, and to each church of the Brotherhood, to vote for, or, against. The elders to report the vote to the committee appointed by Yearly Meeting, and they report the final decision. A two-third vote to make such decisions of the Yearly Meeting binding on every arm of the church, thereby having a uniform church government throughout the entire Brotherhood. Would like to have some brethren write upon the subject.

A BROTHER.

Washington county, Md.

Acknowledgment.

MARCH 25th, 1875.

Brother Quinter :—

Please state through the *COMPANION AND VISITOR*, that we, of the Washington Creek church, received \$213.15, from the North Manchester church, Wabash county, Indiana, for the relief of the sufferers in this part of Kansas. Brethren and friends, you have our humble and heart-felt thanks for your liberal and timely donations.

And as the above named sum was sent to my address for distribution, I will state, for the satisfaction of our dear brethren and friends, how we, the brethren of Washington Creek

Congregation, dispose of their charity. All money, &c., is handed over to brother J. C. Metzger, our treasurer, (who is also a deacon) and all that are in actual want, whether in or out of the church, whether black or white, get an order from our deacons to a certain provision merchant, who has agreed to furnish salt, flour meal and beans, at the lowest figures, and our treasurer settles the accounts and lifts the orders; consequently every dollar expended can be accounted for. No orders are given for luxuries or horse feed, only for food and raiment, and that to the most needy. But we have so many of this class that a few hundred dollars does not last long.

The brethren that have this aid to distribute, say that the greater portion of it goes to those who do not belong to our fraternity. This I state for the satisfaction and encouragement of those who do not belong to our denomination, but have manifested the fruits of a sympathizing heart by liberally donating toward the aid committed to our care. All aid sent to the Washington Creek Church, Kansas, has been thankfully received, and properly and judiciously distributed with economy and care, that the proper persons get it. But please send all money hereafter, to J. C. Metzger, Clinton, Douglass Co. Kansas.

Yours Fraternally,

JOHN BOWER

Willow Springs, Kan.

A Warning Voice.

FEBRUARY, 15th, 1875.

Brother Quinter:

With deep emotions of my heart for my fellow-man, I write these lines of admonition and warning to all those who have been led by blind leaders these many years—who have had the contaminating doctrines and isms of the day inculcated into them by the professed preachers of Christ, who only believe a lie to be damned, plunging hither and thither through the world, believing the spurious doctrine until the word of truth has become darkness, and that darkness has become so dense that they can except a part, which they call, Gospel Commands, and lay aside all the injunctions or minor commands, and call them non-essential, as I have been taught, but

God be praised that the scales have fallen from my eyes, and I now see where I once was blind. God be praised that I was ever induced to attend a Dunkard meeting. I was prejudiced against them. I was taught they had the form of godliness but denying the power. But being persuaded, by a dear friend, to attend one of their meetings, I did so through respect to him. Father Myers preached, and he preached Christ and him crucified. It was all power and strict obedience to the word of truth. I being in search of the truth as it is in Christ, laid hold on the horns of the altar, got on board of the old ship Zion, and to-day I read the Word of God in a different light, not after the fiction of man, but as it is revealed in the Word, obedience to his commands. They are light, pleasant and joyous, as are all the ways of our heavenly Father to a hungry soul. My prayer is to God, that a poor, way-faring soul, may learn of these lines, and search the Scriptures, for in them only, have we the promise of eternal life. And in them we find our blessed Redeemer pointing to the city of the blest, which was prepared for the faithful, and obedient sons and daughters of Israel. I united with the Brethren, April 12th, 1874. Our church is in a prospering condition. Several has united since the time I joined.

Your brother in Christ,

JAS. P. SHULTZ.

From Indiana.

APRIL 1, 1875.

Dear Brother Quinter:—

I will let all the readers of the *Companion and Visitor* know that I have sold my little farm, thinking to travel and devote all my time to the service of God, if the good Lord so wills. We expect to travel by private conveyance, so as to have the privilege to stop with all members and all newly organized churches wherever we may come to them; and we wish to make it our business to go to such and to preach for them as much as the Lord may enable me. My wife is going to travel with me. We will try it for a year, as we have none to see to but ourselves, and it matters not where we are, so we are in the service of the Lord, which is our prayer so to be. We do hope our dear brethren and sisters will pray for us, that we may have good success, and do much good among our members and others in our travels.

From your well wishing brother,

JOHN KNISELY.

Plymouth, Ind.

A Voice from Ontario, Canada.

MARCH 27, 1875.

Brother James:—

I would inform you that I am well pleased with the *CHRISTIAN FAMILY COMPANION AND GOSPEL VISTOR*, which I have been taking from the first of January. I consider it the best paper I ever read. It has strengthened my faith many times. I have taken a good many papers, but I never took one that was so near my mind. Notwithstanding I hold your paper in high esteem, I feel my heart set more on that blessed Book that points the way to heaven. Oh that I might be able to teach more carefully and prayerfully, and walk more according to its blessed precepts! And I feel that your paper encourages me to do so, and I think of having it for one of my companions through this short vale of tears.

NELSON KITELEY.

Fordwich, Ontario.

Educational.

Brother Quinter:—

Permit me to say, that it gives much pleasure to see that brother Kimmel is persevering in the school enterprise, and as a friend of the educational interests in the church, we feel that we can say, to any, who desire to send their children to school, that from a personal acquaintance with brother Kimmel for some years, we can recommend him as a safe man into whose care to trust the development of the intellectual faculties, as well as the moral training of the heart. And as to the community, a more moral, pleasant one is hard to find, being remote from the influence of town life. The locality is certainly all that could be desired, healthy, homelike, and just the place to be happy, with a good, well-conducted church of the Brethren in the midst of which to be at home.

J: P. HETRIC.

Philadelphia, Pa.

Enough.

I was very glad to learn that brother Quinter resolved not to print anything more about that "Emigration" article. I think it is enough. We can write articles that are more beneficial to the Brotherhood. But I do not blame brother Quinter for pub-

lishing what he did; for I think an editor is often in a strait, that he hardly knows what to do. But if he has one or fifty articles concerning "Emigration," on hand yet, I hope the authors will excuse brother Quinter for not publishing them, for I think he done wisely.

NOAH B. BLOUGH.

New Enterprise, Pa.

Indefinite.

Brother Quinter:—

Please send my *Visitor* to Carothers, Seneca Co., Ohio.

JAMES RICHARD.

Brother Quinter:—

DEAR SIR:—You will hereafter send my paper to Zackville, Wirt County, W. Va., and oblige,

Yours truly,

JOHN FORGESON.

[Will the above persons please inform us where they had been getting their paper before the change?]

Favorable.

James Quinter:—

SIR:

Please send me a sample copy of the *CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR*. A friend of mine, Mr. J. F. Miller, received a couple of copies to-day, and read a few articles to me, which they contained and I thought were the best thing I ever saw. By so doing you will oblige, yours truly,

WILLIAM B. GRAHAM.

Camp Creek, Va.

Acknowledgements.

APRIL 2nd, 1875.

Brother Quinter:—

Please acknowledge the following receipts, viz:

John R. Marquis, Wabash arm of Church, Ind., \$96.20.

Samuel M. Loos, Green Springs District, Seneca county, Ohio, \$32.00.

Brethren, sisters and friends, we do feel truly thankful to God for your timely donations. And we will apply it according to your directions to the best of our ability, and it will make many a poor heart glad to receive a few dollars for bread and seed, which is badly needed, as the time is here for sowing and planting. Many are now trying to plow a few hours a day with their half-starved horses, and do not know where the seed is to come from. Where there is a will there is a way.

The above donations will do something in the way of garden seeds and seed corn for the needy. May God bless and save us all in heaven, is my sincere prayer.

Fraternally Yours,

J. C. METSGER.

Washington Creek, Kan.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Maple Grove congregation, Ashland county, Ohio, ELIZABETH, infant daughter of friends William and Annie Hess, aged 2 years, 1 month and 10 days. Funeral occasion improved by the writer, from Heb. 10:35.

Also, in the Ashland congregation, Ashland county, Ohio, HENRY, infant son of brother and sister George Blankabiller, aged 9 days. Funeral occasion improved by the writer, from Matt. 18:3.

Also, in the Loudonville congregation, Ashland county, Ohio, our aged friend J. K. Dow, aged 78 years, 7 months and 15 days. Funeral occasion improved by the writer, from Col. 3:2,3.

D. N. WORKMAN.

In the Swan Creek church, Denewee Co., Michigan, March 27th, brother FREDERICK WOODVIG, aged 66 years, 3 months and 13 days. Disease in the heart, finally terminating in paralysis.

He leaves an invalid wife, helpless. He emigrated a year ago from Virginia to Michigan. Funeral discourse by the writer, from Rev. 14:13.

R. K. BERKEYBILE.

In the Upper Fall Creek church, Henry county, Indiana, March 16th, ELIJAH MEYERS, aged 50 years and 13 days.

His death was supposed to have been caused by heart disease. He had been complaining frequently, but had not been seriously sick but a few hours previous to his death. Funeral conducted by elder George Hoover, from John 5:25, 28, 29.

DAVID K. TEETER.

In the Indian Creek church, at his residence at Harleysville, Montgomery county, Penn'a, on the 18th of March, brother WILLIAM R. TYSON, aged 43 years and 23 days.

On the following Sunday his remains were interred in the Brethren's burying-ground, in Skippack. The funeral occasion was improved by brethren Samuel Harley and Isaac Kulp, at the house of mourning, and Wm. Nice and Jonas Price at the meeting-house, to a large concourse of relatives and friends.

Brother Tyson deserves more than a passing notice. His quick and deep insight into matters; his wise counsels in the church, and his good and sound advice in worldly affairs, rendered him conspicuous for usefulness above many others. By his death the church has lost an earnest and prominent member, society a useful citizen, and the family a kind father and affectionate husband. He left a disconsolate widow and six orphan children to mourn their loss; though they sorrow not as those who have no hope.

A few hours before he died his wife asked him if he wanted anything to eat, but he answered that he thought he could wait till he would eat at the Lord's table. He afterwards called his children to his bed and admonished them to abstain from evil, telling them that he would now die, and that they should remember what he told them.

JAS. Y. HECKLER.

In Washington county, Iowa, February 25, JOHN FRANKLIN, son of Charles and Julian STRONM, aged 6 years 1 month and 15 days. Disease, scarlet fever. Funeral services by the writer from 1st Cor. 15:23, to a sympathizing assembly.

STEPHEN YODEL.

In the Clarion congregation, KENA C., daughter of brother Henry and sister Kliac. She was born January 16th, 1875, and died February 14th, 1875, aged 29 days. Services by the undersigned and friend Cope.

G. W. SHIPLEY.

CHAMBERS ORR GRADEN was born May 17th, 1831, and died February 26th, 1875, aged 23 years, 9 months and 9 days.

He leaves a young widow and one child to weep over his tenebrous clay. Funeral services by brother J. B. Wampler from 2nd Kings 20:1, to an attentive audience at his father's house, in Cowenshawoc congregation, Armstrong Co., Pa.

J. W. WILT.

In the Bachelor's Run congregation, March 25th, after a short illness, sister BARBARA, wife of brother Abraham Clingenpeel, aged 33 years, 4 months and 16 days.

She leaves a husband and six small children to mourn their loss, which is her gain. Funeral by brother Isaac Elkenbery and Jacob Flora, from the words: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

JOSEPH CLINGENPEEL.

At Markland Station, Clay county, Indiana, March 4th, NOAH, son of friend John (decd.) and sister Catharine Damer, aged 24 years, 11 months and 18 days.

His remains were taken to Owen county, Indiana, and their buried. He leaves a lonely mother and two sisters and six brothers to mourn their loss. His disease was consumption. Funeral services by the writer from Heb. 9:27, 28, to a large and sympathizing congregation.

Also, in the Lick Creek congregation, Owen county, Indiana, on the 17th of March of lung fever, CLARA HASTER, daughter of brother Joseph and sister Amelia Burger, aged 1 year, 9 months and 25 days. Funeral services by elder D. Cullen and the writer from Rev. 21.

Also, in Owen county, Indiana, March 21, CATHARINE, wife of friend Mathias Gephart, aged 85 years, 7 months and 13 days.

She was a member of the Mennonite church. Her death was caused principally by old age. Her maiden name was Baker. She lived a married life for over fifty years. She was the mother of five children. She has left a lonely husband and two children, with many sympathizing friends to mourn their loss. Funeral occasion improved by Michael Mishler (a Mennonite) and the writer from 2nd Tim. 4:7,8, to a large and attentive congregation, in the Mennonite meeting-house.

ANANIAS HENSEL.

In Newtonla, Newton county, Missouri, at his home, February 14th, of pneumonia fever, ISAIAH TOMPAUGH, aged 50 years, 7 months and 3 days.

He was baptized in 1849 by brother Geo. Brower, and united with the Squirrel Creek church, Miami county, Indiana. To his bereaved wife and children we tender our warmest sympathy.

J. W. S.

In the Fawn River district. St. Joseph county, Michigan, on the 2nd of March, SARAH, only daughter of brother George and sister Phebe Kime, aged 5 months and 2 days. Disease, lung fever.

The lovely little daughter bloomed but for a short time and then was taken away from her parents. Her illness lasted only a few days. Parents prove faithful until death and then you can meet your little one in that beautiful world on high, where all tears are wiped away and parting is known no more. Funeral services by brethren Schrock and Truby, from Matt. 19:14

NANCY E. SWINART.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

S U Sober 2 00; Jno Shuss 2 00; T B Wenrick 40; J W Stein 85; W J Pursley 25; Mary McClintock 75; P S Newcomer 4 60; Mrs N A Snider 1 60; J M Shank 1 64; H Musselman 1 45; S H Spragle 50; Cru Ninger 1 60; D B Stutsman 50; T B Pawzer 1 60; Sam'l Gallatin 4 00; Jos Freed 75; H J Hanger 7 00; R R Chase 1 60; J Newcomer 80; Jno Funk 2 00; A Brother 75; Dan'l Houser 1 70.

Blood Diseases.

The blood being the source from which our systems are built up and from which we derive our mental as well as physical capabilities, how important that it should be kept pure. If it contains vile festering poisons all organic functions are weakened thereby. Settling upon important organs, as the lungs, liver or kidneys, the effect is most disastrous. Hence it behooves every one to keep their blood in a perfectly healthy condition and more especially does this apply at this particular season of the year than at any other. No matter what the exciting cause may be, the real cause of a large proportion of all diseases is bad blood. Now Dr. Pierce does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recommending it to cure every disease, nor does he so recommend it, on the contrary there are hundreds of diseases that he acknowledges it will not cure; but what he does claim is this, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable or mineral. The Golden Discovery is warranted by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples and Eruptions, also all

Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck, Legs or other parts, and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores, Hip Joint and Spinal Diseases, all of which belongs to Scrofulous diseases.

CONFIRMED-HIP JOINT DISEASE CURED.

W. GROVE STATION, Ia., July 14, '72.

Dr. PIERCE, Buffalo, N. Y.:

Dear Sir:—My wife first became lame nine years ago. Swellings would appear and disappear on her hip, and she was gradually becoming reduced, and her whole system rotten with disease. In 1871 a swelling broke on her hip discharging large quantities, and since that time there are several openings. Have had five doctors at an expense of \$125, who say nothing will do any good but a surgical operation.

July 16th, 1873, he writes thus: My wife has certainly received a great benefit from the use of your Discovery, for she was not able to get off the bed, and was not expected to live a week when she commenced using it, a year ago. She has been doing most of her work for over six months. Has used twenty bottles and is still using it. Her recovery is considered as almost a miracle, and we attribute it all to the use of your valuable medicine. I can cheerfully recommend it as a blood purifier and strength restorer.

J. M. ROBINSON.

Discovery is sold by druggists.

Nebraska! Nebraska!!

The undersigned, having decided to locate in Gage county, Nebraska, this spring, desires to correspond with Brethren who think of emigrating to the West.

Address: J. W. BEER, Meyersdale, Pa. [tf.-lev 2w]

Somerset Co.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD, Polo, Ills.

Valuable Farm For Sale.

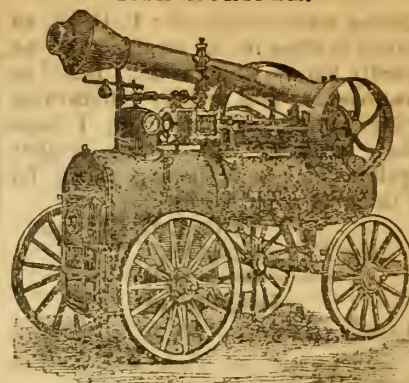
A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS. Donegal, Pa.

21-tf.

THE ECLIPSE.



NEW AND LATEST IMPROVED PORTABLE FARM ENGINE.

ALSO, STATIONARY ENGINES,

Boilers, Saw-Mills, etc.

For new descriptive catalogues, address

Frick & Co.,

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WATER WHEEL!

—O—

THE "BEERS" WHEEL

Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.

Cocolumas, Juniata, Co., Pa.

BRUS, GANGLER & COOKE.

Solens Grove, Snyder Co., Pa.

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAR of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,

2 tf.

Poland, Mahoning Co., O.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 253 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

Address: J. W. BEER,

Meyersdale,

Somerset Co., Pa.

35.

Non-Conformity to the World—

215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents; per dozen, \$8. Address,

M. M. ESHelman,

Lanark, Carroll Co., Ills.

6-tf.

Christian Family Companion

GOSPEL VISITOR.

—AND—

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES. MEYERSDALE, PA., TUESDAY, APRIL 20, 1875. Vol. II. No. 16.

For the COMPANION AND VISITOR.

Hope.

BY GEORGE D. ZOLLERS.

Stern winter soon will cease to reign,
The bleak piercing winds will be o'er,
And spring shall be welcomed again
To cheer drooping nature once more.
The fields that are shrouded in gloom,
Surrendered to winter's cold sway,
In verdure and beauty shall bloom,
And triumph mid spring's genial ray.

Sweet thoughts nature's changes suggest,
To solace the children of God;
Inciting their hope of sweet rest,
When life's weary journey is trod;
While meeting their changes in time,
Enduring the winter's rude blast,
They long for that country sublime,
Where spring shall eternally last.

The loved ones in Jesus long dead,
And mouldered within the cold grave,
Shall rise and triumphant be led,
To join him who died them to save.
Oh! welcome the bright, gladsome day,
When friends long divided shall come,
And join in celestial array,
To praise God forever at home.

For the COMPANION AND VISITOR.

Parting Words.

BY C. H. BALSBAUGH.

Dear Brother Quinter:

Through your silent type-
preaching, I have long enjoyed your min-
istry, and have found it a ministry full of
the power and comfort of the Holy Ghost.
To write and speak beautiful things about
"the Lord and His Christ," is easier and
more common than to let Christ speak
for Himself out of our new-born con-
sciousness. Here is the great defect in
our periodical literature. There is many
a well-worded article that so evidently

proceeds wholly from the author without
any great over-spreading, self-hiding,
Christ-presence to originate and shape it,
that it is even painful to read it. It is
with grateful pleasure that I refer to
your own contributions as eminently
worthy of imitation, both in the selection
of subjects and their style of treatment.
Occasionally a writer who has excellent
capacity for usefulness, injures himself
and the truth by forgetting that nothing
is Christian but what issues out of the
life of Christ incarnate. To have a single
number in which Christ is all the mean-
ing, is what we will perhaps never have.
I say not these things to wound or shame
or discourage any one, but as a sober and
urgent reason to have every pen and
"ink horn" superscribed with "holiness
to the Lord." In proportion as this is
done, will misbegotten, misdirected, flesh-
baiting, passion-stirring controversies
diminish. To be internally tempered and
swayed and lifted by the sin-hating, sin-
abolishing, holiness-perfecting, love-gush-
ing life of Jesus, is to get a fund of
thought and feeling for tongue and pen,
which will make the pulpit and press "the
power of God unto salvation."

Here we part. I am taking my journey
deeper into the wilderness, and do not
intend to carry your dear weekly visitor
with me into my solitude. What little
capacity for reading that is left me, I wish
to occupy in "searching the Scriptures,"
and a few collateral sources on the funda-
mental elements of redemption. I am
to-day writing my funeral sermon. There
is such a thing as being confined and
buried in one's life-time. My schooling
is far from complete. I need, and will
doubtless have, sharp drilling before my
graduation arrives. I am now to be put
under another—perhaps my last—lesson
of loss and emptiness and deprivation,
preparatory to the final migration.

I have passed through many painful
crises in my history; but the present is
the most crushing. Since 1763 this home
has been in possession of the Balsbaugh's.
In the spring of that year my great-grand-
father made his home among these for-

est-crowned hills. My grand-father,
Valentine Balsbaugh, was then eight
years old. Here he lived to the age of
ninety-seven. He was fifty years Bishop
of this church. Here my father was born,
lived and died. Here my mother spent
fifty-seven years of her life; and on the
spot where I am tracing these lines, she
breathed out her soul into the hands of
God. Here I was ushered into being,
and my brothers and sisters. This is
holy ground. Jacob's ladder rests here.
Over these moss covered dwellings hang
the Shekinah of Israel's God. Through
all these years this has been a Bethel
where the saints met, preached, prayed,
wept, rejoiced, baptized and communed.
Here God has often manifested his glory,
poured out his spirit, exalted his people
into the sublime consciousness of being
"complete in him," "plucked brands
from the burning," and extended the
borders of Zion. Here have labored in
the gospel some whose names I cannot
pronounce without profound emotion—
dear, blessed names, that are had in
reverence even among the angels—souls
now bright and spotless in glory before
God. To tear myself away from such a
hallowed, heaven illumined Tabor, is like
tearing out my right eye. And yet in a
few days I must bid farewell to the dear
home made sacred by so many heaven-
recorded associations. Scores of minis-
tering brethren who read this threnody,
have sung, prayed and preached under
this roof, and bowed their knees on this
floor. There is not a room from the
basement to the attic that has not been
sanctified by my mother's tears; not a
nook or crevice that has not been per-
fumed by her tears. So long has the
ark of the covenant rested here, that
everything seems enveloped in the "mys-
tery of godliness."

Sin is in the world. The dear, great,
transforming thought of eternal right-
eousness and love dying on the cross for
his enemies, the new-creating power that
inheres in the principle of sacrifice, is lost
sight of. As in the days of Paul so now,
"men seek their own, and not the things

which are Jesus Christ's." The divine clement of lambhood which makes God God to himself and the world, has been displaced by the blood-seething, predaceous nature of the lion. Judas Iscariot has a numerous progeny whose souls have shrunk into their purses, and who think only of the "thirty pieces of silver." Even thirty pieces of nickel is a bargain with many against the dignity of the Lord of glory, and the joys of eternal life. This is why I must leave. Because the awful stoop of deity in the incarnation is forgotten, and the angel-song of the advent is not heard: "On earth peace, good will toward men." With a lacerated, bleeding heart and swimming eyes I record this dwarfing, barbarizing effect of sin. O the beauty of self-sacrifice! This has given the world a Redeemer. O the malignity of selfishness! This has turned the world into an Acedama. O the accursed soreery of filthy lucre! This has swelled the tide of human blood, "even unto the horse bridles." Thinking of the fearful desolations of the great Abaddon, and the dreadful meaning of a ruined immortality, again and again have I wept till I could weep no more. I have often felt as if I had not another tear left; but the cold surges of sorrow would roll in apace, the waters of grief would burst forth afresh as if "the fountains of the great deep were broken up." But whatever man may do or not do, God is good. I go out, "not knowing whither I go," with my banner inscribed with the dear old Abrahamic watchword, JEHOVAH, JIREH. The grace of our Lord Jesus Christ be with us all. Farewell.

For the COMPANION and VISITOR.

Contentment.

BY HANNAH E. SMITH.

Solomon says, "a contented mind is a continual feast." And Paul says, "I have learned in whatsoever state I am therewith to be content." Who that has learned like Paul to be contented in whatsoever state he is, will not say a contented mind is a continual feast?

Contentment makes us happy, and makes us enjoy what God has freely given us to enjoy. I do not intend to say, neither do I think that we must with folded hands, sit on the stool of do nothing and be contented to live in poverty, hunger, and dirt, in order to be happy and enjoy a continual feast. Neither do I think that Paul would have approved of such a course, for he himself gathered sticks and laid them on the fire at Melita, and when addressing the elders at Ephesus, he said: "You yourselves know that these hands have ministered

unto my necessities, and to them that were with me." But we should make proper use of the things God has given us, to do good to our fellow beings, and to support our own body. And when God places us in circumstances beyond our control, we should try to submit to his will and be contented; otherwise we will not be happy. For instance, our brethren and friends around us are rich in this world's goods, while we are poor and lacking many of the comforts of life, though we have always labored hard to obtain an honest living, and to enjoy the good things of this life, so far as our integrity would allow. Will we when seeing that we are not getting along in worldly affairs so fast as others around us, be happy by becoming discouraged, and envying the wealth of others? Not at all. It will only make us unhappy. God created us for his own glory, and we should glorify him in our bodies which are his. This we can do by submitting to his will all times, regardless of whatever opposition we may meet with. And when we have "obeyed from the heart that form of doctrine delivered to us" by Jesus Christ and his apostles (which will teach him that stole to steal no more, but rather labor, working with his hands the things which is good that he may have to give to him that needeth.) we should put our trust in our Heavenly Father, and be contented in whatsoever state he is pleased to have us, whether we be rich or poor, sick or in health, for his ways are not our ways, nor his thoughts our thoughts: for as the heavens are higher than the earth so are his ways higher than our ways and his thoughts higher than our thoughts.

Tenmile Village, Pa.

For the COMPANION and VISITOR.

Once More.

BY J. S. FLORY.

Once more we feel the advancing steps of Spring—beautiful Spring. Many pleasing thoughts cluster in the mind at the thought of welcome, laughing Spring. Winter, stern indeed has been his rude blasts, must now soon resign his kingdom and pass off the calendar of time for a season. 'Tis true, he oft lingers in the "lap of Spring." But eventually Spring will sit in queenly splendor

upon the throne of the seasons. With her gentle hand she will deal out once more to us all her abundant blessings. Her gentle breath in soft and mellow zephyrs will warm the frost-bound earth. The sun in its genial nature will help to usher on the resurrection day. The green grass will come forth in its wanton verdure to gladden the hearts and nourish the body's of the horse, cow, ox and sheep. Prepare the ground that the farmer may sow his seed in hope. Oh, what joy to the thousands that have felt the sorrows of poverty and the keen blasts of winter, that almost chilled the blood in the veins. The pang of hunger will lose half its force at the thought. Soon the earth will bring forth a bountiful harvest—it is hoped; that where the "wolf" has so long lingered the "stalled ox" may lade the board around which the family may gather, and thank God for his abundant mercies. Yes, once more in the advent of Spring, may we feel God is good and his blessings have continued over us.

Sometimes when the wintry blasts howl around our dwellings, searching every crevice, we feel discouraged and sad, but with the coming of Spring and the sweet music of the birds, I hope we may learn to be more content and dutiful to our God.

Once more we shall greet the beautiful flowers, their fragrance as sweet as ever. Winter's storms changed them not. Why should we be less devoted because God may call us to endure trials and storms. Winter's cold prepares the earth—pulverizes it—that it is all the better. So may trials and afflictions prepare our hearts for the precious seed and grace of God.

Once more we shall greet Spring with the happy thought, summer and harvest shall follow close in her footsteps. May the Lord bless the land with abundance, his children with grateful hearts to praise His holy name. And, oh! may it be a happy springtime to many precious souls—even to the gushing forth in their souls of a "well-spring" of eternal life,—a summer of joy that shall last all the year, and a harvest of well-ripe sheaves for the Master's garner.

We also are forcibly reminded that Spring is the time, to work, to sow and plaut, or we need not expect a crop; and if no crop, no harvest. Then we hear the cry, help! help! or

we perish. So it shall be with all who procrastinate the day of implanting in the heart the precious seed—the word of God. The harvest will pass and they will not be saved. Then want will knock at the door—poor, miserable, wretched and naked they will cry help! help! Lord, or we perish. To hear of our fellow-creatures starving arouses in us our deepest sympathy, and we are ready to extend a willing heart and open hand; how much more useful our sympathies be aroused that we do all in our power to feed the hungry, starving souls that need eternal life?

The Question of Beards.

Singularly enough out of the revolution in France, and especially the rebellion of the Paris Commune, grew a question of some importance concerning clerical beards. During the siege of Paris nearly every person, and among them the priests, was compelled to dispense with shaving. On the restoration of peace the majority of them had become so well satisfied with the full beard that they were unwilling to cut it off. This occasioned a grave dispute among the Parisian clergy on the subject of beards, and brought out some facts before but little known.

Catholic priests are universally clean shaven, and the cause of this was brought out in the discussion in Paris. A German Professor by the name of Oertel wrote a long historical article in which he showed that the custom of shaving is a modern innovation—that none of the patriarchs of the Jewish Church nor the Early Fathers of the Christian Church practiced it; that "Abraham, Isaac, and Jacob, Moses and the prophets wore long beards, which they carefully cultivated with olive oil and ointments, as abundantly appears from the Psalms and other sources;" and that no painter with any knowledge of antiquity would think of representing Christ or the twelve apostles with shaven faces.

If father Oertel does not say, he might have said that the priests on the Continent of Europe wore their beards up to the separation of the Greek and Latin churches, in the eighth century; when Leo III., to distinguish himself from the Patriarchs of Constantinople, shaved his

face, and called upon his clergy to imitate his example. Thirty years after, Gregory IV. issued a bull denouncing penalties upon every bearded priest. Three hundred years later the same requirement was laid upon the laity, and even upon royalty itself. No kings shaven unless shaven was the ultimatum of the priests, and Frederick Barbarossa and Henry V of England were among the monarchs who were compelled by ecclesiastical pressure to seek the services of the barbers. When the fact comes to be known that shaving is a relic of popery and of the dark ages, we expect to see a great increase of beards among a certain portion of our clergy.

There are those who strenuously, and perhaps some conscientiously, oppose the wearing of the full beard, for whom the facts brought out by Prof. Oertel will have a special interest. When it once becomes fully known that priests shave by order of the Pope, many Protestant ministers will be seen imitating what the Dunkards call "the world's people," and appear before their audiences with full beards. Has God given man a beard to be cut off to the skin twice a week?—*Church Advocate*.

It is rather those who wear the mustache, or hair on the upper lip alone, as a custom or fashion of the world, that the "Dunkards," call "the world's people."—EDITOR C. F. C. & G. V.

FOR THE COMPANION AND VISITOR.

Practical Religion.

BY LONDON WEST.

Study to be practical. The present being the only term of existence, we now have, it is important, that we make it as useful and pleasant as possible. We have no time nor talent to waste in mere theory. It is not what is needed by our race neither do they desire it.

Life is most certainly practical although it would seem that we are just beginning to learn it, if even now. The world has been cursed long enough with mere theory. In everything, in fact, that ever engaged the attention of the human mind, theory has held a prominent place if not making up the entire bulk. The the-

ories of creation, of life itself, of happiness, of education, of medicine, of politics and religion, with many more equally as weak, go far to show the weakness and folly of our race. And nowhere is it seen more clearly than in our theories of religion, or the worship we presume to offer to the Supreme Being. But here our folly appears more glaring because we are left to guess as to what will be acceptable. Love from God to man from man to God, is the great moving cause in religion, and all people will allow that it is the strongest tie that can bind any two beings together, which even death itself cannot sever, and yet it is one of the most practical things in the world. The very idea of love without some visible expression of it, is unreasonable. The whole world needs a practical application of this great remedy, for the ills and sorrows of life. But who is to give it? Let any man ask himself who is to give the world a practical application of the Great Panacea. God has given a lasting evidence of his great love for the race, in the gift of his only Son, and is giving *daily* proof that he still loves the world, by his bounties from the great storehouse of his providence; but where is the return? Let the religious world answer.

The remedy is within reach of us all: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Love not in word, but in deed and in faith." "If ye love me keep my commandments." "And this is my commandment, that ye love one another." "Love one another with a pure love fervently." "Keep yourselves from idols." "Cast out the beam out of thine own eye." "Charity covereth a multitude of sins." Nothing can be more practical than these are, and in fact *all* the teachings of the blessed Jesus. Let his sayings be reduced to practice by all, and the world is safe. A religion that is not practical, is not suited to our race or condition. Farewell.

—He that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

A genuine Christian character is a heroic poem.

The Starving Child.

SELECTED BY SAMUEL COPELAND.

Just give me three grains of corn, mother,
Only three grains of corn!
It will keep what little life I have,
Till the coming of the morn.
I'm dying with hunger and cold, mother,
Dying with hunger and cold;
And half the agony of such a death,
My lips has never told.

It has gnawed like a wolf at my heart,
mother,

Gnawed like a wolf at my heart.
All the live-long day, and night beside,
Gnawing for the lack of food.
I dreamed of bread in my sleep, mother,
The sight was heaven to see.
I awoke with an eager, famished lip,
But you had no bread for me.

Come nearer to my side, mother,
Come nearer to my side;
And hold me fondly, as you held
My father, when he died.
Quick! for I cannot see you, mother,
My breath is almost gone.
Mother, dear mother, ere I die,
Just give me three grains of corn.

Hagerstown, Ind.

For the COMPANION AND VISITOR.

**Instrumental Music—Objections.
No. 1.**

BY J. M. ZUCK.

"That which is highly esteemed among men is abomination in the sight of God." Luke 16: 15

The objections against instrumental music may be divided into two classes, namely: those which are thought to be scriptural and those which are seemingly thought to be self-evident.

1. *Scriptural Objections.*—One of the most respectable of these is based upon the first verse of 1 Cor. 13 chapter, which reads thus: "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal." "The sounding brass and tinkling cymbal" here mentioned are supposed to refer to musical instruments, and such is doubtless the fact. But some think that by reading the whole chapter, the apostle's object will be seen to be, not to condemn musical instruments, but to magnify a certain virtue which he calls *charity*, which he dwells upon throughout the chapter, closing in these words: "And now abideth faith, hope, chari-

ty, these three; but the greatest of these is charity."

That the above is the correct explanation may be inferred from some similar passages. When the Saviour asks the question, "What is a man profited, if he shall gain the whole world and lose his own soul?" his object is to show the worth of the soul, not to assert that the earth with all her fertile valleys and untold treasures is a thing of no value whatever. Even those who oppose music can see that there is some value in even a few acres of ground, with a house, barn and pig-pen thereupon, four good horses, several fine cows, some young cattle, plows, hoes, and the "other things too numerous to mention" which go to make up the externals of what the farmer means by the term *home*. Yet a million such homes and millions more of a different kind but equally valuable, are utterly worthless when compared to the immortal soul. These material things are valuable in themselves, but worthless when compared to some other things. And so "the tongues of men and of angels" are a gift by no means to be despised, yet without *charity* they are mere instruments of sound, like brass and silver, which can neither feel nor think.

Perhaps the only bearing that the above text, when taken in connection with the whole chapter, has upon the subject of instrumental music, is as a keen reproof to those who find fault with others about such things as organs, etc., etc., thus plainly showing that they lack that charity which "is not easily provoked," and which the apostle tried to teach us is the crowning virtue in Christian character.

Another scriptural objection to instrumental music is based upon Acts 17: 25, where Paul in trying to give the idolatrous Athenians a correct idea of the true God, that the Lord does not dwell in temples made with hands, "neither is worshiped with men's hands, as though he needed anything." The first thing to be noticed here is that the "organ question" as it meets us at present, is not a question of worship, but a question of use in the family, just like good books, good papers, or any other good thing. But even though it were a question of worship, what bearing would the above text have upon the subject? Paul does not say that the

Lord is not to be worshiped with men's hands, but that he is not to be worshiped with men's hands as though he needed anything. The idea is found in this last phrase, for he immediately adds, "seeing he giveth to all life and breath and all things." Of course the Lord is not to be worshiped "as though he needed anything," but who has a right to say that he is not to be worshiped with men's hands, when we are commanded to yield our *bodies* (and this certainly includes the hands) as a sacrifice unto him? So what has the above text to do with the organ question? Simply this: it is another evidence of the fact that when the word of the Lord affords us no plank upon which to stand, rather than sink self-will, we do as drowning men do, trust to ropes of sand and catch at floating straws!

Another objection is based upon Eph. 5: 19, "Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." It is confidently asserted that Paul here "says nothing about instrumental music." Would it not be enough to say in reply that if he says nothing about it, then of course he does not condemn it? And it is the condemnation we are wanting to find—not what the Scriptures *don't* say so much as what they *do*. If they "don't say argument" has any force in this matter it is certainly on the side of music, for we know that musical instruments were and had been in common use when the Saviour came, and it is but reasonable to suppose that he would have given us a warning had he deemed them the sin and abomination that some now declare them to be. The above quotation also makes the question one of worship, while it should rather be regarded as a question of light and sunshine, peace and joy in the home. Even those who oppose instrumental music admit some things into their homes besides the Bible and the hymn book, and their homes are all the better, more cheerful and happy for it. They also admit some things in the way of furniture and for the comfort and enjoyment of the *body* that are not commanded any more than is the organ for the enjoyment of the *mind*. Moreover some of these bodily comforts have come down to us through the same siege of "picking," fault-find-

ing and opposition that the organ is now encountering. It is said that there was a time when it was not considered orthodox to have carpets upon the floor or to ride in a buggy (unless it had wooden springs) to meeting! So we see that even those who oppose music in the family are getting along a little (and on springs at that) and don't think worth while to jangle about things which were once considered wrong and sinful, and which were then denounced on the authority of some of the same passages of scripture that are now marshalled against instrumental music. One of these is so often called into service on questions of this kind that it was deemed a fit text to be placed at the head of this article. It will now be considered briefly.

The text is: "That which is highly esteemed among men is abomination in the sight of God." The reasoning in this case seems to be conclusive. It runs in syllogistic form, thus:

Whatever is highly esteemed is an abomination;

Instrumental music is highly esteemed;

Therefore instrumental music is an abomination.

This certainly looks plausible and conclusive. Let us try the same syllogism in another case; what is good once ought to be good twice.

Whatever is highly esteemed is an abomination;

Good health is highly esteemed;

Therefore good health is abomination.

Now the opponents of music must admit that good health is more highly esteemed than the organ—they themselves are living testimony to that fact—and if so, how are they going to escape the conclusion that, according to their own course of reasoning, good health is a greater abomination than instrumental music?

The latest phase of the "abomination" is found in a comparison of the organ with the race-course! It runs somewhat on this wise: Some people who own organs will not go to the races. Hence the organ is more highly esteemed than the race-course. It is therefore a greater abomination! If the one who solved this profound logical problem, had just thought a moment longer, it might have occurred to him (but it is so hard for ideas to occur sometimes) that some people who

have Bibles, and who love to read them, don't attend the races. Is the Bible therefore a greater abomination than the race-course? What abominable conclusions this "abomination" argument leads to!

Several other passages of scripture are sometimes quoted against music in the family, but, to the best of my knowledge and belief, none have any more bearing on the subject than those already cited. Now, in conclusion, a course of reasoning will be submitted, which is deemed more substantial, scriptural, and Christian-like than any of those yet mentioned. It runs as follows: Inasmuch as the proper use of various kinds of instruments of music is clearly authorized and sanctioned in the Old Testament scriptures; and inasmuch as the New Testament contains no word of condemnation against them, but instead teaches us that there is instrumental music in heaven, and moreover teaches us to pray that our Father's will may be done on earth as it is done in heaven,—therefore we conclude that the judicious use of instruments of music, like the organ or melodeon, is, to say the least, a proper occasion for the exercise of charity and forbearance, on the part of those who oppose instrumental music in Christian families.

If there is any broken link in this chain of reasoning who will point it out? Perhaps it can be mended.—The self-evident objections to instrumental music will be considered in another paper.

FOR THE COMPANION AND VISITOR.

The Heretafter.

There is one fact in human nature that verifies the truthfulness of the christian religion, and sends a withering rebuke to the God-forgetting worldling. That is the unwillingness of a rational creature to die—to leap into the unknown world without trying to make peace with God. No matter how he may have lived, perhaps plunged in all the vices and vanities of this sinful world, and revelled to the full enjoyment of his sin-fouled soul, drank the cup of pleasure to its dregs, thinking but little of God, eternity, or his own destiny. But the hour of his departure comes, disease invades, strength begins to fail and very few if any are willing to die as they have lived.

JAMES A. SELL.

FOR THE COMPANION AND VISITOR.

A Friend.

BY LEWIS KIMMEL.

The loveliest sight in this world, viewed from a proper standpoint, is a friend to stand by us in the dark, trying hour. The apostle alluded to this when he said "Let children learn to show piety at home." When a parent is unjustly accused, how beautiful it is to see his children rally around, to support him in the hour of trial. How help-meet-like is it when his wife is willing to go through "fire and water" to succor him she pledged to love till death. Thus to stand by our friends, giving aid and comfort, is the heroic in more than our own nation. During the days of chivalry, when petty cases were tried in battles or duels, the befriender was called a champion. In Greece when the evidence of testimony instead of force, decided the case, the friend was called a paraclete. We mean not a hired advocate, but a disinterested, a devoted friend, such a one says Paul was "not ashamed of my chain."

Our blessed Saviour had none to stand by him—his friends slept while in the garden. Peter also when his Lord was taken by force, though a few hours before was loud in words, is seen following far behind. He lost all his courage and attachment, and even denied he knew the Lord at all. No doubt the Saviour keenly felt the stroke, for of "the people there was none with him,"—not one of the very people he came to save. How is it with us? Are we now on the Lord's side or against him? Why, oh why, could he pray, "Forgive them for they know not what they do?" Then why must even the Father withdraw? "My God why hast thou forsaken me?"

Jesus knew what the agony of being left was, hence he promised his disciples that he would not leave them. Should he leave us, could we endure the grief? Though about to be taken from them, he promises them the paraclete, who was to abide forever with his people. The Paraclete is the Holy Ghost or Spirit of truth, and his aid and comfort is freely offered to all who will submit to the will of God in Christ.

Is the congregation in the same relation to the ministry as the wife and children are to the master of the fam-

ily? We believe the same loyalty should be shown, the same aid and comfort should be given, the same care and foresight should not be withheld, and finally our prayers and help should be quickly forth coming. But the minister is not a father, but a servant. The family cannot change its father, but a congregation may change its ministry. Oh, how cutting it is sometimes too!

The church is Christ's body on earth; it is his witness for the truth, and it must maintain godly discipline and good works, in order to secure the presence of its appointed head. We must feed and clothe the least of Christ's servants. The poor worn out minister must not be forgotten. Thus we help the good cause and help ourselves. Thus we secure to ourselves David's confidence, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me."

Elderton, Pa.

Ancient Forms of Idolatry.

The corrupt worship of the ancient Oriental nations may probably be traced back in its ultimate analysis to two roots, or principles: the deification of ancestors or national leaders, and veneration of the powers of nature. The former is perhaps to be recognized in the idolatry of Terah (Josh. 24:2), of Laban (Gen. 31:19, 30, 32); and of Jacob's household (Gen. 35:2).

From this ancestral corruption of the true religion, Abraham, "The father of the faithful," was probably called away. To guard against it, as is commonly supposed, the sepulchre of Moses was kept secret from the people (Deut. 23:6). Not unconnected with this tendency to hero-worship, was, perhaps, the idolatry practiced in reference to Gideon's ephod (Judg. 8:17); the worship of the brazen serpent in later times (2 Kings 18:4); and the teraphim of Micah (Judges 17:4, 5). The other kind of idolatry, nature-worship, was widely spread through the East, and forms in various aspects and degrees an element in the religious sentiment of Arabians, Phœnicians, Persians, Chaldees and Egyptians.

Hero-worship exhibited itself in the practice of setting up images of human form as household gods (Penates) or

as local and civic divinities. Nature-worship in its baser shapes is seen in the Egyptian idolatry of animals and animal figures, condemned in Deut. 4:17, 18; whilst its less ignoble flights, the worship of the sun, moon, and stars are forbidden in Deut. 4:19. The latter was practiced by the ancient Persians (Herod. 1:131) and by other Oriental nations who rejected Anthropomorphic idolatry. It was formally introduced and made popular in Israel only, as it seems, in the times of the latter kings; but it can not have been unknown to Moses and the Jews of his times, since it was undoubtedly practiced by many of the tribes with whom they had come in contact. God is not to be worshipped under any visible image and form, whether made by man for the purpose, or created by Himself for man's service. God has been manifested to them through no media of shape and figure, through no such media was he to be sought.—*Selected.*

For the COMPANION AND VISITOR. An Educated Ministry.

BY H. M.

The agitation of the ideas involved in a paid ministry has, I observe, characterized the church papers for a considerable length of time.

Whatever may be the merits of the question, which now very properly seems to be labored, the consideration of the question of an educated ministry seems appropriate. Not having the honor to be a communicant of the church, and consequently having the advantage of an external view, there is no feature of the church government which contains an element of disintegration so apparent as that incident to an unlearned ministry.

It is true that the Word is not dependent upon polished phrases and beautiful diction, and that there is a great danger to be apprehended in the subserviency of spirituality to education. But of two evils choose the less. The time is rapidly coming when an abler exposition of biblical and doctrinal theology will be absolutely essential to holding the best portion of the church—the young of both sexes who have an ability to constitute themselves critics, which ability will assert itself even if the desire to be critical is suppressed.

The establishment of schools everywhere, which is just as it should be, will result in a higher education of the laity and a greater demand for an equivalent advance in the ministry. That very respectable wing of the church that deprecates the education either of the clergy or laity on account of this same advance, have rightly calculated the result. But it does not follow that pride is a necessary part and parcel of mental culture. Some of our most intellectual and highly cultivated men are the most modest in their demeanor, and while this is true, it is also a fact that those most characterized by a belittling pride have but imperfect culture, which is a slur on the genuine article.

While so many disparage the value of education, both as an end and a means, it is a curious fact that the church is justly proud of the educated men it possesses.

It will be impossible for the denomination to ignore the radical changes that are being made in the structure of society. The accidents of birth and wealth go for less and less each year, and a higher tone of thought must stand out as one of the salient points in him who would be a leader.

The bulk of the church being agricultural in pursuit, has not been reached yet fully by these great changes. But they are coming, and the body would do well to bear in mind that souls never stand still; they either go up or go down, and a passive policy in the present day will be succeeded when the country and the town meet as they are everywhere doing.

Doctrinal theology always suffers in a tilt with opposite tenets, if the disputants are unequally yoked intellectually. This being an axiom, how doubtful the policy of the church when it cripples its advocates by rejecting the light a liberal education confers.

One of the most curious things in connection with this strange controversy, and enough to provoke a quiet smile, is to observe the well-written, able articles published by men who cry out against, and deprecate, the very means that enable them to present their views.

If those in favor of an uneducated ministry, and consequently uneducated laity, were to have their ideas ap-

plied practically, the church literature would be wanting, and every exchange of thought would be missing.

What is wanting is not a lack of mental culture, but more of it, and if anything else, a little more "culture." I pity the young man who being swamped in quicksands of modern infidelity, applies to an unlearned man to lead his mind through the fog and haze of free thought into the light of Christianity.

Viewing the church as an interested spectator would the doubtful deviations of a friend, I can see no sure existence or guarantee of denominational perpetuity in anything else than bravely keeping abreast with the mental demands of the times.

Elderton, Pa.

For the COMPANION and VISITOR.

A Letter to a Young Brother.

FEBRUARY 9th, 1875.

JACOB C. MILLER:

Dear Brother:

After remembering our love and best respects to you all, I will say something in regard to the Scripture you made mention of in your letter.

Brother Jacob, the verses you made mention of, have no reference to the return of the Jews. The language referred to in Luke, has a direct reference to the destruction of Jerusalem by Titus. Notice, when the Saviour spoke that language, the time was yet about forty years till that event took place. And as the Gentiles were the people to accomplish this destruction, or in other words, do this service for the Lord, the Lord permitted them to tread down Jerusalem until the design of the Almighty was accomplished in that particular event. Then when the time of the service of the Gentiles was fulfilled, the Lord shortened the days of these calamities, that some should be saved. Turn to Matthew 24: 21, 22 for testimony. Read Josephus on the subject for your own satisfaction, as he was a living witness of the event. Also read his preface to the Jewish war.

The other Scripture you named, is where Paul was reasoning with the Roman brethren in regard to a mystery, and says, that "blindness in part is happened to Israel, until the

fulness of the Gentiles be come in. And so all Israel shall be saved." That blindness that happened to Israel in part, was quite a mystery to the Roman brethren, and is a mystery yet with many. But if we can get the connection of the Scriptures that have a bearing on the subject, we think we can understand it. The blindness spoken of in the text had happened to Israel, a long time before Paul spoke the words quoted. See Deut. 29: 4, written fourteen hundred years before Christ; also Isa 6: 9, 10, 11, written over seven hundred years before Christ. See also Isa. 29: 10. Also see Jer. 5: 21, and Ezek. 12: 2. Hence we learn that the blindness spoken of in the text happened to Israel from the Lord, in part. This we all admit. But how long was that blindness to last, is the great question. The Lord told the prophet "Until the cities be wasted," &c. Isa. 6: 11, 12, &c. We are glad we have many more reasonable testimonies, to produce, that will show that the blindness which happened to Israel from the Lord, was also taken away by the power of the Lord. Hence the language before us, "Until the fulness of the Gentiles be come in. Come in where? or in what respect? is the question. We understand from the reasoning of the apostle that he means, coming in under the gospel plan of salvation, when the gospel was fully preached to them in all the world, when they were fully convinced, fully willing to be grafted in, that they could partake with the Jews, of the blessings of the gospel. The apostle intimated that the Gentiles should not boast against the Jews, and say "blindness has happened unto them, they cannot come in." Dear brother I am sorry to know that some are still boasting, and say, the Jews cannot come in, under the economy of grace, until the time of the Gentiles run out. What an idea! Is it tally without a foundation. Is it possible that their time will run out while the gospel dispensation lasts? The Scriptures do not teach us so. The Scripture teach us that this is the last dispensation, the last days, the last time, the last and faultless covenant, and all nations are called to come and find rest. Nowhere in the Scripture are we taught that any nation's time will run out, until the close of our gospel dispensation. And that this is the last, see Heb: 1: 2,

also 1 John 2: 18. That this gospel plan of salvation is that faultless covenant, see Heb. 8: 10. James says, it is a "perfect law of liberty." Now then we claim all nations have an equal right to come in at this time, and that there is no blindness from the Lord on any nation at this time. For the testimony, in the first place we refer you to Isa. 6: 11, where the Lord told the prophet the blindness should last until the cities be wasted, &c. Then if the cities are wasted the blindness is removed, is it not? Remember, that blindness came upon Israel by the power of the Lord, and by the power of the Lord, the cities were wasted; and by the power of the Lord, the gospel was fully preached throughout the Gentile world, and by them fully accepted, and in this way they have fully come in under the privileges of the gospel.

Now then our reasonable and scriptural testimony, to show, that there is no difference between the nations in regard to coming in. The Saviour said: "Teach all nations." What for? If they cannot come in, it would be no use to teach them. The Saviour also said: "Come unto me, all, &c., and I will give you rest." No use for all to come, if they cannot get in; but we claim they all can come in now, if they come right. Paul says: "For there is no difference between the Jew and the Greek," &c. Rom. 10: 12. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles," &c. 1 Cor. 12: 13. Again, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28 Paul also said: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: And that he might reconcile both unto God, in one body by the cross," &c. Eph. 2: 14, 16. Read the Scriptures referred to, for a full understanding of the subjects, as I thought it would make the letter too lengthy to insert them. I will now conclude, hoping this letter will be satisfactory to every unprejudiced mind on the subjects under consideration.

DAVID MURRAY.

The noblest thing on earth is the man who rises to the dignity of self-mastery.

For the COMPANION AND VISITOR.

Death's Voice.

BY W. S. GEORGE.

Why wilt thou shrink away?

I fain would lead thee where are living
streamsAnd pastures green; where shines eternal
day—

Not earth's faint, transient beams;

Where never-fading flowers

Send honeyed fragrance to the balmy
air,And love-lit eyes through the unnumbered
hours

Beam quickly everywhere.

I can but show thee in.

I through the narrow gate but point the
road,Those golden streets the feet of night nor
sin,

Nor death, have ever trod.

There, friends who passed before

Welcome their loved ones to eternal joy;
To part through endless ages never more,
Unmixed with earth's alloy.

Why wilt thou shrink away?

I lead thee where the weary shall find
rest;Calmly upon earth's lap thy head to lay,
To sleep—the waking blest.*Adrian, Pa.*

For the COMPANION AND VISITOR.

God in Afflictions.

NUMBER SIX.

And David said in his heart I shall now
perish one day by the hand of Saul: there is
nothing better for me than that I should
speedily escape into the land of the Philis-
tines.—1 SAM. 27:1.

While Saul was cruelly persecuting
King David, the Lord had delivered him
the second time into David's hands, who
spares his life, when, after arresting his
attention, the more generous feelings of
Saul seem to have been touched by the
appeal of David, and said to him:
"Blessed be thou, my son David; thou
shalt both do great things and also shalt
still prevail," but the latter remembering
the former's treachery and malignant
passions, when aroused, of his enemy,
therefore, "he said in his heart, I shall
one day perish by the hand of Saul, for
they have driven me out this day from
abiding in the inheritance of the Lord,
saying, Go serve other Gods."

Yet in this great trial of temptations
that the Psalmist endured, he put his
main dependence on God, and looked to
him for support, as is indicated in the
141st Psalm. He there begs of God
grace, that he may not sin against him

with his tongue, nor be drawn into any
idolatrous practices by living among the
Philistines; "and David said unto Achish,
If I have now found grace in thine eyes,
let them give me a place in some town in
the country, that I may dwell there; then
Achish gave him Ziklag that day.
"When a man's ways please the Lord, he
maketh even his enemies to be at peace
with him."—Prov. 16:7. The Spirit of
the Lord was not only with and upon
David, but it manifested itself also in
raising up and drawing to him "men of
might, and men of war, fit for the battle,
that could handle shield and buckler,
whose faces were like the faces of lions,
and were as swift as the roes upon the
mountains; captains of the host, one of
the least, was over, or could resist a hun-
dred, and the greatest a thousand, of
of the enemy, and who came in the dem-
onstration of the spirit and of power and
said: "Thine are we David, and on thy
side, thou son of Jesse. Peace, peace,
be unto thee, and peace be unto thy
helpers, for thy God helpeth thee."—
1 Chron. 12:8, etc.

As the temporal kingdom David was
rearing up is typical of the spiritual
kingdom Jesus came to establish in the
hearts of his followers, so from the
time of David's anointing to be King,
and his great victory and achievement
over the giant Goliath, and the whole
Philistine army, his kingdom began to
increase and gather strength, and Saul
and his kingdom to decrease and get
weaker. So also did his trials and afflic-
tions increase, as the opposition and per-
secution increased and raged through
Saul, to that extent, as even to despair
of his life, if he should remain longer in
any coast of Israel; "and David arose
and passed over with his six hundred
men that were with him unto Achish,"
among the most bitter enemies of the
Israelites, and of the Lord, though then
at peace with him. Yes, and even on
his way to Ziklag, he was reinforced by
a number of mighty men of war, some of
which were captains of thousands, who
rendered him essential service in a severe
conflict to which he was soon called, and
in which he gained a complete victory
over the Amalekites and greatly enriched
himself with the spoils.

Our Saviour, in one of his parables,
compares the kingdom of heaven to a
grain of mustard seed, which is very
small, but when it is grown it is the
greatest among herbs, and becometh a
tree. In the rich and fertile soil of Pal-
estine, the expansion of a small seed con-
taining within itself the elements of the
future plant, as the acorn does of the oak,
illustrates the contrast between the infan-
cy of the church of Christ, its progress
and final prosperity, as well as between
the first glimmering of light, and early
fruits of God's grace in the soul, and the
growth, progress, and full development
of Christian character in the believer.
Again, we may, perhaps, more properly

compare the life and trials of a Christian,
the infancy of his faith and strength, to
a tree whose top is small, while the root
is young and shallow, hence is not so
liable to, nor able to withstand the shak-
ing winds and tempest, as the large high
grown trees are, but as the top rises
higher, so the root grows greater, and
takes deeper hold to cause it to endure
its greater assaults of storm and tempests.
So also is it with the Christian pilgrim,
who from a small beginning gradually
increased in strength, taking deeper root
as he grows in grace, and in the knowl-
edge of the Lord and Saviour, though he
may and will be, more or less, greatly
harassed and assaulted with trials of
temptation, persecution and afflictions,
which if steadfastly resisted in the faith,
will eventually only serve to increase the
same, and establish him the more, by
faith in and through Christ, the Captain
of our salvation, he may triumph, and
behold him walking on the troubled sea,
and hear him saying, "be of good cheer,
it is I, be not afraid."—Matt. 14:27.
Again, there may be seasons when one is
almost ready to conclude and say with
David in despair, "I shall one day perish,
by the hand of my pursuer." Especially
may he think so, if his soul be under the
influence of perplexing temptations, etc.
"These," says Dr. Owen, "may so dis-
turb the soul for a season that it may
not be able to form a right judgment of
its state and progress. A ship at sea
may be so tossed by a storm, that the
most skillful mariners may be unable to
discern whether they make any headway
while they may be and are carried on
with success and speed. The very act of
resisting these temptations may, and will
contribute to the invigoration of the be-
liever's spiritual nature in a degree, over
which, when the tempest subsides, he
will find reason to rejoice."

Usually in the all-wise and gracious
providence of God, the greater the trial
and conflict, from whatever cause they
may originate, whether from spiritual
enemies, "the rulers of the darkness of
this world," persecution, or bodily afflic-
tions, the greater the consolation and
spiritual strength derived; so that in
every conflict the combatant gains renew-
ed power, is reinforced, so that he can
contend and fight more valiantly and
successfully, and come off "more than
conqueror, through him that loved us,
and gave himself for us."

D. N.

Welsh Run, Pa.

That woman has blessed me a great
many times. "What woman?" She
that would get so near to Jesus, even
to touch the hem of his garment.
Every one that gets near to him
blesses others.

Modesty is to merit, what shades
are in a picture; it gives strength
and relief.

FOR THE YOUNG.

"I Have no Mother."

I have no mother, for she died
 When I was very young,
 But mem'ry still around my heart
 Like morning mist has hung.

They tell me of an angel form
 That watched around my bed,
 And of a soft and quiet hand
 That wiped the tears I shed.

With smiles she held my tiny arm
 When I began to walk;
 And joy would sparkle in her eyes
 When I would try to talk.

And often, too, as I was ill,
 She kissed my burning brow;
 Her tears would fall upon my cheek—
 I think I feel them now.

And then she used to kneel with me,
 And teach me how to pray,
 And raise my little hands to heav'n,
 And tell me what to say.

O, Mother! Mother! in my heart
 Thy image still shall be;
 And may I hope in heaven at last,
 To meet and live with thee?

—S.lected.

Keep your Promise.

A boy borrowed a tool from a carpenter, promising to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went, he was told that his brother should see the article returned.

After he had come and gone to bed, he inquired, and found that the tool had not been sent to the owner. He was much distressed to think his promise had not been kept, but was persuaded to go to sleep, and rise early the next morning.

By daylight he was up, but nowhere was the tool to be found. After a long and fruitless search he set off for his neighbor's in great distress to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's doorstep! And then it appeared from the print of his little bare feet in the mud, that the lad had got up in his sleep and carried the tool home, and gone to bed again, without knowing it.

Of course a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbors, and was placed in many offices of trust and profit.

If all the grown folks felt as this boy did, there would be a good many tracts of bare feet found some of these bright mornings, and what piles of tools and books would be found lying at the owners door.

The Affectionate Daughter.

There is nothing more beautiful in the human character than filial gratitude. To be kind and loving towards a parent, is to return, in some small measure, what has been received in a very large measure. Few children can ever have an opportunity to repay half the tender care and watchful anxiety which a kind mother bestowed on them when in infancy. It is true that they were unconscious of it all, and it is very difficult to persuade them that such constant attention to their little wants and dangers was necessary. But when they see what other infants require, they can readily understand what had to be done for them when they were themselves the same little helpless creatures.

There is perhaps no way in which filial love is shown more pleasingly, than in caring for a sick mother. It seems to be returning the same sort of care which has been received in infancy; for the feeble patient is very much like the helpless infant.

For the YOUNG.

"We'll Not Go."

These were the words of little Howard Hileman, a lad about eight years old, to his little brother Charley. One day their mother sent them to a neighbor's house on an errand. They made their errand known to the lady of the house, and sat a short time looking at some boys sliding down a hill near by.

"Come Charley, let us go home," says Howard.

Charley's reply was:

"We will go and slide down the hill with the boys awhile first."

"No," says the lady, "you had better go home. If you slide down the hill and not go home your mother might get uneasy about you."

"Oh! we'll not go," says Howard. "Mamma is very careful about us when we are at home. We'll not go, we'll go on home."

The above words of that manly little boy, struck my mind with force.

However strong the temptation was to slide down the hill, little Howard remembered his mother's instructions when at home. Boys, however strong the temptation may be to do wrong, or go into forbidden places, always mind the good advice of your mother, and say with that noble boy: "Oh! we'll not go."

DAVID D. SELL.

Newry, Pa.

Do not tell your Mother.

A party of school girls were whispering together in one corner of the school-room, and as another of their number came in, they exclaimed:

"O Jane, do come here! We have a secret to tell you; but you must promise not to tell it to any body for the world."

"Well," said Jane, "then I cannot hear it, for *I never listen to anything that I cannot tell my mother.*"

What a noble girl! and how much happier she must be than those who hide things from their mother and who do things they would blush to have known.

Girls, how many of you do as Jane did?

I heard of a good man once who said, "*I never did anything that I was ashamed to tell my mother.*"

It is a great thing to be able to say that, and I am afraid there are very few boys nowadays who can say it. Can you, my young reader? If you cannot, will you not make up your mind to live so after this that you can say it?

Tell your mother everything, children; and never do or say anything that you would be ashamed to have her know.—*Young Pilgrim.*

Christian Retaliation.

"I strike 'oo," cried a little boy in a sharp tone to his sister.

"I kiss 'oo," said his sister, stretching out her arms, and putting up her rosy lips in a sweet kiss.

Tommy looked a look of wonder. Did his little ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sunshine on a black cloud.

"I kiss 'oo," he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., April 20, 1875.

The Reciprocal Influence Between Holiness and Duty.

Is it the faithfulness of the Christian that is the procuring cause of the holiness of character for which he is distinguished, or is it owing to the holiness of his character that he is the faithful servant he is in the vineyard of the Lord? We regard this question as involving in it practical Christian truth, and it therefore may be a profitable exercise for us to attempt its solution. We entertain the thought that there is a reciprocal influence exerted between Christian holiness and Christian duty. Christian holiness prompts to duty, and duty faithfully performed produces Christian holiness. We must not separate them. They cannot exist apart. God has joined them together and violence is done in sundering them. There can be no holiness where there is not faithfulness to Christ the Christian law-giver, and in vain we look for faithfulness to Christ, where there is no holy character to prompt, sustain and continue it.

But there must be a beginning in Christian experience, life and labor. And to what is that beginning to be traced? Does it begin on the side of man, or on the side of God? In answering this question, we may obtain help from the following beautiful and suggestive passage in relation to the cause of the Christian's love to God: "We love him, because he first loved us."—1 John 4:19. God first loved us. He must love us before we can love him. And whatever may be our depravity before our regeneration, there is a susceptibility within us to be kindled into love when a spark from the holy fire of love, burning in the heart of God falls upon our moral nature.

But while the work of salvation begins with God, its progress from its incipient or earliest stage, to its development into a sublime and god-like character, and to the glorious enthronement of its subjects with their glorified Redeemer, can only be promoted by a devoted co-operation on our part with God. "We are laborers together with God."—1 Cor. 3:9. This

applies to each Christian in working out his salvation, as well as to the minister of the gospel, in his labors for God to save souls. God helps us and we help him.

The reciprocal influence between a holy character and duty, or the mutual or reciprocal influence of duty upon holiness, and holiness upon duty, is presented to us in the following passage of Scripture: "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."—Matt. 13:12. There is a degree of light and grace given to every man. The evangelist John, in referring to the Saviour, says: "That was the true Light, which lighteth every man that cometh into the world."—John 1:9. Now those who improve this light, will grow in grace and increase their talents. While those who make no improvement, will not only experience no increase of what light and grace they have, but these shall eventually be taken from them.

The subject of reciprocal influence, between holiness and duty, may be illustrated by a reference to the relation existing between the mind and the body, and the reciprocal influence exerted by these the one upon the other. That there is a reciprocal influence exerted between mind and body, will not be denied. When the body is diseased or becomes infirm by age, the mind is affected, and its power in some degree diminished. And when the mind is laboring under great grief or distress, the body feels, and manifests the effects of such a state of the mind. If, then, we would observe all the rules promotive of bodily health, we should endeavor to preserve a calm and undisturbed mind, and a good conscience. And if we would have the mind clear, and in the best condition for mental labor, a healthy state of the body is desirable. So in regard to our spiritual state. If we would have our outward life, our actions, behavior and conduct, in harmony with the requirements or principles of our Christian profession, we must maintain a spirituality of mind, and possess the Spirit of God as a basis of such a life. And to maintain such a spirituality of mind and to possess the Spirit of God, duty must be performed, the cross borne, and we must abound in the work of the Lord. If then we would

be Christians in deed and in truth, we must have a strict regard to our spiritual character, and readily respond to every call of duty. The faithful performance of duty will give spiritual strength, and spiritual strength will enable us to do our duty. A reciprocal influence will be exerted by the one upon the other.

It will follow as a just inference, and as a legitimate deduction or conclusion from the principles we have stated and tried to explain, that the more we do in the performance of duty, the more can be done, and the less we do, the less can be done; that the more the minister preaches, the more he can preach, the more Christians pray, the more they will want to pray, and the more they exercise their benevolence in giving, the more they will be willing and ready to give; that the less the minister preaches the less he can preach, and the less Christians pray, the less of the spirit of prayer they will possess, and the less they give, the less they will want to give.

The School Meeting at Berlin.

There was a meeting of the friends of the Berlin School called at Berlin on Saturday, the 10th inst. There were circumstances in our way that prevented us from attending the meeting. Measures were adopted by the meeting for making further efforts to give success to the enterprise.

We had a call from brother H. B. Brumbaugh, of the *Pilgrim*, as he returned home from Berlin, to which place he had gone to attend the School Meeting, on Saturday, the 10th inst. He had his wife and little son with him. They spent Monday night with us, and we had a pleasant interview together. We talked over things pertaining to our periodicals and the church, as brethren would be likely to do, and we hope in the spirit that brethren should do, who occupy the positions in, and relations to the Brotherhood we occupy.

Publications.

We have received the March number of *The People's Pulpit*, a weekly publication, containing sermons by Stephen H. Tyng, jr. The number before us contains a sermon on the text, "I am Jesus of Nazareth."—Acts 22:8. Subscription

\$3.00 a year; postage prepaid by the Publisher.

Address "The People's Pulpit," 57 Bible House, New York City.

We have also received a copy of the March number of *Work and Play*, an illustrated monthly magazine for girls and boys, published by the same company at \$1.00 a year. Address Charles W. Jenkins, Publisher, 57 Bible House, New York.

Change of Address.

Brother John Harshey's address is Warrensburg, Johnson County, Missouri, instead of Cornelia.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Notice.

Brother Quinter:—

Please announce that the Monticello Church, White County, Indiana, expects to hold a communion meeting on the 15th of May, at the meeting-house, three miles north of Monticello. Meeting to commence at 10 o'clock. We cordially invite brethren from the west, and others on their way to Annual Meeting, to stop with us over Sunday, and enjoy a communion season with us, and go to the place of meeting from here on Monday. Brethren from the west will come on the Pittsburgh, Cincinnati, Chicago and St. Louis Railroad to Monticello, twenty-one miles west of Logansport, where conveyances will be in readiness to take them to the place of meeting.

JOHN SNOWBERGER.
per J. G. ROYER.

N. B.—There will be meeting on Friday evening, May 14th, and we hope some brethren will be with us then.

J. G. R.

Acknowledgment.

Brother James:—

Please say to the Brotherhood and kind friends that our late call for a loan is being responded to. We received \$86 90 from S. Mohler, Covington, Ohio, and \$150.00 from S. Kinsey Dayton, and \$100.00 from D. P. Sayler, entirely his own money. He says he borrowed it so as to help meet the wants of the needy here.

Now will the brethren and sisters send their charities as a loan at once, according to our appeal, as we need several

thousand dollars. People are ploughing by the hour, just because they can do no better. Horses are so poor: And they are very anxious to know as to whether the means we shall receive from brethren and friends, will possibly get them feed and seed.

JOHN HARSHEY,
Treasurer.

Brethren's Tune and Hymn Book.

We are making preparations for publishing a revised edition of the Brethren's Tune and Hymn Book, and would respectfully solicit the aid and advice of brethren and sisters from all parts of the Brotherhood. We are aware of many defects in the first edition, but lest we should not detect them all, we solicit assistance. We shall also supplant all the dull, stale, minor key tunes with the best and freshest music adapted to the hymns, and will therefore thankfully receive suggestions of tunes. Give name of book, page and name of tune. Address me at Berlin, Somerset Co., Pa.

16-3.

H. R. HOLSINGER.

Notes of Travel.

APRIL 6th, 1875.

Brother Quinter:—

By your permission I will give the readers of the *Companion and Visitor* a brief sketch of my visit to the State of Pennsylvania.

I left my home in Blackhawk Co., Iowa, on the 14th of January. Took the train at 5 o'clock p. m. on said day, accompanied by my brother, and by the protection of a kind Providence we arrived at the house of our brother-in-law, brother Deeter Locks, near Mt. Pleasant, Westmoreland County, Pennsylvania, on the 16th, about 11 o'clock.

Here we found two of our sisters and a number of relatives. Here we attended three meetings and tried to preach the word. On the 20th we were conveyed across the Chestnut Ridge to Davis' Mills, where we were permitted once more to meet our aged and beloved mother, from whom we had been absent for over ten years. Many were the thoughts brought to our mind on this occasion, but we can not particularize.

Here the church had appointed meetings. So on the 21st we commenced to labor among our former acquaintances, and dear brethren and sisters, with whom we had spent a few years in the early part of our Christian labors. Here we visited and tried to preach until the 25th, at which time we crossed the Laurel Hill to visit our sister at Mineral Point, Somerset County, Pennsylvania, where we arrived the same day. Here we spent a short time, and, by request, tried to preach on the evening of the 26th, in the Methodist meeting house.

On the 27th, we returned to the top of Laurel Hill, where we had an appointment in a school-house. Stayed all night with our cousin, brother F. Murray. On the 28th, we returned again to the valley of the Indian Creek, where we continued to visit and preach occasionally, until the 9th of February, at which time we again bade farewell to our mother and sister, and many others whom we love dearly, and from whom we were loth to part.

In this arm of the church we tried to preach at nineteen meetings. We have only to say here, may the Lord bless our weak labors to the good of the dear people who manifested so much interest in our meetings.

We again crossed the Ridge to where we visited at first, but in consequence of ill health, we were not able to preach here during our stay. So we remained here until the 15th, at which time, we started for Greene County, Pennsylvania. We arrived at the house of brother Samuel Murry, two miles northeast of the town of Jefferson. We still did not feel well enough to preach.

I will just here say to the dear brethren in the Western District of Pennsylvania, here is a field where the gospel ought to be preached by the Brethren.

We remained here until the 19th, then were taken by brother Samuel, to the Ryerson Station congregation. Here we visited and tried to preach by times until the 27th. In this arm of the church we had seven meetings.

We again took our leave of our brethren and sisters and friends, and took the train at Cameron, West Virginia, en route for Knox County, Ohio. Arrived at Ankenytown about 4 o'clock. Met our brother William at the station. Was conducted to his house, where we enjoyed ourselves very well.

In this arm of the church, we tried to preach four times. We also visited a few families of the Brethren.

On the 2nd of March we took the train again for Tiffin, Ohio, at which point I and brother Jeremiah Murray parted, (we having visited together all this time,) he going to Michigan to visit his wife's relatives, and I went on to Fostoria, Seneca County, Ohio. Here I visited my father-in-law, Samuel Bauder.

I remained at this place until the 4th of March, at which time I took the westward bound train for Waterloo, Iowa, where I landed on the evening of the 5th. Was met at the depot by my son, and in a short time I arrived again at the place I call my home. Found my anxious family in reasonable health.

Altogether I was absent fifty days; traveled over eighteen hundred miles; visited fifty-three families, and preached thirty three sermons. Surely goodness and mercy followed us through all our journey, and we will try to thank the Lord for the same.

Yours fraternally,

JACOB A. MURRAY.

Kansas Needy.

NEOSHO AND LABETTE COUNTIES.

APRIL 1st, 1875.

Dear Brother Quinter :

Duty calls us again to write you a few lines in regard to the sufferings in Neosho and Labette counties, Kansas. It appears from reading brother Joseph Garber's letters, (which I give below,) that from some cause, probably from the many urgent calls for the suffering in Kansas, Nebraska, etc., have stopped our dear brethren and friends from sending money orders to the beloved brother Joseph Garber, Parsons, Labette County, Kansas.

Brother Joseph Garber writes thus:

JANUARY 28th, 1875.

Much Beloved Brother :—

Yours of the 19th is at hand, and been duly considered.

Now, as to the charity fund, we have not received but twenty dollars since we reported to you last. There has been no goods, nor grain, come to hand yet. We have notice of two boxes shipped on the 8th inst., at Virden, Macoupin County, Illinois; also of eight boxes and five hog-heads and two barrels, shipped the 14th at Akron, Lancaster County, Pennsylvania. We also expect two ear loads of grain from Iowa. Should we have to pay the freight on the above said goods, it will take all the money I have on hand to do it.

We fear sometimes that we will—the future will tell. The reason why we think so is this: There is a small surplus of wheat and flour in the country, but generally in the hands of speculators. There are also cattle in the country. There are also land speculators here, who want to make the poor man mortgage his land for a few dollars to live on; thus getting the land for almost nothing. These hard-hearted men are down on anything being shipped in here. They are doing all they can against it. They are ever ready in saying that Neosho and Labette counties need nothing. This is raising considerable excitement among the poor class of people. They are getting up petitions in their own behalf. There is about one-third of our people to-day out of bread-stuff, and no way of getting any. How it will be against harvest, the merciful Lord only knows. We hear of work horses dying for the want of grain. There are about two-thirds of our people here that have no grain for the work horses, neither can they get it. We have not bought any feed as yet, for any outside the church. We dare not do it. If we did, there would not be a dollar left in a week. But when that grain comes in from Iowa, we will then commence to deal out grain to outsiders, as the notice says, it is intended for all the needy families, both in and out of the church. So one or two

ear loads of corn will not last long. Should we have the freight to pay on said grain, we will soon be stripped of money.

JOSEPH GARBER.

Parsons, Kansas.

FEBRUARY 24th, 1875.

Dear Brother A. W. Baker :—

Yours of the 16th inst., received to-day. We were looking for sometime for a letter from you. We are not very well—very severe colds among us. We have received no money from the east since our last to you. We have received ten boxes of clothing and provision—freight charges, thirty-seven dollars and forty cents. Only one ear load of corn, three hundred and fifty-five bushels;—freight charges on the same, one hundred and thirty two dollars and fifty cents. We had to sell one hundred bushels of said corn to get money to pay for the other ear-load, which is now on the way here, and that will wind up our charity fund with us, without there will be more charity contributions sent to us from our dear brethren and friends. We think if our eastern brethren and friends will do any more for us, they had better send money than grain, as freight charges are so high.

Dear brother, I have thought that I have had a good deal of trouble in life, but I never knew what trouble was till this winter. The only way I know, is to put our trust in the Lord.

We sometime ago received eight boxes from Lancaster County, Pennsylvania, containing clothing and provision. They were sent by a friend, who was not a member of our brotherhood. I will send you the notice I have for them, nearly every package of goods sent to me had a notice or card tied to them, and on which was written: "These goods were made up by all denominations and should be distributed to all denominations."

FEBRUARY 26th, 1875.

*Brother Addison :—*Since mailing our last, we have learned from the freight agent, that a portion which we paid on relief goods would be refunded to us again. We wrote to headquarters concerning matter. The report is now more favorable.

Yours in love,

JOSEPH GARBER.

We hope our brethren and friends will accept our hearty thanks for the donations already sent to Neosho County, Kansas, and will say, that you have made many hearts glad; and through your liberality, have caused many thanksgiving to God. We can testify to this, as we paid Neosho County a short visit last November.

Brother Joseph Garber writes to me again, and says the cry is bread; and further says, but we cannot supply all; therefore, we hope that the Neosho

friends will not be forgotten in their present distress by our dear members and friends. The good Lord has opened a way for all of us, members and friends, who have got the means to do much good to our fellow beings, and to a greater extent to obtain eternal life.

Hear the apostle, 1st Tim. 6:17,18,19, viz: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the loving God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

We hope also that what brother D. P. Saylor has written on the suffering condition of the people in the west, will not have a deleterious effect on the many donors to the sufferers in Kansas, Nebraska and Missouri. But as the way is still open to do good, and as brother D. P. Saylor lives in such a productive part of our country, and as he is a liberal brother, therefore, it may be expected that his church and vicinity will enlarge their donations for the suffering people in the west, as we know of one single church district in Ohio, including neighbors outside the church, to have given to the said present suffering people in the west, \$850.00.

Now, may the Lord Jesus Christ, the great Shepherd of his sheep, grant us grace to do his will, hold out faithful until death, is our desire and prayer.

What we have written is in behalf of the needy.

Yours fraternally,

ADDISON W. BAKER.

Church News.

APRIL 3rd, 1875.

Brother Quinter :—

Not having seen anything reported in any of our periodicals from our church district, and as no one wishes to take the responsibility on themselves, therefore I will assume the task, and make out a report; although nothing special, nevertheless I will try and make it as interesting as I can, asking your forbearance if I should be tedious, as this is the first I offer to your large family of readers.

The district of church of which I am identified, is what is known to the general brotherhood as Elkhart District. It is situated in the northern part of Indiana. Our church is steadily progressing without any seasons of excitement. Its course is onward in its career, having now and then an accession, although not quite as numerous as is reported by some of the brethren. Our district when organized, included the entire northern part of the state, and the first meeting held was that in 1829 or 1830, and soon afterwards was organized. It soon spread onward as civilization progressed, until the present day

there are thirty-one districts, what was then one entire district. And there is at this date, one of that small number, who has outlived all the rest, yet with us, although bowed down with age and infirmity, but still in the service of God, pleading earnestly for the salvation of souls. Elder Jacob Studebaker has far outlived the time allotted to man, being in his eighty-third year since the 16th day of February, and in the ministry forty-three years; although nearly deaf and blind, his place is seldom vacant in private or public meeting. His voice is always heard striving for justice and mercy, pleading earnestly for the "ancient landmarks which our fathers have set." Having been personally acquainted with him ere he belonged to the church, having known him to love him and respect him, and wherever he is known, he is esteemed, beloved and respected; a man of an even temperament, always having a mild answer; an ornament to the church, and a fit emblem for those whom are willing to profit by his career.

Our district embraces in its territory, upwards of an hundred and fifty members. Our ministerial force are six speakers and four ordained elders, and seven deacons. The elders are: Jacob Studebaker, D. B. Stutsman, Jacob Leer, and Andrew Bigler. Moses N. Hess is in the second degree of the ministry and Daniel Riggle in the first degree. The deacons are, viz: Jacob L. Ulery, Geo. Smith, Levi Ulery, Jacob J. Ulery, John W. Chapman, Isaac Hoke and Jacob Riggle, who are all faithful and consistent to their calling. There are three members within our district upwards of eighty years of age, and nine upwards of seventy years. Sister Elizabeth Stutsman, whose maiden name was Feaster, was eighty-five years of age on the 16th day of February, being on the same day as that of elder Jacob Studebaker. They have frequently met to celebrate their anniversary, and their enjoyment seems to have been very satisfactory to themselves, and those of their surrounding. They would converse of their past days and experiences, in a wild country, laying the foundation of the church. Sister Elizabeth Smith will be, if she lives until the 5th day of July, ninety years of age. Her maiden name was Grosnickle. Sister Arney, another aged and infirm member of our body, who has been blind for fourteen years, has called on the elders of the church on the 8th day of March to be anointed in the name of the Lord, according to the epistle of James, being the last but very important command to be fulfilled while here in the body. The writer and wife have been members and identified with this church almost from its existence, being members forty years, and having been in the capacity of keeping house forty-five years, raised seven children—three sons and four daughters—and resided on one farm.

I will draw my scattering epistle to a close, asking your indulgence and forbearance if I have been too lengthy, as this is the first time, and I hope the same may not occur again, wishing it may prove edifying to those that may read it. My prayer to the brethren is, stand firm, as we are in perilous times; hoping and trusting that when the sands of life are run out, and we are called from hence away, that on the morning of the first resurrection, that our portion shall be with those that shall then and there appear; and crowns of eternal felicity are awaiting those who hold steadfast to the divine commands of Christ and him crucified. How earnestly we ought to strive while here in this tabernacle, to be earnestly engaged in doing the work of him who sent us, that we might exclaim with Paul, "I have fought a good fight, I have finished my course, I am now ready to be offered up." Remember, brethren, the appeal of Paul to his brethren, "For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock." Therefore, my prayer is: Watch, and remember the admonition.

Your brother in the Lord,
DANIEL B. STUTSMAN.
Goshen, Illinois.
(Pilgrim please copy.)

Notes of Travel.

APRIL 5th, 1875.

Brother James Quinter:—

I left home February 27th for Adams County, for the purpose of looking out a location for myself and family. I arrived at Corning, the county-seat of Adams, on the 28th, at 7 a. m. Traveled on foot to Mt. Etua, ten miles distant, and arrived at the house of brother C. Harader's, at 9:50 a. m. I remained with the brother until March 3rd, and then started on horse-back for the Brethren in Montgomery County, where I arrived at the house of brother N. C. Workman in the evening. Here I had three meetings.

On the 9th of March, I started for the north, and traveled part of the way on horse-back, part on foot, to Lewis, formerly county-seat of Cass County, and staid with Mr. W. Snell, who keeps a boarding-house in that town. I was treated with great kindness. Hope the Lord will reward them for it. They seemed to be much interested in the doctrine of the Brethren, but they do not have the opportunity of hearing them preach. Is this not a pity?

On the 10th, I started for Shelby County. Rode ten miles on a wagon to Atlantic, county-seat of Cass County. There took train for Avoca, Pattawattomie County, twenty-eight miles distant, and arrived at Avoca, at 4 p. m., and started on foot for the Brethren, about twelve miles off. I was overtaken by a

team and I rode to the house of Mr. Eusterd. The old lady is a sister.

On the 11th I started for brother W. Wiland's. That evening the Brethren had meeting appointed. The speakers are W. Wiland and J. H. Fillmore.

On the 12th, brother Wiland and I went to Harlan, county-seat of Shelby. The 13th had evening meeting. On the 14th, at 11 a. m., resolved to start home on to-morrow, being fourteen miles from Avoca, the nearest railroad station. The night of the 14th turned cold and stormy. Being at the house of brother J. Stutzman, he concluded to take me on the wagon to Harlan, six miles. There I could take the hack to Avoca, thirteen miles. We started and after going a little distance, found it to be hard to face the wind, and thought it best to turn back, hoping the weather would be more favorable on the following morning, but, alas, it was much worse! the wind being stronger and much colder. I thought it was unwise to start out to go the distance I had to go to the railroad, believing the Lord would care for my family in my absence, and tried to be as patient as I could.

On the 16th the weather was cold, but the wind had ceased. Brother Stutzman took me on the wagon four miles, then I started on foot. After traveling some three miles, was overtaken by a team. I rode to the railroad station, took train at 6:30 p. m., and arrived at Altoona, at 11:50 p. m. Visited brother G. Baker and remained with him till morning. At 8 a. m. took the train for Washington, and arrived home about dark. Found the family moderately well. During my absence the family had the scarlet fever, but the Lord spared them all, so we feel thankful to the Lord for his kind care over us.

In conclusion, I will say, I found good country in the southwestern part of Iowa. It is said to be very productive, and also very healthy. Laboring brethren are much needed.

Yours fraternally.

STEPHEN YODER.

Washington, Iowa.

Our Second Trip to Philadelphia.

APRIL 6th, 1875.

Brother Quinter:—

On the morning of the 24th of March, I took the train at Berlin, en route for Baltimore, Maryland, to buy a stock of general merchandise.

I arrived at Baltimore, at 11 p. m., same day, and took my abode at the St. Clair House, of which Wm. H. Clabaugh, formerly of Frostburg, Maryland, is the proprietor, and a gentleman, too, who deserves patronage from the people visiting the city; especially from the Brethren, as he is well acquainted with them and treats them respectfully.

On Thursday morning, I turned my

attention to the purchasing of goods, as also on Friday, and on Saturday morning I discovered that I could not finish my business so as to take the night train for home. Failing to do this, I at once concluded to take the 10 o'clock train, on Saturday, for Philadelphia, to pay the brethren and sisters a short visit, which I did, and arrived at Philadelphia, at 1:30 p. m. Took a seventh street car, and got off at Girard Avenue. Walked half a square east, then south on Marshall street, to No. 1012. Pulled the door bell, wondering who would answer the call.

The door opened, and it was our nephew, brother J. T. Meyers. It was quite a surprise to him to see me at this time. Found him, J. P. Hetric and family all well, where Jacob T. still has his home. After talking awhile, answering and asking questions in relation to the brethren and friends here and in Somerset County, we then talked a little about the prospects of the Berlin High School enterprise at Berlin, giving them a brief statement of the condition in which it was. We found them very favorable, and they desire us to stick to it, that we will at last succeed without a doubt.

Here brother Jacob T. proposed that we pay brother Spanogle's family a short visit, to which we at once assented. Found them all well. Took supper with them, after which we combined vocal and instrumental music. Emma playing the piano, all joined in singing for about an hour. Brother J. T. and I bid them adieu and took the street car for Germantown. Arrived at sister Langstrath's, at about 8 p. m. Found her well. Here we met her cousin, a sister in the church, and daughter of brother Peter Keiser. Also, Mr. John Price and wife from Philadelphia. Lodged here for the night.

Upon entering the parlor in the morning, the old sister grasped our hand and remarked, that this was Easter Sunday, and that it was a beautiful and glorious resurrection morning; that this was the day when her Saviour was resurrected; and that she had the hope of being resurrected with him." I think she told me that this was her eighty-fourth Easter day. Brother Jacob T. and I then started for Wm. Price's. Found them all well. Sister Shngart seemed exceedingly glad to see us once more, and I am in want of words to express my failings and emotions of my heart I had at the time.

At 9 a. m. we were at the meeting-house for Sunday-school. Fifty-four scholars were present, and sister Sallie Hammer in the same corner with the group of children. All the pupils and teachers seemed to be interested in the cause. Sisters Kate S. and Flora Levering we were glad to see once more. They still seem to be alive in the cause of Christ. May God keep them in the path of holiness, and at last take them home to himself, is the desire of our heart.

Jacob T. is still their superintendent and friend Willas assistant, and a number one he is, too; but I do hope he will not put off his coming into the church too long, because it is very important; and unsafe to die outside the church; no promise at all. At 10 a. m. meeting, addressed by brother Jacob T., from John 5:28-29, the whole of his remarks were based upon the following points:

1st, The resurrection proven from the nature of things; 2nd, The necessity of the resurrection; 3rd, What we learn from his resurrection; 4th, The resurrection our victory over death; 5th, The order of the resurrection; 6th, The necessity of having part in the first resurrection.

Upon the last point he dwelled forcibly and powerfully, showing conclusively, beyond a doubt, that over these second death hath no power. Jacob, be faithful, it will not be long until you shall reap the reward of your labors. Go on in the discharge of your duties, though there are obstacles in the way.

"We'll stand the storm, it won't be long,
We'll anchor by-and-by."

After bidding adieu, we went to the house of sister Lehman for dinner. Found her daughter and daughter's children, Mary and Bessie, just returning from the church, all well. In our last we said we thought they were the perfect picture of health and beauty, and this idea we still entertain. After dinner, a short but interesting chat. We bid adieu and took the cars for Philadelphia. Arrived at the Brethren's Mission School, at 3 p. m. The number of scholars present was eighty six; male teachers, eight; female teachers, three.

Being invited to a seat in the Bible class, fifteen in number, I accepted the seat, brother Jacob T., being pressed to take charge of the class. After the exercises, and a hymn sung, brother J. T. was called upon to address the Mission Sunday School, which he did successfully. Brother J. P. Hetric is superintendent, and brother John S. Thomas, assistant. After school we went with brother J. P. Hetric home, our place of rendezvous. Here we talked on different points, took supper, thence to the meeting house at 7 p. m. Addressed by brother J. P. Hetric, on commandments. 1st, Showing that his commandments are good; 2nd, That they are precious; 3rd, That they are not only precious, but great.

Brother Jesse is certainly full of reasoning power, and disposes of a subject very logically, deserving much credit, and is certainly the right brother in the right place. Farewell to brother Jesse and family.

"A few more days on earth to spend,
Then all our toils and cares shall end,—
Then we shall see our God and friend,
And praise his name on high."

The church at Germantown, I think,

is in a much better condition than it was; and it certainly goes to show that the brethren and sisters there are having new zeal and energy, and I now have good hopes that this church will once more revive and become a prosperous church, and an honor to the Brotherhood. Brethren in the ministry, give them frequent calls. Go and encourage them on their way. Preach the gospel to them in its purity, and a blessing will follow.

The meeting at Germantown was well attended, while the one in Philadelphia was not so large. This was attributed to the cause of the display in other churches on such occasions. "Finally, brethren and sisters, farewell; be perfect, be of good comfort, be of one mind; live in peace, and the God of love, and peace, shall be with you." Amen.

Left Philadelphia on Monday, the 29th of March, at 12:30 p. m. Stopped off at Baltimore, Maryland, and took the night express train to Cumberland, Maryland, thence the Pittsburgh and Connellsville morning express to Garrett station. Here the Buffalo Valley Branch intersects—changed cars for Berlin, a distance of nine miles, and arrived home on Tuesday, 30th, at 1:45 p. m. Found all well; thank the Lord for his goodness.

Fraternally yours,
E. J. MEYERS.

Berlin, Pa.

In Memoriam.

OUR BROTHER HAS FALLEN.

"Not only fall the vile and vain,
Who seek no good, who soothe no pain,
But men whom angels must approve,
Whom people bless and God does love."

Brother John Ressler, of Altoona City, Pennsylvania, in the prime of life and in the vigor manhood, was very suddenly and unexpectedly hurled into eternity on the 30th of March, 1875. He was walking across the railroad yard after night, and he and his comrade were run over by some passing cars and were instantly killed and mangled up.

Brother John entered the church while young and led a pious and devoted Christian life. A naturally cheerful, winning, disposition added to a chaste walk and good conversation, won for him and the church many warm friends. At a proper age he was joined in marriage to Susan Shaw, a lady highly spoken of by all who knew her. She soon after also became a member of the church, and being of a pious and reserved turn of mind, has led an exemplary Christian life, and made their home pleasant in a high degree.

A few years ago brother John was elected to the office of deacon and bade fair to become a useful officer in the church; but shortly after his call to that office, he made a change in his occupation, that in a great measure deprived the church of his services. He engaged in the service of the Pennsylvania rail-

road, and being "diligent in business," was soon promoted as an engineer. His Christian deportment was carried with him in the wildest situations, and won for him a large circle of friends among his associates and employers. It was while on his way to attend the duties assigned him that he met his untimely death. His remains were taken back to his grief-stricken, heart-broken family, where mourning friends soon collected together. What heart can conceive, tongue declare, or pen describe the deep and unutterable anguish that affectionate hearts would feel when such intelligence would be communicated to them; but such is life. We start out in the morning full of life and expectations, but how little we knew what may befall us before night fall!

On the 1st of April a special train was provided by the railroad company to convey the funeral procession to the Brethren's meeting-house, in Carson Valley. Considering the inclement weather, the funeral was largely attended. The occasion was the most mournful that we were ever called upon to attend. When the crowd were passing by to look for the last time upon our brother, many expressions of sorrow were given. Many of his brother engineers looked pensive and sad, while the careless maid mingled her tears with the care worn pilgrim, and all wept like Rachel of old.

Never shall we forget the sorrow of his bereaved and smitten family. We can weep with them, for our "dear fellow youth in Christian ties," is no more. But a balm is left—a comforting assurance that brother John "did what he could," and has left us the bright example of one who always tried to do his duty, and now that his harvest task is done, he is roaming the fair fields of Eden, staying by the still waters of the river of life, having access to that tree whose teeming fruitage is for the healing of the nations.

We condole our dear sister for we painfully feel that our loss is great; but when we think of the kind Parent that presides over us, we feel like bowing to the irreversible decree of his providence knowing that he doeth nothing wrong.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Brother John's age was 32 years, 6 months and 29 days. He leaves a wife and three children. The religious services were conducted by the Brethren.

JAS. A. SELL.

A Letter.

MARCH 13th, 1875.

Dear Sister Young:—

I received your kind missive in due time, and was pleased to learn of your whereabouts, and usual health.

I was sorry to have the sad intelligence of your bereavement, related to me last spring. It was communicated to me by sister Spanogle, of Lewistown, Pennsylvania, she having met you in Philadelphia, after the death of your kind husband; in our conversation of the sisters of Philadelphia Church, you were mentioned as widow Young, to which I was a stranger of the circumstances at that time. I having about that time much on hands, contemplating a trip to California, making preparations, and of course much anxiety of mind required to bring all things to a completion. My health also being impaired at the time, gave me little time for observing surrounding events, except in the immediate vicinity. From that time to the reception of your letter, I knew not of your residence, and was somewhat surprised when a letter was handed to me from Lanark, Illinois. Your brothers were certainly very kind in sending for you to come and sojourn with them, during your saddest moments, and sorest affliction of heart, being deprived of a kind and benevolent husband. I greatly sympathize with you in your bereavement, for his place cannot, certainly, be filled in kindness to you in every respect, and to his dear children as a parent, and all who knew him. But as death is a natural consequence although a divider of hearts and families, we must all abide by the fatal consequence. His cold hands are frequently felt through the land, by laying low many strong and manly forms who were dear to us on earth. "God is no respecter of persons." He allows the same fate to happen us all. Our fathers, our mothers, our brothers, our sisters, our husbands and wives, all our children meet the same fate. Oh! what bleeding hearts suffer from those sad changes every day! Yet there is a balm in Gilead to heal them if applied. Has not God given the promise, to be "a father to the fatherless, a husband to the widow"? Having these, we must come to the conclusion that he will be a precious friend indeed, to all who trust in his word, and live in his sight, unspotted from all evil. But how weak, and how far we come short of being what we desire to be—good and holy; fitted to leave at the Father's call. Help us Lord, to do thy will more perfectly, under all circumstances, through life. We are but poor, de-

pendant creatures on thy mercies, thrown about us daily. Let us ever be mindful of those favors bestowed, and show favor to our fellow-creatures, as we pass through life. I hope you may arrive at your destined home in safety, and bear cheerfully the burden of life's changes as being ordered by our heavenly Parent. We cannot always see or understand the movements of the Almighty. His ways are incomprehensible. If we never meet on earth again, may our meeting be in that celestial land, where parting shall never be realized, and trials and trouble cannot enter; where we may ever be with those dear ones, who have passed over before us, and be in the society of the redeemed.

Yours in the bonds of faith,
KATE G. STOVER.

St. Louis, Mo.

Announcements.

DISTRICT MEETINGS.

The Middle District of Pennsylvania will hold its next annual session, the Lord willing, in the Dry Valley meeting-house, four miles east of Lewistown, Mifflin County, Pennsylvania, commencing on the 27th day of April, at 9 o'clock a. m. Brethren will stop off at Lewistown, where conveyances will be furnished; or, if the Sunbury and Lewistown Railroad is in operation, will take said road to first station, (Maitland,) one-fourth of a mile to the meeting-house. Those stopping at Lewistown can put up with A. J. Spanogle in town, or with Andrew Spanogle near town.

GEO. BRUMBAUGH, Clerk.

Brother Quinter:—

Please announce that the District Meeting of West Virginia will be held, the Lord willing, on the 7th and 8th of May next, in the Cheat River meeting-house, two miles north of Cranberry Summit. If those that intend coming on the cars will write a few lines to me, I will see that conveyance is there to take them to the place of meeting.

S. BUCKLEW.
(Pilgrim please copy.)

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Sandy Church district, of Columbiana, Stark county, Ohio, March 17th, sister ELIZABETH, wife of Jacob Hoffman, aged 55 years 3 months and 22 days.

On the morning of the 10th, her left side was slightly paralyzed, and in about one and

a-half hours she received a second stroke, after which time she was unable to receive any nourishment whatever for about eight days, during which time, at her request, she was "anointed with oil in the name of the Lord." She was perfectly rational and could speak very distinctly with some labor until towards her last moments.

She bore her affliction patiently and Christian-like, warning and admonishing her family, a kind husband and four children, the oldest married and a member of the church, but not present until after her mother's decease; and also warning and admonishing her brethren and sisters, neighbors and friends. She died in the blessed hope of a glorious immortality. She was buried on the 6th, in the Reading Cemetery. Notwithstanding the inclemency of the weather, her funeral was well attended. Funeral services by the brethren of district, assisted in the services at the house by brother Josiah Klein. Text, her selection, Rev. 14:13.

J. A. CLEMENT.

In Miami county, Indiana, February 17th, brother AARON POMBAUGH, of the church of God, and son of brother George Pombaugh, of the German Baptist Church, aged 46 years, 4 months and 3 days.

The deceased was a worthy member of the church, a good citizen, a dutiful son, a beloved brother, a kind husband and an indulgent father. "But we sorrow not as those who have no hope." Funeral service on the 4th of April, by brother David Noll, of the German Baptist Church.

Mrs. ELIZABETH McCALLOY.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Jon B Chapman 1 00; C J Fike 80; F Euckling 4 00; J P Faidley 50; S Seerist 1 00; E M Kindig 10 00; T Klein 1 25; Joe Ward 50; J H Witmer 40; D Crofford 8 70; D Brower 5 00; Hannah Hibbs 1 00; M Light 3 20; E Shifer 3 20; J B Sarratt's 3 24; M Reber 11 00; J G Royer 2 50; Geo Gird 2 20; J R Uhler 1 70.

Died Suddenly of Heart Disease.

How common is the announcement, "Thou sands are suddenly swept into eternity, by this fatal malady." This disease generally has its origin in impure blood filled with irritating, poisonous materials, which, circulating through the heart, irritate its delicate tissues. Though the irritation may at first be only slight, producing a little palpitation or irregular action, or dull, heavy, or sharp darting pains, yet by and by the disease becomes firmly seated, and inflammation, or hypertrophy, or thickening of the lining membrane or of the valves is produced. How wise to give early attention to a case of this kind. Unnatural throbbing or pain in the region of the heart should admonish one that all is not right, and if you would preserve it from further disease, you must help it to beat rightly by the use of such a remedy as will remove the cause of the trouble. Use Dr. Pierce's Golden Medical Discovery before the disease has become too seated, and it will, by its great blood purifying and wonderful regulating properties, effect a perfect cure. It contains

medicinal properties which act specifically upon the tissues of the heart, bringing about a healthy action. Sold by all first class Druggists.

HEART DISEASE CURED.

Rockport, Spencer Co., Ind.,
February 1st, 1874.

Dr. R. V. Pierce, Buffalo, N. Y.:

About two years ago I was afflicted with a disease of the heart, which at times created a pressure around it, almost causing suffocation. I saw an advertisement of your Golden Medical Discovery, recommending the same as a cure for disease of the heart. I then bought half a dozen bottles of it, and after using three bottles I was entirely relieved and am now enjoying good health.

Gratefully yours,

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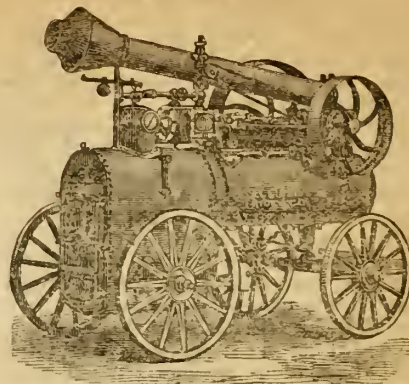
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Finish Thy Work.

Finish thy work; the time is short,
The sun is in the west;
The night is coming down; till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, O rest thou never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow,
Uplift thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strong, h-reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy—
And heavenly love.

Give thanks to him, who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

Selected.

For the COMPANION AND VISITOR.

Instrumental Music—Objections.

No. 2.

BY J. M. ZUCK.

2. *Self-evident Objections.*—One of the most prominent of these is, that instrumental music fosters *pride* in the church and in the family. It is useless to argue against what is self-

evident, or, which is about the same, against what is claimed to be so, by those whose opinions never change when their "mind has once been made up." It may of course be shown that pride abounds where the sin of sacred music does not; that music abounds where pride does not; that even in those families where the two abound together there is no strong and necessary, at least, no natural bond of union between them; that other things are found in those families that bear at least as much relation to pride as music does—but what avails it to mention these facts to those whose opinions change not, neither are subject to change? Music fosters pride, but how or why the oracle saith not. Pride is the result of thinking more highly of self, in some form or aspect, (it may be the opinions of self) than we ought to think; and when people get to think so much of their unscriptural notions that they want to bind them upon the consciences of others against the will of the latter, it need not be thought wonderful that some people will think that there is more genuine pride in the spirit of such men than in the tone of all the organs in creation.

Another objection against instrumental music is, that it engenders *levity*. This, like the forgoing, resolves itself into a mere assertion, which derives its weight from the frequency of its repetition. It is true that passage after passage may be cited from the Psalms in flat contradiction, but what are Old Testament citations compared to the opinions that never change, neither can be changed? David says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O

most High: to show forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." Here David says that the harp has a *solemn* sound, and no doubt all who know what they are talking about will say the same of the modern organ. Yet we are assured that it leads to *levity* and are, of course, expected to receive the statement as a self-evident truth which no demonstration could make clearer! Some good people tell us that nothing melts their hearts quicker or draws their thoughts heavenward sooner than the tones of an organ when it breathes out sacred music. Which shall we believe, those who speak from experience and tell what they know and have felt, or those who speak without experience and condemn without knowledge?

It is further objected that the "organ question" is a fruitful source of *strife and divisions*. It is not claimed that the "strife and divisions" are found in the same families where the music is found; and this fact, one might almost suppose, ought to be something in favor of the music. Neither is it claimed that the "strife and divisions" come to the knowledge of the deacon brethren on their official visits. Ah! no, all is peace and satisfaction so far as they have learned. Perhaps not a single one has heard a single complaint on the "organ question." Yet our ears are greeted with emphatic assurances that there is great strife on the subject, and has been, lo! these many years! Wonder if we don't imagine things sometimes; or, what is worse, judge others by what takes place in our own hearts

and families. Perhaps we ourselves are the source and cause of all the "contention" which we deplore so pathetically. If we throw a stone into a neighbor's window to spoil a piece of furniture which he would rather not have spoiled, need we wonder if a little "contention" should come to the surface? We may then shout "Peace, Peace" and blame it on the furniture, but "there is no peace," and it is all our own fault. The stone-throwing, fault-finding spirit is not a fit ornament for a peace-maker. It is an easy matter for the "busy-body in other men's matters" to claim that he is a great lover of peace and union, and to fancy that he is doing an immense amount of good in the world! No doubt those who were ready to stone the poor woman felt exceedingly righteous until Christ directed their thoughts within,—"Let him that is without sin among you cast the first stone,"—and they went out one after another and the woman stood alone in the midst uncondemned. Wonder if some latter day saints could have resisted the temptation to fling a stone first and look within afterward, or not at all!

The next objection against instrumental music is, that it "raps members of the church of vital piety." As already stated, it is useless to argue against what is self-evident; but it may be permitted us to suggest here, that inasmuch as the word *vital* don't seem to be in the Bible, we ought to be allowed to consult Webster to see what it means. But he does not throw much light upon the subject, so far as the condemnation of music is concerned. He says that *vital* is from the Latin *vivere*, to live, and that it means, "belonging or relating to life," "necessary to life," "containing life," &c. We might infer then that *vital* piety is piety that contains some life, or, in other words that it is lively, full of life, active, cheerful. Now it is generally supposed that there is something cheering and enlivening about music; and hence, if the music be sacred and solemn as well as cheering and enlivening, one might almost suppose that it would help the Christian to obey that command which says, "Rejoice evermore;" and for this reason, and from the nature of the case, were it not for the self-evident truth above stated, we would be in great danger of inferring that the tendency of good music

ought to be to create and increase *vital* piety, instead of the reverse.

Other objections are raised against instrumental music, but none, perhaps, more serious, or better founded than the ones that have been noticed. It has not been my purpose to say that instrumental music may not be abused and become sinful. This is freely granted. It may and often does engender levity, in some ways it does promote pride and breed strife, and so with all the other bad things charged against it. But why in the name of all that is reasonable and consistent, just and fair, condemn it on the ground of its abuse, when we know that on the same ground we might condemn every good gift of the Lord, religion and the Bible not excepted? It is a proposition susceptible of easy demonstration, that no musical instrument that man has ever invented is more abused than that one which the Lord has invented and placed for a good and wise purpose in the throat of every man, woman and child.

For the COMPANION AND VISITOR.

A Report of the Discussion.

TRINITY—CONTINUED.

AFFIRMATIVE—Eighth speech. I find it necessary to make some reply. He told you I had all in Christ. He can't understand how all are one—all in Christ, Christ in them, he in the Father and the Father in him. He went over to this: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him." He argued that all things would not be in Christ until he comes again. I showed that the saints are in him now; and this scripture proves that they will be in Christ hereafter.

He said I was as old as Adam. This he did to make sport; but he did not touch the argument, it still stands.

"This is the true God," &c., 1 John 5: 20. He said that "this" does not refer to Christ—that pronouns do not always refer to the nearest nouns as there antecedents. This I admit; but every grammarian knows that they generally do. This is the common rule, and the cases in which they do not are exceptions; and my brother must show that this is an exception, or the rule holds good. We claim that "this" refers to Christ according to the rule, and, consequently, that he is the true God, and eternal life.

There is another thing that besays too often. He says that I admitted that the Trinity was not in the Bible. I did not come near saying that. I did say that the *term* Trinity was not in the Bible, but that the Bible teaches the doctrine. His memory must be treacherous. I want him to tell it aright.

There are some more things but I must leave them till the recapitulation, and hurry up with my arguments.

I was on the subject of the worship of Christ. All the angels were to worship him. Saints worshipped him, and, when dying, committed their spirits to him. But God alone is to be worshipped. Therefore he is God.

16. Our sixteenth argument is drawn from the fact that the apostle tells us that Christ is equal with God. Phil. 2: 5—11. (Let the reader turn to the scripture and read it) "Being in the form of God he thought it not robbery to be equal with God." "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and of things in earth, of things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In the form of God—equal with God—a name above every name—at his name every knee shall bow—every tongue shall confess him: Lord. What more can be said of God. He is the greatest God our minds can conceive of.

17. Our seventeenth argument is drawn from the power ascribed to Christ. Power given proves capacity to receive. Matth. 28: 18, "All power is given unto me in heaven and in earth." What more can be said of God? He gave his disciples "power to tread on serpents and scorpions, and over all the power of the enemy;" Luke 10: 19. To those who received him "gave he power to become the sons of God;" John 1: 12. He had power to lay down his life and to take it again: "I have power to lay it down, and I have power to take it again;" John 10: 18. He has power to give eternal life; John 17: 2. God only can give life, and life eternal; but Christ has this power, therefore he is God. The church transacted business in the name of Christ, and "With the power of our Lord Jesus Christ;" 1 Cor. 5: 4. See also 1 Cor. 12: 5—12; Eph. 1:

21, 22. "For in him dwelleth all the fullness of the God-head bodily. And ye are complete in him, which is the head of all principality and power;" Col. 2: 9, 10. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness;" 2 Peter 1: 2, 3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Not only were all things made by him, but he upholds all things by the word of his power. He also purged us from our sins. All power in heaven, and in earth, and under the earth—power to make and to uphold all things—power to lay down his life and to take it again—power to give his disciples power over all the power of the enemy, and to give believers power to become the sons of God. By his divine power he gives all things pertaining to life and godliness. Where is there greater power? His power is divine, and the Divinity of Christ is proven by his power. He is God." (Time expired)

NEGATIVE—Eighth speech. My brother complains of my memory. Perhaps it is not as treacherous as he imagines. (Here the speaker referred to several arguments made by brother Miller; but your reporter could not see any reply and he took no notes.) The speaker asked the moderator whether it would be proper to propose a question to his opponent; but after some demonstration, he passed on without proposing the question. He then led off with a very pathetic exhortation, such as would have been appropriate and effective in a revival meeting; but as there was nothing in the shape of argument or reply, we laid down our weapon (pencil) and tried to improve the admonition. With the close of this speech and appeal to the sympathies of the congregation, ended the second day's labor.

FEBRUARY 19th, 10 o'clock A. M.

AFFIRMATIVE—Ninth speech. I feel happy to meet with you this morning to resume my part of the labor. Will first reply to a few things in my brother's last speech. He gave us a very good exhortation. I con-

less that I do not know how to reply to an exhortation. But he said I admitted that I was not able to do the subject justice. I make no boast; yet I think I have fairly met his arguments. Notwithstanding his boast to be able to answer all questions, he has failed. For instance. I asked when Christ began to be. He says "he is the Son of God," &c. All this I believe as much as any one.—Another thing, he has been telling us all along what he will do. But he has not done it yet—An expression in regard to the commission. He says, "Trinitarians are all the time whining." I don't think it prudent to consume time in following him farther. I want to proceed now to bring a few arguments to prove the Divinity of the Holy Ghost.

1. Our first argument to prove the Divinity of the Holy Spirit is drawn from the fact that he was sent by the Father and the Son after Christ had ascended to the Father. Acts 2: 3, 4. The Father and Son sent the Holy Spirit, a divine power, into the hearts of men.

2. Our second argument is drawn from the fact that he speaks to man and in man. Acts 8: 29. "Then the Spirit said to Philip," &c. "While Peter thought on the vision, the Spirit said unto him," &c. "When the Spirit of truth is come, he will guide you into all truth," &c. John 16: 13.

3. Our third argument is drawn from the fact that the Christian is in the Spirit. "If we live in the Spirit, let us also walk in him;" Gal. 5: 25; "For as many as are led by the Spirit of God they are the sons of God;" Rom. 8: 14; "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" Gal. 4: 6. The Spirit is no creature, but a power Divine.

4. Our fourth argument is founded on the commission to baptize in the name of the Father, and of the Son, and of the Holy Spirit;" Matth. 28: 19. The same honor is given to the Son and the Holy Spirit as is given to the Father.

5. Our fifth argument is founded on 2 Cor. 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

6. Our sixth argument is drawn from the fact that the Spirit is connected with the work of creation. Gen. 1: 2, "The Spirit of God moved

upon the face of the waters;" and Job 33: 4, "The Spirit of God hath made me."

7. Our seventh argument is drawn from the fact that the titles God and Lord are applied to the Spirit. Acts 5: 3, 4, "Why hath Satan filled thine heart to lie to the Holy Ghost?"

* * * Thou hast not lied unto men but unto God." "Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty;" 2 Cor. 3: 17. Thus inspired men call the three God, and I believe it; and they say there is but one God, and I believe it. (Time expired.)

NEGATIVE—Ninth speech. I propose to enter a demur against the position assumed by my brother. If he does not meet my arguments before this discussion closes we must abandon it.—He says Jesus Christ is the highest God; Christ says, "My Father is greater than I."—His theory is contrary to the teachings of the Bible. Is that person who was born the person of whom he was born? that is, was the Son of God his own Son?—This theory destroys the idea of a mediator between God and man.—It destroys the Divine atonement and leaves nothing but a human sacrifice. "Cursed is the man that maketh flesh his arm." We have a divine atonement, his is only a human atonement.—Jesus Christ is the divine Son of God.—He says there are three powers, while the scriptures teach one power.—Which power is Mediator between God and men?—Paul says, "To us there is one God;" my brother has three powers that he calls God. Which eternal power is to deliver up eternal power to another eternal power? (Here he read the Athanasian Creed, and claimed it as the beginning of the doctrine of the trinity and of the practice of trine-immersion.) Now did you ever hear such a contradictory thing? I tell you my friends, if your salvation and mine depends on believing this, there is a poor chance.

I demur against the term Trinity; because it nick-names the Heavenly Father. He admits that the term is not scriptural. I ask him which suit red, and he says, "The Word was made flesh," &c. Brother, by this concession you have nothing but a human sacrifice. Brother Miller has no faith in the Trinity—the theory is contradictory.—Why not baptize in the name of God, and of God, and of God. (A few more remarks and time expired.)

NOTE: We dismiss this question with the present number, as the closing speeches were principally recapitulation. J. W. B.

For the COMPANION and VISITOR.
God's Judgments on the Wicked.

BY GEORGE D. ZOLLERS.

'Twas a long time ago
 When the angels were sent
 To pronounce the dread doom on Gomar-
 rah and Sodom,
 And deliver the just,
 Who in God had their trust,
 From the cities devoted to pleasure and
 lust.
 O horrible night, when the righteous man
 plead,
 With his kindred to flee, while vengeance
 delayed.

The dread morning appeared,
 And destruction was near,
 While the angels were urging the flight of
 their charges.
 What a moment of awe,
 When the righteous withdrew
 And God executes his most terrible law !
 No pen can describe the dread moment of
 gloom,
 When the wicked must meet their terrible
 doom.

So will come the great day,
 Of vengeance and wrath,
 When justice shall wield the grim sword
 of destruction,
 And Jehovah's dread ire
 Is developed in fire,
 Oh, the judgments of God, both certain
 and dire,
 In anguish most burning the sinner must
 wail,
 When his cries for relief no more can avail.

O sinner, repent,
 While mercy still pleads ;
 That your soul may be saved in the day of
 God's vengeance.
 Entreat of the Lord
 His grace to afford,
 That you may be reconciled now by His
 word ;
 And when the deep wailings of woe shall
 arise,
 Then your soul may repose with God in
 the skies.

For the COMPANION and VISITOR.
Justification.

BY NOAH LONGANECKER.

God has twice declared by the mouth
 of the prophet, that "the soul that sin-
 neth, it shall die." Paul, by inspiration,
 twice declared that "all have sinned."
 All the world is "become guilty before
 God." God is "Judge of all." God
 being just, as well as merciful, He will be
 just and merciful unto all. It has been
 the study and teaching of the wise, from

time immemorial, how man might stand
 acquitted before God, having all his sins
 remitted, or pardoned. Man could never
 extricate himself from the sentence which
 God, the righteous Judge, passed upon
 him. Mercy alone could deliver him
 from the penalty of the broken law, and
 bring him into a state of reconciliation
 with God. "God hath reconciled us to
 himself by Jesus Christ, and hath given
 to us the ministry of reconciliation ; to
 wit : that God was in Christ, reconciling
 the world unto himself, not imputing
 their trespasses unto them ; and hath
 committed unto us the word of recon-
 ciliation."

By, in, and through Christ there is
 remission of sins unto all ; for he "died
 for all." Thus "we see Jesus, who was
 made a little lower than the angels for
 the suffering of death, crowned with
 glory and honor, that he by the grace of
 God should taste death for every man."
 The price of our redemption has been
 paid by Jesus Christ, when he gave his
 own life, or the blood of atonement ; for
 without the shedding of blood there is no
 remission of sins. The grand doctrine of
 justification, or of remission of sins, is,
 that "the blood of Jesus Christ cleanseth
 us from all sin. Being now justified by
 his blood, we shall be saved from wrath
 through him." Therefore it follows that
 none can become just and stand acquitted
 before God unless they "have washed
 their robes, and made them white in the
 blood of the Lamb." Justification is an
 act that belongs to God exclusively.
 He is the great physician of the soul.
 He, and He alone can apply the blood of
 atonement to our guilty souls, and "wash
 us from our sins in his own blood." We
 find that God has always employed means
 of grace, in, and through which he con-
 ferred the blood of atonement upon the
 guilty. How then can we receive an ap-
 plication of the blood of atonement?
 Can this be unless Christ is in us, and we
 in him? Never. As long as we are out
 of Christ Jesus, we are in a state of con-
 demnation. But in Christ there is no
 condemnation. Just as impossible as it
 would be for a vine to receive sap, or
 nutrition, unless united with the root, or
 the branch to receive sap from the vine,
 unless united with it ; so the sinner,
 unless united with Christ, can never re-
 ceive an application of the blood of atone-
 ment, and of course can not be justified,
 or receive the remission of his sins. But
 the moment that the sinner is united
 with Christ and thus receives life through
 his blood, he is justified ; he is pardoned ;
 his sins are remitted ; he has passed from
 death unto life ; there is therefore now
 no condemnation to him. And as the
 poet says :

"Refreshing showers of grace divine,
 From Jesus flow to every vine,
 Which make the dead revive."

How then may we be united with
 Christ so as to receive an application of
 his atoning blood? It is a fact, plainly

revealed in the Bible, that the death and
 resurrection of Jesus are the substance of
 the Bible, and they always go hand in
 hand and are inseparable in the plan of
 salvation. His death is necessary to the
 destruction of sin, and his resurrection to
 the quickening of the soul. While his
 blood "cleanseth us from all sin," his
 Spirit must give us life. It follows then
 that we must be united with Christ in
 his death as well as in his resurrection.
 The apostle at one time asks the question,
 "Know ye not that so many of us as were
 baptized into Jesus Christ, were baptized
 into his death? Therefore we are buried
 with him by baptism into death : that
 like as Christ was raised up from the
 dead by the glory of the Father, even so
 we also should walk in newness of life.
 For if we have been planted together in
 the likeness of his death, we shall be also
 in the likeness of his resurrection." So
 then it follows that by baptism we are
 united with him in his death and thus
 receive an application of the blood of
 atonement, which cleanseth us from all
 sin. It is in this sense that Christ de-
 clared that "he that believeth and is
 baptized shall be saved." It is in this
 sense that Peter said to the Pentecostians
 "Repent, and be baptized every one of
 you in the name of Jesus Christ, for the
 remission of sins." It is in this sense
 that Ananias said to Saul "Arise, and be
 baptized, and wash away thy sins." It
 was no doubt for this reason that the
 eunuch desired to be baptized, when
 Philip preached Christ unto him. It
 must be in this sense that Peter under-
 stood the language, "the like figure
 whereunto, even baptism, doth also now
 save us," by "the resurrection of Jesus
 Christ." As the death and resurrection
 of Christ are inseparable in the plan of
 salvation, so we find that baptism by
 water and of the Spirit go hand in hand,
 and if properly administered to proper
 subjects, they will bring us into relation-
 ship with the death and resurrection of
 Christ, the Saviour of the world. If we
 are, as Paul declares, "baptized into his
 death," where his blood was shed, we
 will then be washed in the blood of atone-
 ment from our sins, and then receive the
 Holy Ghost, or Spirit, by which Christ
 was quickened, which will also quicken
 our souls and make us new creatures in
 Christ Jesus.

Who can fail to see the force of the
 language of Christ, when he says : "Ver-
 ily, verily, I say unto you, except a man
 be born of water, and of the Spirit, he
 cannot enter into the kingdom of God.
 Marvel not that I said unto thee, ye must
 be born again." More might be said on
 this part of my subject, but let this suf-
 fice, for it is manifest that the old man of
 sin must be put off, and then the new
 man which is created in Christ Jesus can
 be put on, the first being effected by the
 blood of Christ, the second by the Spirit
 by which he was quickened. There are
 some writers who earnestly contend that

"faith is the only necessary condition, that faith is the condition, and the only condition of our justification before God." While the Bible does not say that faith is the only necessary condition, it nevertheless declares that it is absolutely necessary thereto. There is a sense in which we are justified by works, and there is a sense in which we are justified by the blood of Christ, as shown above, but whenever one of these is mentioned in the Bible it always implies the other two. Saving faith requires a voluntary and complete, or entire surrender of ourselves to God, and is never alone. Paul in referring to this fact declares that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Christ declares that "he that hath my commandments, and keepeth them, he it is that loveth me." With this agree the words of John, "for this is the love of God, that we keep his commandments." To this add the words of Paul, where he says: "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." We need no better key to give us light on this subject than that given by James, where he says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" From the language of James we infer not; for he adds "faith, if it hath not works, is dead, being alone." Now bring in the saying, that "faith is the only condition of our justification," and then add the language of James where he says: "Ye see then how that by works a man is justified, and not by faith only," and who can fail to see the fallacy of such an assertion? If we had the privilege of taking any portion of the word of God exclusive of the rest, we could establish almost any dogma, and leave the Bible a medley of contradictions, but "let God be true but every man a liar." The prayer alone, the faith alone, and the works alone doctrines are from the adversary of God. But while none of these, when alone, justifies, they are all necessary thereto on our part, in order that we may lay hold on the blood of atonement. But says one how will you harmonize such doctrine with the teachings of Paul in another place, when he declares "but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," and "by grace are ye saved through faith"? It is evident that Paul showed the impossibility of being saved by the works of the law, and the necessity of being saved by grace, or by the law of faith. Or, in other words, he showed that "the law is not of faith," while the gospel is "the law of faith." Luke speaks of those who were obedient to the gospel, and says that they "were obedient to the faith." Read also Rom. 1:5 and 16:26. Paul calls the duties required of us in the gospel, a "work of faith;" also "the work of faith." Faith

and works are so closely connected, that if I should disregard the word of God and disobey it, Paul would say of me, "he hath denied the faith, and is worse than an infidel." Similar to this is the language of James, where he, in an illustration, compares the faith to the body, and works to the spirit thereof; for he says: "As the body without the spirit is dead, so faith without works is dead also." Need any one wonder why Jesus asks the question, "why call ye me Lord, Lord, and do not the things which I say?" All the duties that are required of us are to be performed in faith.

As shown above, there is a sense in which we are justified "by works," and there is a sense in which we are justified "by the blood of Christ," and there is a sense in which we are justified "by faith;" but none of these can exist independent of the rest. But as Paul dwells largely on justification by faith, it would be well for us to give heed to the subject. Christ considered faith indispensably necessary to pardon, or salvation; for he says that "he that believeth not shall be damned." And Paul declares that "whatsoever is not of faith is sin;" and "without faith it is impossible to please him," that is, God. There are different degrees of faith. Paul, in writing of the gospel, says: "Therein is the righteousness of God revealed from faith to faith." According to the words of Christ we may have but "little faith," or we may possess "great faith;" we may be "weak in the faith," or we may be strong in the faith of the gospel. In order that men can believe, they must first hear, for "faith cometh by hearing." We have already remarked that "the law is not of faith," but the gospel was "the word of faith" which the apostle preached; and it was this word of faith, or the gospel, which was preached unto Abraham, saying, "in thee shall all the families of the earth be blessed." It is a well known fact that this promise was not made unto Abraham through circumcision, or the law, and therefore not of "the works of the law," yet every careful Bible reader must know that those great and precious promises were made unto Abraham upon conditions; and had Abraham neglected to comply with those conditions, he could never have laid hold upon them by saving faith. For an explanation of the term faith read Heb. 11:1.

We read that the Lord had said unto Abraham, or Abram, as he then was called, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Does any one for a moment suppose that Abraham would have believed that God would do as he prom-

ised, if, he had remained in his country? Certainly not. Nor is it likely that Melchisedec, King of Salem, priest of the most high God, would have met him, and blessed him, nor is it at all likely that the promise would have been renewed and confirmed. But suppose that Abram had even believed God and left his country," etc., and then would have disobeyed the voice of God when he gave the command that he should offer his son for a burnt offering; is it likely that God would have said, "by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice"? No, surely not, "Because thou hast obeyed my voice are words that should not be forgotten when we would follow the faith of Abraham. "Seest thou how faith wrought with his works, and by works was faith made perfect?" Abraham looked beyond his son Isaac for the one through whom all the nations of the earth should be blessed, namely, Christ; for such the term gospel, which is the word of faith that the apostles preached, signifies. Paul refers to the same truth when he says, "to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but of one, and to thy seed, which is Christ." Faith in Christ has been the justification and righteousness of all the worthies mentioned in the Bible. God will never justify any one, and account him as righteous, except he come to Him by faith in Christ. If we have done all that we are commanded to do, we are still unprofitable servants, we have only done our duty, and it will only be by grace, through faith in Christ, that we can be justified and saved. "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law," for "to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Just here we should bear in mind the distinction that the writers of the New Testament make between the law and the gospel. "The law is not of faith; but, the man that doeth them shall live in them." But the gospel is "the word of faith," and any duty that it requires of us is, according to Paul, a "work of faith." 1 Thess. 1:3; 2 Thess. 1:11. It is by not marking this distinction, that many have—and I believe honestly, too,—contended for the faith alone doctrine, which they supposed that Paul taught. Clarke says that

"Father, supposing that James did actually teach the doctrine of justification by works, which his good sense showed him to be absolutely insufficient for salvation; was led to condemn the epistle in toto, as a production unauthenticated by the Holy Spirit; and, consequently, worthy of no regard: he, therefore, termed it, *epistola straminea*, a *chaffy epistle*, an epistle of straw, fit to be burned." But James no more than taught that if we would have the faith that justifies, we must have that "faith that worketh by love," which is no more than Paul taught. Hear him; "for in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." "This is the love of God, that we keep his commandments;" not the commandments of the law, for they are not of faith; but of the gospel, which are of faith. So we see that Paul and James teach the same doctrine of justification by faith. Paul declares that faith connected with obedience is that which avails us anything; James declares that we are not justified "by faith only." But while obedience to the gospel is necessary to a living faith, it does not follow that it will merit pardon or forgiveness from God. It does not follow because a sick man takes a medicine containing healing virtues and is therefore restored to health, that his taking the medicine has affected the cure; but certainly that was necessary. So with the sinner; his doing as Jesus, the great physician, has commanded him, is not sufficient to secure his pardon; but without it he is as far from the virtue of the blood of atonement as the sick man in the illustration would be from the healing virtues of the medicine, would he neglect to take the medicine. But all our obedience to the gospel has its being and excellence from faith in the blood of atonement. It was thus that faith was imputed to Abraham for righteousness; it was thus that it was said to one, "Thy faith hath saved thee," and to another, thy faith hath made thee whole, and to a third, "According to your faith be it unto you." I will yet add a few notes of Wesley, on James 2:14. "James does not teach that true faith can, but that it cannot, subsist without works. Nor does he oppose faith to works, but that empty name of faith, to real faith, working by love. Can that faith which is without works save him? No more than it can profit his neighbor." May we ever remember that by grace are we saved, through faith, and that not of ourselves: it is the gift of God. Have faith in God.

♦♦♦♦♦
Truth—Nothing will sustain you in a dying hour, nothing will support you upon a dying bed, but truth. Be not then content to live upon that on which you cannot die. Truth is mighty, and will prevail.

For the COMPANION and VISITOR.
Is the Church of God one and the same in both Dispensations?

Kind reader, we have thus far not found much of a similarity between the old Jewish church and the church of the present dispensation. It is claimed that infants were admitted into the former by circumcision, and, as they suppose, the latter must have infants among its members, in Christian fellowship, and were made such by the rite of Christian baptism; but so far as we have advanced in our investigation nothing satisfactory has as yet developed itself in favor of such a position.

We are now about to enter upon an investigation of this subject, by examining the Acts of the Apostles. These Apostles being Jews by birth would, without a doubt, have something to say on this subject that is both instructive and authoritative. And what do they say? Peter, the first to urge the necessity of baptism, does it in the following way. First he preached to them Jesus, the crucified, as being both the Lord and Christ, &c. When they were convinced of the fact, asking what to do, Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2:38. Peter's language is certainly not applicable to infants. Can infants *repent*? We answer, No.

The objector will say that this verse gives us no idea as to who were baptized; that the requisition of repentance applied to adults, but that infants may have been baptized with the adults. "This is all so, they might have baptized infants; but I answer, most emphatically, that *they did not do any such a thing*. Here is my testimony (Acts 2:41,) "Then they that *gladly received his word* were baptized." This is plain: those "that gladly received his word were baptized." Are infants capable of receiving the preacher's word? If so, then they may be baptized; but as they are incapable of doing this, they are not included.

We pass on to the next case on record, Act 8:12, 13. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both *men and women*. Then Simon himself *believed* also; and when he was baptized, he

continued with Philip, and wondered, beholding the miracles and signs which were done." In this case we have Philip carrying out the commission, first preaching or teaching, and then, when they *believed* his preaching concerning the kingdom of God, they were baptized. The historian is very precise in telling us who were baptized, "both *men and women*." It is reasonable to conclude that, if they had baptized infants on the occasion, they would have been mentioned in connection, something like missionaries do in their reports. For example, in the *Missionary Register* for the year 1821, page 293, a missionary in Western Africa states: "September 3rd, Sunday—I preached, &c., and then baptized 23 adults and 3 infants." Rev. C Barff writes from *Huahine*, South Sea Islands, June 5, 1825, "30 were added to the church during our visit, and a number baptized. Among those baptized were 16 infants." *Missionary Chronicle*, for November, 1826. Something like this, Luke, the writer of the above circumstances, would have given us had there any infants been baptized in connection.

The next account we have of baptism is that of Philip baptizing the Ethiopian Eunuch. This is in the same chapter. Even in this case Philip did not baptize before he preached unto the subject 'Jesus.' See verse 35. And then, when the Eunuch confessed his faith in Christ, he was baptized. Verses 37, 38, "And Philip said, 'If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.' The reader will observe in both cases, *preaching, or teaching, and believing* preceded the action of baptism, in strict harmony with the commission of our Savior to his Apostles.

The next case on record is the baptism of Saul. I refer you to this baptism to show that even Ananias approached the humble seeker with Jesus in his address, before baptism, Acts 9:17, And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou

mightest receive thy sight, and be filled with the Holy Ghost. Acts 22: 14, "And he said, the God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. (15) For thou shalt be his witness unto all men of what thou hast seen and heard. (16.) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The next account we have of baptism is that of the Gentiles, by Peter. In this, if in any instance, there may be infants included in the number baptized; for the infants of Gentiles were not circumcised, and if baptism takes the place of circumcision, the infantile part of the Gentile nation would necessarily have to be baptized, (at least the males,) to equalize them with the Jewish males. What does the historian say? I shall not give all that transpired in this interesting case; I shall only refer to some of the many beautiful and interesting confessions, &c., that were made, as narrated in the 10th chapter of Acts. Verse 33rd, Immediately therefore I sent to thee; and thou hast well done that thou art come. Now, therefore, we are all here present before God, to hear all things that are commanded thee of God. (34.) Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; (35.) But in every nation HE THAT FEARETH HIM, and worketh righteousness, and accepted with him. (36.) The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all.) * * * (42.) And he COMMANDED US TO PREACH unto the people, (see the commission by Matth. & Mark,) and to testify that it is he which was ordained of God to be the Judge of quick and dead. (43) To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Peter's preaching was confirmed by the gift of the Holy Ghost being poured out upon them; and when Peter saw and heard the pleasant and soul-cheering effects of his preaching, he ordered them to be baptized. (46) "For they heard them (the Gentiles) speak with tongues, and magnify God. Then answered Peter, (47) can any man forbid water, that these should not be baptized, which have received

the Holy Ghost, as well as we? (48.) And he commanded them to be baptized in the name of the Lord. Then *prayed they* him to tarry certain days." A few questions in connection with this narrative. To whom did Peter preach? To Cornelius and his friends, that had come to hear what the man of God had to say. Upon whom did the Holy Ghost fall? Answer, Upon those that *heard* the word, (verse 44) What was a part of that word? Answer, *Faith* in the Lord Jesus Christ, and the promise of a remission of sins, (48.) Who were baptized? Answer, Those upon whom the Holy Ghost had fallen, and who *spoke with tongues*, and *magnified* God. Then, according to what the historian gives of this baptism, *infants* could not have taken any part in the matter at all. No, for the account closes with a sentence that excludes infants altogether. "Then *prayed they* (the baptized) him to tarry certain days." Read the emphasized words carefully, and you cannot help but conclude that infant baptism has not the least shadow of a chance of being established from the above narrative.

I omit the household baptisms at this time, as I contemplate bringing them under one head in a separate article.

In Acts 18: 8, we have the following language, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." It is evident that *hearing* and *believing*, was a peculiar characteristic with those baptized at Corinth; and of that body there were none baptized but such as did hear and believe the word preached by Paul. And in like manner Crispus also believed and so did his *house*. The conclusion is drawn by some that Crispus and his family were also baptized at the same time, and there must have been infants among them. Well, if there were infants among them they were large enough to do just what Crispus did, namely, BELIEVE. But I wish to remark here in this connection, that those of his house might have believed and still not have been *baptized*. We are aware of the fact that there are many now, and were then, that confessed faith in the doctrine of Christ, and were not then baptized. So in the case of Crispus. In 1 Cor.

1: 14, we have the following, "I thank God that I baptized none of you, but Crispus and Gaius." Here we have the parties named that were baptized, "Crispus and Gaius;" and there is not one word said of his wife nor his children. Whether Gaius was one of his, or the only one of his house, he could, with Crispus, exercise faith.

The next, and the last one for the present, is recorded in Acts 19: 2—7, "He said unto them, have ye received the Holy Ghost since ye *believed*? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." I shall append what a well known writer says on the above: "That in these persons we have an example of adult baptism is clear; For 1. They are called "disciples."—2. They "believed."—3. "They received the Holy Ghost."—4. They "spake with tongues and prophesied." They were in number twelve MEN. We need not, therefore, add another word respecting them. In my next I shall take up the scriptures urged in favor of infant baptism.

(To be continued.)

"Before I Suffer."

How suggestive to the thoughtful christian are these words spoken by our Lord, before the institution of the Last Supper. What an aggravation of his sufferings it must have been that he saw them all in prospect. In mercy to us he withholds the knowledge of coming trouble; but he never allowed himself to taste an unmingled joy. Truly he was a man of sorrows and acquainted with grief. How ill fitted should we be for the duties of life, if we knew the sorrows that were in store for us; but Jesus performed his work in full view of the cross and the shame. How great his love. He spares us, but he never spared himself. Shall we spare ourselves in his service?—*Christian at work.*

The Day of Pentecost.

Wondrous the day, of ancient days the crown,

When, all with one accord, Christ's own were waiting.

Some, it may be, with weary hearts debating,

"When will His blessing, promised us, come down?"

Some sad, weak hearts, afraid to trust the promise;

Some striving, praying, "Lord, forget us not!

Though, in Thy trial, Thee we all forgot, Master, withhold not, now, Thy presence from us!"

None, in that dread hour, looked for brighter glory

Than they had known with Him in Galilee;

Though all had seen Him from the grave set free,

Solving, in light, the old prophetic story.

But, then, came down the rushing mighty wind,

Filling with awe the house where they were sitting;

Tongues as of fire; words to all hearers fitting;

Power every soul with heavenly cords to bind!

"O, come that day once more," I hear men pray:

O faithless men; did He *one day* foretell?

Was it for that He bore the pangs of Hell,

To bless His own one single passing day?

What say the prophets? "*In those latter days*

I will pour out my Spirit upon all:"

Wonders in earth and heaven shall befall;

Young men shall prophesy, and old men praise!

Why are our days not all one Pentecost?

Heaven overflows with blessing: O, dead earth!

He calls, who bade dead Lazarus come forth;

Children of God, come forth, to save His lost!

Come then, with one accord of prayer and praise;

Wait upon God, with faith that He is true;

Ask Him, "What wilt Thou, Lord, that we shall do?"

Then may all days be Pentecostal days!

—*Friends' Review.*

Trifling reading begets trifling thoughts, and trifling thoughts a trifling life.

For the COMPANION and VISITOR.

Rarity of Faith.

BY J. B. G.

"Nevertheless when the son of man cometh, shall he find faith on the earth."—LUKE 18—8.

It remains for every brother and sister and all others who have heard of faith to answer this question for themselves, if they choose to do it. Jesus Christ when he cometh will sanction all correct answers given to it. He will condemn those who say they have faith and have not, with them that refuse to answer this very important question.

More particularly it remains for every individual to answer for himself with respect to himself whether the "son of man" shall find faith in him on the earth, and whether his answer will agree with that that Christ shall give.

There are many that say they have faith who have it not. There are many who do not profess to have it. Only, comparatively, a few really have it. What a sad truth! It is utterly impossible for any one to please God without it. Millions of benighted souls hope to obtain salvation who have no substance of it. They except salvation but have no evidence of it.

Many suppose that their understanding or realization is faith. Others mistake the imagination for it and still others the conscience.

God will search the hearts of men. He unravels all their secret windings. He examines from beginning to the end, from the end to the beginning, from the surface to the bottom, from the bottom to the top and from every point and from every side in every direction. If there is faith, he will surely find it, and if there is none he will surely know it. Men look to the outward appearance and are often deceived. God looks to the heart and can never be deceived. Millions of professions come before God as they present themselves before men, making a good appearance outwardly, but God instantly divides them up into all their separate elements and judges them with righteous judgment but finds no faith in them while men at the same time and in his presence pronounce them rich in faith toward God. Where is the faithful man or woman that has not looked

with sorrow upon many in whom he expected to find faith and found it not. Infidels say the truth when they proclaim that faith on the earth is rare, but alas! they do not the truth spending themselves judging the law, as though it had no reference to themselves.

Of all the souls that lived on the earth only eight were saved from death by the deluge, and "as it was in the days of Noah so shall it be in the days of the coming of the Son of man." Of all the children of Israel only two were permitted to enter into the promised land and the children of Israel were a type or shadow of that which should follow.

Reader! Faith is much rarer, much more precious and much more to be desired than pure fine gold, or the most valuable diamonds. These things are universally known to be rare and precious, but with regard to faith the truth is not so well known or acknowledged. It is said to be plenty and cheap on the earth. But "when the Son of man cometh, shall he find faith on the earth?" "Explain yourselves and see whether ye be in the faith." In my next I will tell what faith is.

Care for the Soul.

We find the following illustration by Flavel, in one of our exchanges. "These things ought ye to have done, and not to leave the other undone."

Two things a master commits to his servant's care—the child and the child's clothes. It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes, neat, clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day: "Lord, here is my body, and I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it."

Garments of beauty may cover, but they can never impart worth to a bad character.

If we do not want our faults noticed, we must not speak of the faults of others.

FOR THE YOUNG.

FOR THE COMPANION AND VISITOR.

Scenes in Real Life—Sad but True.

TO THE YOUNG.

Some time ago I was called to visit an inmate of the Blair county, Pennsylvania, alms-house, and while there I visited all who were in the house, which were about eighty in number. I found quite a number of old men and women who had the right use of their limbs, and had labored all their lives, but when the winter of age settled upon them they were compelled to depend upon the public charities. Some of them at one time were in well-to-do circumstances. After hearing the sad story of their misfortunes—ups and downs in life, the truth could not be concealed that their present lot was the result of a misspent life. Evil habits indulged, earnings squandered, time wasted, and in the end nothing saved. One thing I observed, that, with a precious few exceptions, they were notorious tobacco smokers. Why will men persist in contracting a habit that is consuming the fruits of their toil, and laying the foundation for something worse than the habit itself. To twist up a bunch of narcotic weeds and burn them in a pipe, sucking the filthy smoke through a dirty hole, does not make a man of any one, and benefits but few, and has no doubt been the stepping stone to the ruin of many.

But we pass on to a back cell in the basement story, here we find Mary O'Niel, she has been an inmate here for *twenty three years*. How came she to be here? Others must tell her sad story, for she cannot. Her history in brief as near as we could ascertain is about as follows: She was raised by respectable parents, and when just merging into womanhood, her affections were drawn forth for the loved one, and she "loved not wisely but too well"—stepped aside from the path of purity, bartered her chastity, and finding herself deceived, she became a ravening lunatic, and having no one to care for her, she fell to the public charity.

Poor Mary we involuntarily sighed, as our mind ran back along the stream of time to the innocence of her childhood, and followed her up through

the labyrinth of life. Once the pride of fond parents whose hearts were made glad by her innocent glee. Again we see her in her school-girl days, romping and laughing without a thought or care to trouble her. Next we see her a rosy young lady, "flattered and sought for the charms of her face." Perhaps her beauty (for she undoubtedly possessed an enviable share) was her misfortune. Oh could she, thoughtless, careless young lady, see what was shortly to be her lot just because of one misstep. Would she have believed it if some one would have warned her. But alas! the evil hour comes and *twenty three years* of hopeless, helpless insanity is the result. Who can tell where evil will stop when once accepted? We cannot read on the page of coming years, and it is well that we cannot. We have to do with to-day, and the path of duty is plain and open before us.

But where is her paramour? Yes, echo answers "Where?" Perhaps he is still alive and among the lowest of the low. Or perhaps a man in fair standing in life, may be a member of some church, or perhaps dead, and mourning friends and sympathizing neighbors have sung the dirge, and the minister read softly: "Blessed are the dead who die in the Lord." And perhaps the Lord has written *damnation upon his soul*. Who can tell, and who would willingly make choice of his lot?

There are cares that we meet with in real life, and we wish to impress them with their most likely causes upon our minds, that we may learn a lesson from the misfortunes of others that we may avoid the same fate.

In the first place we may lay down as a general truth that evil habits indulged and cultivated pave the way to almost all the crimes that are committed. Of course at first they were pleasant and flattering—affording joy and pleasure so far as this world is concerned, but the examples before us show that they will not even hold out for this world and only heap remorse and anguish upon their victims in old age, besides thundering in our ears in a dying hour the just displeasure of an offended God.

An old proverb says: "Too much liberty brings bondage," and it is true to the letter. Plenty of money to spend, fast horses, fancy buggies, fashionable ladies,—the devil never

threw out a better bait to ruin young men. *Bait*, yes, because they are allured and fascinated by them, and when they are captivated, no extravagance is too great. Eating and drinking to excess of stimulating and exciting food and drink, stupefying, benumbing and blunting the sensibilities of the mind, and giving the tempter full control. Many a young lady has selected her husband at such a time because they were excellent beaux, but they have been left to gnaw at the bitter end of their own folly and "exchange their white robes for the paleness of woe," and drag through life a little better than poor Mary O'Niel.

Money, and beauty, and fashion, and foppery, are things that will not last and many heeding the voice of their siren song have been shamed down into hopeless misery. O when will people turn from the "corrupted currents of the world" and take things for their moral worth, their real value.

This is plain talk but I appeal to you young men and women who are now reading if facts do not justify me, and the well-being of our fellow creatures demands such an exposure and explanation.

Now how will you live? The future is before you. "Life is real, life is earnest." Your final lot in this world and in that which is to come will be just what you make it. Will you take heed to your ways and wisely spend your time, thus hoarding up for life's winter time?

"Or, will you spend the passing hours,
Like butterflies in summer bowers,
That trifle, while the zephyr flings
The blossom odor from his wings,
And perish when the northern blast,
Proclaims the bloom and sunshine past.
Alas! how many hearts would quail,
How many radiant cheeks grow pale,
With shame, with sorrow, and affright,
If mortals had the power to gaze,
Upon that book where angels write,
The record of lost hours and days."

JAMES A. SELL.

Newry, Pa.

He who sins against man may fear discovery, but he who sins against God is sure of it.

No man is so learned but he may be taught, neither is any man so illiterate but that he may teach.

Pride and indolence make more slaves than oppression.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., April 27, 1875.

The Lost Brother Gained.

"Thou hast gained thy brother."—MATT. xviii. 15.

This passage, though often read by the brethren, as it occurs in the passage read by us when we receive members into the church, possesses a depth of practical and suggestive meaning that is probably not always appreciated by the reader.

1. The brother that is to be gained was lost. This is plainly implied. Had he not been lost, there would have been no necessity for laboring to gain him. This, perhaps, was the second time he was lost—it was his relapse after his first recovery from sin. The apostle Jude speaks of certain characters that were "twice dead." This probably refers to persons who apostatized or relapsed into sin after they had been quickened or converted. So the idea that it was a brother that was to be gained, implies that it was one of Christ's family or church that had turned aside from the path of rectitude. Once being lost, we would think should be sufficient. The horrors of a lost state when fully realized by a convicted sinner, and the joys of pardon experienced upon the removal of the guilt, or the remission of sin, should forever protect the saved from apostacy; or, rather, be sufficient incentives to urge them on in the way of holiness and duty. But the past may be forgotten, the present joys decline, and the bright hopes of the future lose their power over the soul, and the once joyful and happy brother, become lost again in the dark ways of sin.

2. But how does he become lost? What is the cause of the sad change? What crime has he committed? Against whom has he sinned that he should be found wandering again an alien from God? "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." From this it appears that the sin that was the cause of his apostacy and ruin, was a trespass against his brother. And can a trespass by one Christian brother against another, or by one Christian sister against

another, cause the loss of the one by whom the trespass was committed? It surely can, according to the lesson given by our Lord, showing us how we are to deal with an offending brother. How dangerous is sin, or a trespass against a Christian brother! If I trespass against my brother, I lose my place and home in my heavenly Father's family, and I must leave his house to be an exile in a strange land, Christless and hopeless. What a powerful safe guard is thus thrown around brotherly love, and the duties we owe to one another as Christian brethren! The relation existing between Christians, is a sacred relation, involving duties of an important character. And he that violates those duties, and trespasses against his brother, forfeits his Christian character, and becomes a lost brother, and if he is not gained, he must meet the apostate's doom.

3. We have in the lesson of our Lord, our duty to our lost brother clearly stated. If my brother trespasses against me, he becomes lost. And if I should, in retaliation, or in revenge, trespass against him, I too shall be lost. But I must try to maintain my own integrity, and also to gain my brother. And as he is my brother, and my Redeemer's brother, and a child of God, I must use my utmost endeavors to save him, to win him back, and to "gain" him. This I must do, 1, by going to him alone, and setting the matter before him, or by telling him his fault or trespass between himself and me alone. By going alone, his pride will not be so likely to be excited, and my kindness may touch his heart. 2, But if I fail in my first attempt, I must take one or two with me, that by the weight of our combined authority and influence, we may constrain him to own his fault. 3. If the first two attempts fail, he must not yet be left. Remembering that he is a lost brother, and that he may be saved, we try again to save him. We tell the church there is a brother lost. It now interposes its power, and comes to the rescue to save the lost brother. If it succeeds in its efforts, there is a soul saved "from death," and retained in the family of God. But if the third effort fails, he is no longer a Christian brother. How dear should our brethren be to us, and how strong our efforts should be to save them if they go astray, or trespass against us.

Another Error in W. C. Thurman's Prophetic Calculations.

The *Chicago Tribune* of Sunday, the 18th inst., has an interesting account of the enthusiastic devotional exercises of the Adventists of Chicago, on Saturday, the 17th inst., in view of the near approach of the time in which they believed they were to enter the New Jerusalem. Monday, the 19th of April, was the time they expected the Saviour to come. W. C. Thurman, well known by reputation by many of our readers, and personally by some of us, as he was once a member of our fraternity, was in Chicago at the time, and by his lectures and influence added to the excitement of the occasion. He is represented as using the following language, when referring to the belief of the Adventists, in regard to the time of the advent of Christ:

"They had searched the Word of God with patience and carefulness, and they found that every prophetic date pointed to the 19th of April. If Tom Paine himself were present, he could not but be convinced by the strength of the testimony. If it should be a failure, it would be the greatest miracle under the canopy of heaven—no less a miracle than that God had deliberately arranged His word in order to deceive the people. But oh, there could be no mistake. Monday night they would see Jesus coming in the clouds."

This is strong language, and it is not a little surprising that W. C. Thurman would use such language after he had so signally failed in his previous calculations. But he has mistaken enthusiasm for Christian faith. The same assurance of the immediate advent of our Lord characterized others of their order. One man said he had six little children looking to him for support, but that he had disposed of all his effects, and his only trust for succor was on the coming of the Lord, and on being safely housed in the New Jerusalem. A number of them disposed of all they possessed, leaving scarcely enough food to last to Monday.

In a paper called *The Time Appointed*, W. C. Thurman makes the following calculation of the space in the New Jerusalem, based upon Rev. xxi: Of rooms 32 feet square, there will be 30 quadril. Eons, 321 trillions, 843 billions and 750 millions. According to this estimate, if every person that has ever lived on earth should be saved, there will be more than room enough for each one to have 105,231

rooms. With the immediate enjoyment of such vast possessions in the New Jerusalem, a prominent leader of the Adventists has flattered them. But the 19th of April came, and we presume, as we have heard nothing of the occurrence, the grand event looked for did not happen. And so many deluded persons instead of enjoying the comforts of the glorious mansions of the blessed, found themselves on the 20th of April disappointed, grieved, and probably in great want of the necessary comforts of this life, in which they may have occasion to remain awhile yet, and, we hope, to learn wisdom from their past experience, and patience from their disappointments. We hope that W. C. Thurman will again discover some error in his calculations, and thus save himself and the Bible from the sad consequences of his extravagant and wild assertions.

Our Assistant Editor.

We have brother J. W. Beer in our office again as our assistant. We found it very desirable to have some one to relieve us of some of the duty and labor that devolved upon us. It is true, we had in one of our office-hands an assistant that rendered us considerable help in our department of our business, and his services for the length of time he was with us were very satisfactory. But brother Beer's experience and acquaintance with the office are such, that we shall feel much more relieved with his assistance.

The amount of our correspondence and office-business is such that mistakes are liable to occur occasionally. It is very painful to us as well as to our patrons, to have them occur. Our own want of experience and that of our clerk, have made such mistakes more common than they otherwise would have been. We therefore hope with the assistance we now have, our patrons will be more faithfully served. With this hope, we congratulate them upon the return of brother Beer to our office.

UNDER date of April 8th, brother L. Hoffer, of Weld County, Colorado, says:

"Please send me numbers four and six of present volume of the *Companion*, for I wish to have the volume bound; and also the other brethren talk of doing the same. We had quite a snow storm here yesterday, but to day it was warm and melted the snow considerably."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Disappointments.

Seven hundred years before Christ the wise man spake this proverb: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The experience of mankind must have demonstrated this truth in a very early period; our Savior applied it in the parable of the rich fool, (Lu. 12:13-21;) and James, the servant of the Lord, reiterates it in these words, "Ye know not what shall be on the morrow," Jas. 4:14.) But it needs neither the wisdom of Solomon, nor the inspiration of James to teach us this; for every person's experience and observation are sufficient to teach it.

But a few weeks ago we had fully decided to move to Nebraska this spring. We made an announcement to this effect, and solicited encouragement from the Brethren in general. But circumstances which we, perhaps, need not relate brought us to feel it to be a duty to abandon our purpose, and return to the office of the *Companion and Visitor*.

We had solicited those who felt like giving us encouragement to send immediately for our book, "Passover and Lord's Supper." A number of dear brethren and sisters have responded to our call; and, no doubt, they, as well as we, will feel a little disappointed. We hope, however, they will pardon us in this, and will feel themselves repaid in the returns they have received. We take occasion to remark, in this connection, that although we are not now going west, we still wish to sell the book, and we need all that we have invested in it. As the book is intended to assist us in defending and disseminating the truth, we hope the brethren will assist liberally in its distribution. Some have already done nobly. One brother has ordered four dozen; several others, two dozen, etc. One brother, (David Snyder, Warnock, Ohio,) has purchased a few copies for his own use, and has given about eight dollars to pay for the book for the poor, and for such as may be benefitted by it.

We have just now received a letter from Beatrice, Nebraska, which we will here insert.

BEATRICE, NEBRASKA, }
April 15, 1875. }

Dear Brother Beer:—

With a sorrowful heart do we address you this evening. Our joy has

been turned to grief; and just when we expected a shining light to appear among us, instead come retracting words, "Not coming." Now, brother Joseph, know assuredly, this causes sorrow amongst us. We feel sad to learn that he whom we greatly respected, and could already see, (by imagination,) moving and displaying his humble and winning ways in our society, and trying through love for us to help bring about the salvation of our souls, is not to be with us. Sad news—grievous is it to him who would donate and give you a spot of ground for a home, friend Crothers, I mean. Sister Girl tells me that when he related to them of your not coming, (for he went immediately out there after receiving your letter,) tears almost started. He was certainly much affected, but seems now to be reconciled; and more by the promise you make to him that you will do all you can for him through and by the *Companion and Visitor*. The brethren think it best now to organize as soon as possible, and a request has been sent to the Falls City brethren to send us the necessary aid, and afterwards we will send you a report. I would say right here, that friend Crothers has tendered the same offer he made to you to brother Urias Shick, but he will not accept of it; it is a little doubtful whether he will continue with us very long, since you are not coming.

Now, brother Joseph, do what you can for us, to send a brother to take the offer you gave up; for it is open the same as before, but only for a few weeks. He may change it then, we don't know. Six weeks he proposes yet to leave it stand. Pray for us, dear brother. Remember us in your prayers; for we know what the prayers of the righteous accomplish. May the blessings of the Lord attend you and your labors for the good of Zion. May this great disappointment, (for such it has been to us,) work for the best.

Yours in love,
W. B. PRICE.

The offer referred to is this. Friend J. P. Crothers proposes to donate eighty acres of land to any ministering brother, in good standing, who will locate on it this spring, before the middle of June, and who will reside on it for three years, and have meetings every alternate Lord's day, within about three miles of the place, for that time. He also proposes, that in case three families of the Brethren purchase within three miles of the place, and locate there this season, he will donate eighty acres more, making one hundred and sixty acres.

The land is good, and is in a splendid section of the country. There is an abundance of Magnesia limestone in quarries near by; and fuel is cheap and water good.

Will not some ministering brother accept of this offer without delay? We expect to say more about it hereafter.

J. W. BEER.

Acknowledgment.

EDGAR, NEBRASKA, }
March 26th, 1875. }

Dear Brother Quinter:

We are glad that you have lately said that your columns are open for the acknowledgment of donations received by us western sufferers. We herewith send you about half of our list for publication. Thinking that this is as much as you would find room for at once, we withhold the other half for the present. We are still receiving, and consequently additions have still to be made, but we will send a full list as soon as we can.

Affectionately yours,

ALLEN IVES,
per JAS. L. SWITZER.

ACKNOWLEDGMENTS OF MONEY RECEIVED FOR RELIEF OF THE SUFFERING OF KANSAS AND NEBRASKA.

| | | | | | |
|---|---------|---|--------|---|--------|
| C. L. Keim, Falls City Church, Richardson County, Nebraska, | \$17 00 | Wm. L. Gitt, Upper Canawago, Adams Co., Penn'a, | 18 35 | John Vantruimp, Morton, Ray Co., Missouri, | 2 00 |
| Emanuel Hershey, White Oak, Darke Co., Ohio, | 25 00 | John Arnold, Solomon Creek, Elkhart Co., Indiana, | 22 55 | Michael C. Shotts, Flint, Steuben Co., Ind., | 41 00 |
| Jos. Fahnstock, Covington, Miami Co., Ohio, | 1 00 | J. M. Zigler, Bigelow, Craig, Holt Co., Missouri, | 10 50 | A. A. Ownby, Decatur, Decatur Co., Iowa, | 3 00 |
| John Werking, Nettle Creek, Wayne Co., Indiana, | 34 50 | A. J. Bowers, Urbana, Champaign Co., Illinois, | 20 00 | Jacob Camp, Wheeling, Marion Co., Iowa, | 10 00 |
| William Ikenberry, South Waterloo, Blackhawk Co., Iowa, | 12 00 | George Holler, Dayton, Ohio, | 21 60 | Thos. B. Wenrick, Union City, Indiana, | 24 00 |
| Daniel Vaniman, Virden, Macoupin Co., Illinois, | 100 00 | B. E. Plaine, Guthrie Co., Iowa, | 40 00 | J. H. Miller, Turkey creek, Elkhart co., Indiana, | 30 00 |
| Jacob P. Replogle, churches of Okaw, Piatt and Macon counties, Illinois, | 14 37 | S. G. Arnold, Limestone, Washington Co., Tennessee, | 6 20 | David Crossnickle, Beaver Dam, Frederick co., Md., | 13 35 |
| Daniel Wolf, Manor, Washington Co., Maryland, | 25 00 | Daniel Achenbach, Cicero, Hamilton Co., Indiana, | 17 00 | John Werking, Hagerstown, Ind., | 10 25 |
| Geo. K. Funderburg, Springfield, Clarke Co., Ohio, | 5 00 | Eli Horner, Mongo, LaGrange Co., Indiana, | 20 50 | Jacob S. Snyder, Poweshiek co., Iowa, | 208 00 |
| Leonard Stephens, Shoals, Martin Co., Indiana, | 5 00 | Daniel Bowers, Sugar Ridge, Gilboa, Putnam Co., Ohio, | 10 35 | Isaac Hoke, Elkhart, Elkhart co., Indiana, | 108 10 |
| Joshua Shultz, Maquoketa, Clinton and Jackson counties, Ia., | 6 20 | Rudy Gunkle, Ephrata, Lancaster Co., Penn'a, | 140 55 | Joseph Holsoapple, Manor, Indiana co., Pa., | 13 17 |
| John H. Eshelman, Libertyville, Jefferson Co., Iowa, | 27 00 | Joseph D. Wingard, Tuscarawas, Canton, Stark Co., Ohio, | 37 69 | James P. Mahoney, Ladoga, Ind., | 18 00 |
| Eli Horner, church of Fawn River, Mongo, LaGrange County, Indiana, | 20 25 | Alpheus M. Dickey, Maple Grove, Ashland Co., Ohio, | 12 00 | S. H. Caylor, Stony creek, Md., | 30 00 |
| D. N. Workman, Ashland, Ashland Co., Ohio, | 11 35 | George Long, Thornapple, Ionia Co., Michigan, | 15 00 | L. M. Dunbar, Potato creek, Montgomery co., Indiana, | 15 00 |
| S. M. Smith, Woodland, Barry Co., Michigan, | 12 75 | Jacob K. Reiner \$37.50, Hatfield \$26.50, and Pine Run \$11.00, Line, Lexington, Montgomery Co., Penn'a, | 37 50 | Daniel P. Long, Milderstown, Perry co., Pa., | 6 50 |
| A. B. Wallick and family, Breeds-ville, Van Buren Co., Mich., | 6 00 | Alexander Snyder, Mississinawa, Royerton, Delaware County, Indiana, | 26 85 | Daniel Kellar, Upper Cumberland, Penn'a, | 52 95 |
| Joseph Rittenhouse, Chatham, Medina Co., Ohio, | 10 00 | Benjamin E. Price, Waynesboro, Penn'a, | 45 00 | Sam'l H. Myers, Flatrock, Va., | 60 50 |
| Hannah Knouff, Elkville, Jackson Co., Illinois, | 5 00 | Dan'l D. Yoder, Bremen, Ind., | 11 50 | Daniel Wolf, Manor, Washington co., Md., | 31 84 |
| Samuel Mohler, Upper Stillwater, Newton and Covington, Covington, Miami Co., Ohio, | 159 48 | D. F. Stouffer, Beaver Creek, Washington Co., Md., | 70 00 | Samuel R. Myers, Conestoga, Lancaster Co., Pa., | 63 25 |
| Benjamin Bowman, Milmine, Cerro Gordo, Piatt Co., Ills., | 37 45 | G. W. Crissman, Cowenshannoc, Elderton, Armstrong Co., Pa., | 11 00 | Jos. W. Trostle, State Centre, Iowa, | 18 00 |
| Jacob Spanogle, \$34 00 from the church in New Jersey, and \$39 00 from the church in Philadelphia, Penn'a, | 73 00 | Solomon Henrieks, Owl Creek, Ankneytown, Knox Co., O., | 7 00 | Abraham Stemen, Rush creek, Ohio, | 26 00 |
| George Brumbaugh, Palestine, Darke Co., Ohio, | 20 25 | W. Arnold, Jonathan's Creek, Perry Co., Ohio, | 30 00 | John Rowland, Northern Illinois churches, | 200 00 |
| | | Jacob H. Erb, Lone Tree, Johnson Co., Iowa, | 40 00 | A. G. Black, Bushnel, McDonough co., Ills., | 15 00 |
| | | Andrew Spanogle, Dry Valley, Lewistown, Mifflin Co., Pa., | 30 00 | Stephen Yoder, Washington co., Iowa, | 5 00 |
| | | Jacob F. Weaver, South Bend, St. Joseph Co., Indiana, | 43 10 | Jacob E. Long, Maquoketa, Ia., | 15 00 |
| | | P. H. Kurtz, Elkhart Valley, Elkhart Co., Indiana, | 5 00 | John Boyd, Centre Point, Linn Co., Iowa, | 33 00 |
| | | Jno. Werking, Hagerstown, Wayne Co., Indiana, | 28 60 | David Smith, Big Swatara, Union Deposit, Pa., | 72 00 |
| | | M. Bosserman, Eagle Creek, Dunkirk, Hancock Co., Ohio, | 41 00 | Jacob S. Minnich, West Conestoga, Lancaster co., Pa., | 55 00 |
| | | John Hollinger, Naperville, Dupage Co., Illinois, | 45 75 | Abraham Stemen, Rush creek, Fairfield co., Ohio, | 2 50 |
| | | William Pucher, Coventry, Chester Co., Penn'a, | 44 00 | Isaac Sousley, St. Joseph Co., Indiana, | 35 30 |
| | | J. R. Foglesanger, Middle Springs, Cumberland Co., Penn'a, | 42 00 | Jas. McBride, Cumberland, Hazel Dell, Illinois, | 10 00 |
| | | John Zigler, Linville creek, Broadway, Rockingham Co., Va., | 30 00 | Geo. Kinney, Des Moines, Ia., | 45 30 |
| | | Henry Butterbaugh, Mt. Morris, Ogle Co., Ills., | 10 00 | John Myers, Rock Run, Elkhart co., Indiana, | 39 60 |
| | | John Rowland, Northern Illinois churches, | 200 00 | Abram H. Cassel, Indian creek, Montgomery co., Pa., | 20 00 |
| | | John R. Wellington, Killbuck, Yorkton, Delaware Co., Ind., | 8 50 | Peter C. Lehman, St., Martins, Morgan co., Missouri, | 7 25 |
| | | Jacob Smith, Logansport, Ind., | 63 70 | Solomon Swihart, Arcadia, Hancock co., Ohio, | 2 50 |
| | | G. S. Grim, Louisville, Ohio, | 50 | Samuel Strayer, Dallas Co., Iowa, | 166 75 |
| | | | | Geo. S. Wine, South English, Iowa, | 69 90 |
| | | | | David Bowman, Nettle Creek, Wayne co., Iowa, | 50 00 |
| | | | | Jos. Kollar and son, Tuscarawas co., Ohio, | 10 00 |

Church News.

MARCH 31st, 1875.

Brother James Quinter:—

Alison Prairie Church, Lawrence County, Illinois, is situated within about six miles from Vincennes, Indiana. We have had a series of meetings, which, we consider, was a great feast to our hungering souls.

This privilege was directly afforded us by our last District Meeting, appointing brethren John Metzger and Joseph Hendricks as a committee "to visit Cumberland and Alison Prairie Churches, for the purpose of laboring with the brethren, and the building up of Zion."

In pursuance of that injunction, they met with us on Friday evening, March 12th, and continued with us until Sunday, the 21st, during which time we had thirteen public meetings and one council meeting. We were glad to see the old brethren, and meet their pleasant faces once more. (They were with us a little while one year ago from last August.) On Saturday night and Sunday and Sunday night, they, in preaching from such texts as: "He shall be great," and "Preach the Word," gained the serious attention of a large audience, considering the place and the unfrequency of our meetings.

On Monday we had a council meeting, at which some difficulties were disposed of to the satisfaction of all parties concerned, which, we think, was as the trimming of the "branch" during the right season and proper time. Then upon the Church's expression of its willingness to practice nearer the "ancient landmarks" of the Brethren, and, if possible, live nearer and closer to the "Great Head of the Church," Christ, the old brethren gave us the privilege of holding an election for minister. The election was held, and the choice fell upon brother Jacob Gerhart, who was a visiting brother, and who fully realized the responsibility being placed upon him; at least, as far as the cost could be counted beforehand.

During this meeting we received good counsel from the dear old brethren. They were also attended in their labors by brethren Absalom Hire and J. P. Horning, of Lamotte Prairie Church, twenty miles distant, north from us. Brother Hire is our house-keeper, who is getting old and greatly afflicted with rheumatism; consequently he cannot be with us as often as we would like. During the balance of our meeting, the weather was blustering and inclement. This consideration with the whooping cough's being in the vicinity, followed by the measles, at the time, among the children, deterred a full attendance at the meetings.

During the meeting one soul, (the head of a family,) was found willing to follow, in "all his Lord's appointed ways," and was baptized at the close of the meeting. We think a great amount of good can be done here by an effective ministry; and

if any of the ministering brethren think of changing their location, we would be glad if they would locate with us. We have nice farming lands here. The length of our little prairie is about three times its width, being about six miles wide, situated on the west bank of the Wabash river. Vincennes, Indiana, Lock Box 30, our Postoffice. Vincennes is an old town on the Indiana side, three railroads crossing there; the Ohio and Mississippi Railroad running through the town, also through our prairie. The extremes, and exceptions, of the weather were, in the last year, fifteen degrees below and one hundred and three degrees above zero. Land is held at from \$25 to \$50 per acre. Buildings generally not very good, which is a characteristic of the more southerly people. We have to contend with the denomination of Campbellites, (who would like to be called Christians without observing "all things whatsoever I have commanded you,") and Methodists, against whom we use the "sword of the Spirit," and "the whole armor of God." Yes, brethren, if you wish to battle boldly with the enemy, you would do well to locate with us, for this seems to be one of his strongholds. My brethren join me in submitting this to you for publication in our worthy *Companion and Visitor*.

Fraternally yours,

JAS. H. JELLISON.

Vincennes, Ind.

From Kansas.

APRIL 6th, 1875.

Dear Brother Quinter:—

As it is damp, raining and sleeting some this afternoon, as our teams are tired and weak, having been plowed this forenoon, I will try to write a few lines to you. I have sowed my wheat and part of my oats, having had the most of the ground stirred last fall. Our teams here are generally very thin and weak; but I think, by careful management, the brethren and neighbors will be able to get some wheat, oats and corn in the ground, although we must give our teams plenty of rest. I fed my horses one quart of wheat to the head, twice a day, through the winter; and now I am feeding three pints of corn to the head, three times a day, with a little prairie hay or straw. Hay or straw is very scarce here now.

I feel thankful, more than words can tell, to our dear Eastern brethren for the means they sent us, which enabled us to procure seed wheat and oats, also provisions and clothing. The most of us have no seed corn yet, but I think brother Allen Ives has money to buy it with. We are about out of provision and feed now, but brother A. Ives, J. L. Switzer and Henry Brinkworth are gone to try to recover some grain that had been sent us and by some means did not come.

I was in Missouri this winter to see my brothers and sister, and I worked while

there about three weeks to buy some necessities for my family, and to get money for the *Christian Family Companion and Gospel Visitor*, as brother S. S. Gorman was making up a club to send for it. My brothers there made up a load of corn for me, which I hauled to St. Joseph and shipped home. They have since shipped to me nine hundred and sixty pounds of meal. Truly a friend in need is a friend indeed. We feel very thankful to the Lord for giving us kind brethren and sisters. They have certainly kept some from starving and a great many from suffering this winter and spring. But harvest is not here yet, and I hope we will still get something to subsist upon a little while longer, or till harvest, and I hope then we will not have to annoy our Eastern brethren longer. The church is in a prospering condition here.

Your weak brother,

ESAIAS P. GARMAN.

Burr Oak, Kansas.

A Few Words to, and in Behalf of the Suffering.

APRIL 17th, 1875.

Brother Quinter:—

As we are receiving letters once, twice and sometimes three times a week from the land of suffering, asking for individual aid, I would say to the many who may think we should respond, that it is utterly impossible. There are too many. We have been, and still are, trying to do all we can, according to that which we have, and hope the brethren in general will not become weary in well doing, but continue to donate through the Brethren's Aid Society, so that every individual want may be supplied.

But I wish in this article to call more particular attention to the recent and urgent call made by the relief committee of Johnson and Henry counties, Missouri, as stated in *Companion and Visitor*, No. 14, current volume, in which three suggestions are made as to the best manner of procedure relative to the matter, the latter being recommended by said committee, with which I am well pleased. Yet when considering the extreme urgency of the case, I wondered how many might be ready and willing to send forthwith, say fifty or one hundred dollars each, and thus save time, and afterward canvass the church, if they do not feel to lend it on their own responsibility. Some may have plenty lying by, or stored in the bank, and not realizing much or any increase. Here you have a chance to realize at least one hundred per cent., although the brethren ask it without interest, (and we think reasonably should in this case.) The Lord will come in as paymaster, and then you may be sure the interest will be received; for if "you have done it unto the least of these my brethren, I have done it unto me."

Dear brethren, let us remember the

admonition of the apostle, "As ye have opportunity, do good unto all men, especially unto the household of faith." Now, dear brethren, we have many opportunities; let us avail ourselves of them, and thereby lay up a good foundation against the time to come.

Fraternally yours,

ENOCH EBY.

Orangeville, Ills.

Acknowledgments.

The following is a report of the amounts received of individuals, and of different branches of the church and their fellow citizens, by the Treasurer of the Relief Society of Mineral Creek, Johnson Co., Mo., up to March 23d, 1875:

| | |
|---|---------|
| Z. Albaugh, Somerset, Indiana, donated | \$10 00 |
| Jacob Arnold, Mt. Carroll, Ills., \$5 00 donated; \$15 00 to loan | 20 00 |
| John Brumbaugh, Bear Creek, Ohio, donated | 80 00 |
| S. T. Bosserman, Eagle Creek, Ohio, donated | 24 50 |
| David Culp, Logan County, Ohio, donated | 145 00 |
| A Brother who did not want his left hand know what his right hand doeth (Scripture) | 2 50 |
| Wm. Cassell, Ludlow and Panther Creek, Ohio, donated | 200 00 |
| Jacob Camp, Wheeling, Marion County, Iowa, donated | 5 00 |
| Emanuel Hoover, Upper Stillwater, Ohio, donated | 165 25 |
| Isaac Hart, Four Mile, Wayne County, Indiana, donated | 45 00 |
| Samuel Kinsey, Stillwater, Dayton, Ohio, donated | 100 00 |
| Sam'l Mohler sr., Covington and Newton, Ohio, donated | 460 50 |
| Dan'l Miller, Sugar Creek, Ohio, donated—express charges off | 194 65 |
| Moses Miller, Mechanicsburg, Penn'a, donated | 25 00 |
| Jacob Mohler, Lost Creek, Lewistown, Penn'a, donated | 10 00 |
| Joseph McCarty, Ind., donated | 12 00 |
| I. G. Royer, Burnettsville, Ind., donated | 6 00 |
| Leonard Stephens, Shoals, Ind., donated | 2 00 |
| G. V. Silor, Prier's Creek, Ohio, donated—express charges off | 199 00 |
| Sister Turner, Saline County, Mo., donated | 5 00 |
| Dan'l Weybright, Salem, Ohio, donated | 181 50 |
| H. P. Wherley, Prier's Creek, O., donated—express charges off | 149 70 |
| Jonathan B. Whistler, Donnell's Creek, Ohio, donated | 37 00 |

Total \$2079 60

Thirteen hundred dollars of the principal has been used to purchase flour, meal, beans, hominy, molasses, clothing, corn and hay, a little of which, of some of the articles, is yet on hand, but will

last only a few days. To give some idea how fast it is distributed, I will state, that one of our distributing points is at brother D. M. Mohler's. He had occasion to go to Warrensburg, and did not get home till next day noon. When he left, there was on hand 1500 pounds of flour, part of a barrel of molasses and some hominy. When he got back it was all gone, and six jaded teams standing there waiting for his return, expecting a new supply. Of the amount used, about six hundred dollars strong has gone outside of our Brotherhood, to both white and colored persons, men, women, widows and orphans; to Baptists, Methodists (Northern and Southern,) Presbyterians, Campbellites (Disciples,) Catholics and others making no profession. The rest, to our brethren in Johnson, Henry and Bates counties. While writing this report a widow woman knocked at our door, who had walked *eleven miles*. She stated that she and her family had nothing to eat, but bread, (nothing to spread upon it,) and that was made of borrowed flour, and would only last a day or two. She being represented to us by a brother, we gave her an order for a sack of flour and one gallon of molasses, for which she was glad. We will report from time to time, through our periodicals, and shew how the balance, with donations that will hereafter be sent, was applied. If any church desires to have more special returns, or reports, as to whom personally we gave, and the amount each person received, they will please inform us by letter. My address is not Cornelia, as brother S. S. Mohler's is, (as the Almanac shows,) but Warrensburg, Mo.

JOHN HARSHEY,
Treasurer.
S. S. MOHLER,
Asst. Purchasing Agt.

Announcements.

The Brethren in Winona County, Minnesota, intend, the Lord willing, to hold their spring lovefeast meeting, on Saturday, the 5th of June next, at the Brethren's meeting house, two miles southeast of Lewiston, Minnesota. A general invitation is extended to all that can come and participate, especially ministering brethren.

JOHN H. WIRT, Clerk.

The Lord willing, there will be a Communion Meeting held in the Coquelle River Church of the Brethren, near the forks of Coquelle River, Coos County, Oregon, on the 19th and 20th days of June, 1875.

By order of the Church.

J. H. ROBERTS
P. O. Address: Ott, Coos County, Oregon.

There will be a Communion Meeting in the Bear Creek Church, Montgomery

County, Ohio, on the 11th of May. "And whosoever will, let him come." Said church is situated seven miles west of Dayton, and some twenty five miles from the place of Annual Conference. As our meeting is on the Tuesday preceding Pentecost, and as it is intended to have similar meetings in rotation, in the Miami Valley, prior to the Big Meeting, we fondly hope, that many of the dear brethren and sisters will visit us and commune with us.

By permission of the Church.

JNO. CALVIN BRIGHT.

Railroad Privileges to the Annual Meeting.

APRIL 15th, 1875.

Brother James:—

By request of the Southern District of Illinois, I have made arrangements with the Chicago and Alton Railroad Company; Chicago, Kansas City and Denver Short Line, *via* Bloomington and Jacksonville, Illinois, and Louisiana and Mexico, Missouri. I have arrangements on the Chicago and Alton Railroad, to Bloomington, Illinois, and expect to make from Bloomington to place of meeting. Pay full fare going to the meeting, a king no questions; and at the place of meeting you can get a certificate signed by the Secretary of the Railroad arrangements, to return to your homes at one fifth fare. All the above named points will carry you to Bloomington, Illinois.

Yours truly,

JOHN BEECHLY.

Auburn, Ills.

APRIL 17th, 1875.

Brother Quinter:—

By request I have made arrangements with the Pennsylvania Central Railroad Company, for privileges over their line to the place of the Yearly Meeting, for about two cents per mile. Those who wish to avail themselves of this privilege must get a coupon from me, as their agent to distribute the coupons. These coupons entitle the holders to get a return ticket of all ticket agents along their road. West of Pittsburgh *via* Pan Handle Route to Covington will make arrangements also. Those who wish coupons will apply to Moses Light of Manheim, Penn'a. Send a three cent stamp and I will send by mail. They are good from May 10th to the 25th. They will be sold from May 10th to the 22nd, and will be good to the 25th. Only members shall use this privilege.

Yours truly,

MOSES LIGHT.

Manheim, Pa.

(Pilgrim please copy.)

MARRIED.

On April 6th, 1875, near Marmaton, at the bride's parents, by Rev. J. B. Johnston, Mr. J. SEPH F. LYON to sister ELIZABETH S. NEMER, both of Bourbon Co., Kansas. Their address now is, Normal, Ills.

On the 23d of March by Rev. G. A. Hughs, at the residence of the bride's mother in Tiffin, Seneca county, Ohio, S. A. WALKER and Miss SARAH L. BASOM.

By the undersigned, April 1st, brother JOHN M. MEYERS and sister KATIE MUSSEY, both of Somerset county, Penn'a.

By the same, December 27, 1874, Mr. WM. M. WALKER and Miss ADDIE DUNNIRE, both of Somerset county, Pa.

H. R. HOLSINGER.

DECEASED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Bedford county, Penn'a, January 19th, MARY WITTERS, aged 62 years, 4 months and 14 days. Funeral services by Elder Jno. W. Brumbaugh.

Also, in the bounds of the Clover Creek congregation, February 23d, MARY ANN, daughter of Hannah D. Brumbaugh (widow), aged 8 years and 5 months less two days. Funeral services by the Brethren.

Also, in the same congregation, March 15, sister EMMA, wife of brother Wm. H. Brumbaugh, aged 22 years and 22 days. Disease, confinement. Funeral services by the Brethren.

Also, in the same neighborhood, March 20th, of consumption, sister HANNAH, wife of George H. Brumbaugh, aged 27 years, 9 months and 25 days. Her maiden name was G. abill. Funeral services by the Brethren.

Also, in the same neighborhood, March 25, our old and much beloved Elder and Bishop GEORGE BRUMBAUGH, aged 80 years, 2 months and 17 days.

His death was caused by dropsy of the chest. He lingered for about six weeks, suffering extremely, but never complaining. He was confined to his chair nearly all this time, in which he also breathed his last. His funeral took place on the 23th, which was largely attended. He served in the ministry about forty-seven years; and was ordained about twenty-four years ago. He leaves a widow and twelve children to mourn their loss. He had altogether twenty-one children, one hundred and two grandchildren and thirty-nine great-grandchildren. Funeral services by brother George Brumbaugh, James Creek congregation, and Bro. Jacob Miller, Yellow Creek congregation.

Also, in the bounds of the Clover Creek congregation, April 3d, friend PETER DETWILER, aged 74 years, 8 months and 29 days. Funeral services by brethren John W. and Geo. W. Brumbaugh.

Also, in the James Creek congregation, April 5th, WM. ALEX. HUDSON, son-in-law to brother Isaac Metzker, aged 46 years, 11 months and 4 days. He was buried in the bounds of the Clover Creek congregation. Funeral services by brother John W. Brumbaugh.

JAC. L. WINELAND.

In the Georges' Creek congregation, March 1st, sister CHARITY DEBOLT (mother-in-law to the writer of this notice), aged 70 years, 1 month and 5 days. Funeral sermon by Elder John Wise, from Rev. 14:13.

WM. JOHNSON.

In the Ashland district, Ashland, Ohio, March 27th, at 10 o'clock a. m., our beloved sister NANCY MEYERS, wife of Abraham Meyers, aged 66 years, 5 months and 23 days. Funeral services by the writer from Rev. 14:13.

D. N. WOMAN.

In Dunkirk, Ohio, April 5th, SARAH LEONA, daughter of brother Samuel and Elizabeth Musser, aged 3 months and 5 days. Funeral service in the U. B. Church, by the writer and brother Jacob Witmore, to a large concourse of people, from Amos 4:4.

S. T. BOSSERMAN.

In the Otter Creek congregation, Macoupin county, Illinois, January 1st, brother GEORGE SNELL, aged 37 years and 6 months.

He was confined but a few days. Disease, inflammatory rheumatism in his lungs and chest. He was not ignorant of his approaching end, so resigned himself to the will of the Lord, and called the elders and was anointed in the name of the Lord. He leaves a loving companion and seven children to mourn their loss. Two of his children preceded him in death. Hoping that his admonitions and exhortations to his loving children might last, to bloom and bring forth fruit in eternity at God's right hand, he closed his eyes in death with a hope of a glorious immortality. Funeral occasion improved by the Brethren, from 2 Tim. 4:6-8 to many brethren, sisters and friends, who feel the loss of an exemplary brother.

In the Christian district, Elkhart county, Indiana, March 20th, our much respected brother ELIJAH FOLTZ, aged 52 years, 7 months and 8 days.

On the 22nd his remains were followed to their last resting place, by a large concourse of people. The funeral discourse was preached by the writer, assisted by brother Isaac Bowers, from the words, 'Set thine house in order, for thou shalt die and not live.'—Is. 38.

In the Elkhart Valley district, 29th of December, 1874, EDWARD SNIDER, aged 1 year, 6 months and 27 days. The funeral preached by the writer, from Rev. 14:13.

GABRIEL FRAME.

In Flatrock district, Shenandoah county, Virginia, April 2nd, brother MOSES CAMANS, aged 77 years. Funeral services by the writer, from Is. 3:10, 11.

Also, in the same district, on April 4th, LYDIA BOWERS, aged nearly 80 years. She was a member of the Albright Church for fifty years. Funeral services by the writer, from Rev. 21:7, 8.

Also, in the same district, on April 5th, PIGEON C. V. LLOYD, aged 13 years, 9 months and 25 days. Funeral services by the writer from Acts 17:30.

JACOB WINE.

In the Somerset church, Wahash county, Indiana, on the 15th of April, sister PRISCILLA BRUBAKER, aged 36 years, 9 months and 12 days.

She was the consort of brother Daniel Brubaker. She leaves a sorrowing husband and one son, twelve years old, to mourn their loss. She also leaves twin children only two weeks old at her death. In the

death of sister Brubaker, the church has lost a noble sister; one that was at all times willing to take her part in church matters. The family has lost a kind mother. She died in the triumph of faith, and in hope of reaching a home in the house not made with hands. Occasion improved by the writer and others, from John 11:25, 26 to a large and attentive congregation.

JOHN P. WOLF.

Near Boiling Spring, Cumberland county, Penn'a, March 29th, SAMUEL IRVIN ZINN, aged 4 months and 21 days. Services by the writer.

Also, near Kingstown, Lower Cumberland Church, Penn'a, on April 7th, sister HANNAH HAUCK, aged 81 years, 5 months and 3 days.

This sister, as well as old brother JACOB SOLLENBERGER, who died several weeks ago, aged 87 years and 6 months, were of those old brethren and sisters of whom brother Moses Miller made mention some time ago in the church periodicals. If we go out of the Brotherhood in this neighborhood, we can find persons who are upwards of ninety years of age. Friend Gensler, Churchtown, is about ninety-four; there are others, about ninety-five. Services by brethren J. B. Garver and the writer.

DAVID NISLEY.

Near Madison, Lyon county, Kansas, March 26th, of lung fever and consumption, brother W. H. BALL, Cedar Creek Church, aged 34 years 8 months and 1 day.

He leaves a wife (sister in the church) and two children, one of which, ANNA BEATRICE, died April 1st, aged 1 year, 6 months and 22 days. The above brother and family were called from their home in Anderson county to the above place, to see the sister's mother, who was very sick, and while there he was taken sick, as above stated, which resulted in his death. Before he died his little daughter was taken sick. Thus, in the short space of two weeks, we see two of this once happy family passing into eternity. The brother was baptized by Elder George Studebaker, about the 4th of December, 1873, and lived a consistent member of the above church until his death. Funeral by brother Jacob Buck to a large concourse of sympathizing friends.

LEVI P. LILLY.

In Beaverdam congregation, Kosciusko county, Indiana, March 14th, brother PETER TEECE, aged 83 years, 6 months and 20 days.

Brother Peter was born in Lancaster county, Penn'a, in the year 1791, and emigrated to North Carolina with his parents when five years of age, and lived there until 1819, when he married Sarah Young, and then emigrated to Miami county, Ohio. He remained here until 1863, when his wife died, aged 67 years, 5 months and 23 days. Sue became a member of the German Baptist Church in 1832, and remained steadfast in the faith until death. Brother Peter joined the same church some four years after her death, and remained in the faith until death. Brother Peter left Ohio in the fall of 1863, to live with his two sons in Fulton county, Indiana. Shortly after was taken with a stroke of palsy and lost his eye-sight and kept his bed until his death. Brother Peter leaves four children to mourn his loss—two in Indiana and two in Miami county, Ohio. Also a number of grandchildren and great-grandchildren. Funeral services by the writer, from John 5:24-29.

NOAH HEETER.

(Pilgrim and Visitor please copy.)

In Miami county, Kansas, CLARA E., daughter of brother Samuel and sister Elmira Hanning, aged 4 months and 8 days. Funeral improved by the writer.

GEO. MYERS.

Near Ligonier, Westmoreland county, Pa., March 13th, HOMER E. G., son of Joseph and Harriet Nicely, aged 3 years and 24 days. Funeral services by the undersigned and brother E. Coher.

Also, near Wellersburg, Somers Co., Pa., March 28th, sister REBECCA TROUTMAN, aged 79 years, 8 months and 14 days. Funeral services by Elder Jacob Blough.

H. R. HOLINGER.

In the Salhuony church, Huntington Co., Indiana, JESSIE W., little son of brother Daniel and sister Susannah Shideler, aged 5 years, 4 months and 24 days. Disease, brain fever.

The fond parents hoped that little Jesse could soon be some help to his father, that he might devote more of his time to the preaching of the gospel; but their hopes are blasted. However, there is yet a blessed hope left—the hope of meeting little Jesse in the land of life and health and peace. Funeral services at the Brethren's meeting-house at Lancaster, by brethren Joseph Leedy, J. H. Ulrich and J. W. Jewett, in presence of a large concourse of sympathizing relatives and friends.

[Pilgrim please copy.]

In the Deep River congregation, Poweshiek county, Iowa, April 10th, sister MARY TAYLOR, aged 78 years, 3 months and 12 days.

She was born in Washington county, Md. Her parents were brother John and sister Mary Rothrock, who long since have died. She emigrated to West Virginia when small, where she grew up and was married by Rev. Wm. Welch to Robert Taylor, on the 27th of September, 1824. The latter was born and raised in Grant county, West Virginia. His death preceded hers nine months and ten days. Brother John Rothrock, her brother, still resides in Grant county, West Virginia. He is in his 81st year and is the only surviving one of the family. Funeral discourse by Elder Jacob Brower and the writer, to a large and attentive concourse of people, from 1st Cor. 15.

J. S. SNYDER.

In the bounds of the Loudonville Church, Ashland County, Ohio, March 26th, JOHN, son of friends Robert and Mary McCutchen, aged 4 months and 8 days.

The lovely little son was taken away quite suddenly from the embrace of his fond parents. His illness lasted only a few days till it terminated in death. Disease, whooping cough. We hope the parents will prepare to meet their little son in that happy place that God has prepared for those that love him; and may this be a solemn warning to all. Death is in our land, be ye also ready. Funeral services by the writer from the words: "I shall go to him, but he shall not return to me."—2 Sam. 12:23.

DAVID BRUBAKER

[Pilgrim please copy.]

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

M Kirkpatrick 10; Geo Brubaker 1 10; G W Mathias 4 80; J R Nisewonger 1 60; J S and E N Barb 1 10; C Harader 16 00; Elizabeth Eager 75; B F Paul 3 20; Dan'l Wolf (Md.) 1 60; Leah Replogle 1 60; Noah Mil-

ler 1 10; John Eisenbise 1 50; L P Lilly 1 10; Philip Bame 4 40; John H Zook 6 75; D B Stutsman 3 45; H H Miller 1 10; A C Numer 6 10; Geo Cober 1 30.

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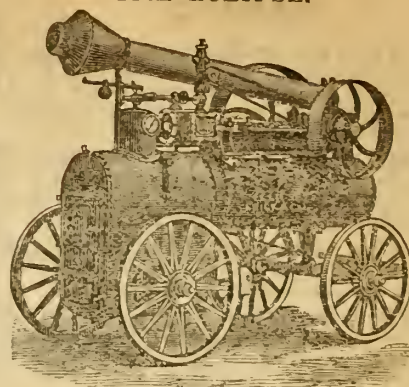
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, MAY 4, 1875.

Vol. II. No. 18.

Friendship.

SELECTED BY H. R. MINNICK.

The flowers of earth are beautiful,
And pleasant to the sight;
And Nature's charms are exquisite,—
Breathing of pure delight;
But sweeter than the sweetest flower,
Is that rich, golden tie,
Which twines around the feeling heart,
And drinks all sorrows dry.

The little warbler's joyous notes,
Fall sweet upon the ear,
And Cynthia's pale, silver beam,
The pensive heart do cheer;
But dearer than the choicest gifts,
Which nature can impart,
Is *Friendship*—whose pure, tender tones,
Breathes music to the heart!

We praise the transient things of earth,
Its diamonds, gems and pearls;
And beauty's witching air and grace,
And richly flowing curls;
Yet, oh! the bright and beautiful,
Must wither, fade and die;
Whilst friendship germinates on earth,
And flourishes on high!

For the COMPANION AND VISITOR.

A Report of the Discussion.**BAPTISM.**

February 19th, P. M. session. After convening, the President Moderator read the following:

PROPOSITION: *Do the Scriptures teach that dipping a proper subject backward into the water once is Christian Baptism?*—Manville affirms, Miller denies.

AFFIRMATIVE.—First Speech. We are here before you once more, to enter upon the discussion of another proposition. So far as immersion is concerned there is no issue. The is-

sue is on the action. We take the affirmative, that one action—one plunge—one burial is baptism. On the other hand my brother claims that three actions are necessary. I propose to show that trine-immersion is a human invention—that it was concocted in the dark ages. It is opposed to the plain teachings of the Scriptures, as I propose to show. Our starting point shall be the formula as found in the commission. I will give an analysis of the commission, and parse the words that enter into its composition. Matth. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." First, the mission "Go ye therefore and teach all nations." Compound sentence. Of the first member, "Go" is the predicate; "ye," understood, is the subject. "Therefore" is a conjunction, copulative, unpredicated. "Teach (ye) all nations." *Teach* is the leader in the predicate; its subject is *ye* understood. *Nations* is the object of teach, qualified by *all*. "Baptizing them in the name of the Father." *Baptizing* is the leader of the compound phrase. It is the present participle from the verb baptiza. *Them*, is a personal pronoun, representing nations. It is in the objective case, the object of the active, transitive participle baptizing. *In* is a preposition connecting baptizing, its antecedent term, and name its subsequent term. *The*, an article limiting name. *Name* is a noun, object of the preposition *in*. *Of*, a preposition connecting name, its antecedent, and Father its subsequent. *The*, an article limiting Father. Father, noun, object of the preposition *of*. "And of

the Son." *And* is a copulative conjunction used to connect the words Father and Son. "Of the Son" parsed like "of the Father." *Of*, the leader connects Son with name understood. "And of the Holy Ghost." *And*, copulative conjunction connecting the words Son and Holy Ghost. "Of the Holy Ghost," parsed like "of the Father," and "of the Son." (We have abridged this analysis, but we have endeavored to retain its leading features.) In this sentence the copulative conjunction *and* is used only to connect the names. I have classed the terms Father and Son according to their usual signification. Of a sentence the words omitted must be supplied; but I ask, who has a right to supply but Jesus? This supplying is guarded in Rev. 22:18, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." First point, the name, Christ says, "I have manifested thy name." Second, Name denotes authority. Matth. 28:18, "All power is given unto me in heaven and on earth." Third, *eis to onoma*, means into the name or authority. The Son manifested the authority of the Father. In the conversion in Acts 19:1—5, 5th verse we have the same phrase "*eis to onoma*." In Acts 2:38, the phrase is "*epi toi onoma*." Albert Barnes says on this: "The usual form is *into* the name of the Father, &c. Here (Acts 2:38,) it does not mean to be baptized *by the authority* of Jesus Christ; but it means to be baptized *for* him and his service." In John 1:12, "believe on his name" is believing *into* his name (*eis to onoma*). It is the same in John 2:23, and 3:18. (The drift of the argument seems to be that be-

lievers *believe into* the name, or authority, of Christ: but they are *baptized into* the name, or authority, of the Father.) They were baptized *into* Moses, 1 Cor. 10: 1, not three times but once. My brother will not take the position that they were baptized three times. Baptized *into* Moses was to receive him as lawgiver; to be baptized *into* the Father is to receive him as our Father; to be baptized *into* the Son, to receive him as our Savior; to be baptized *into* the the Holy Ghost is to receive him as our sanctifier.

(Time expired.)

NEGATIVE: First Speech. I am before you again, under a little different circumstances, and I am thankful for the privilege. We will try to lay aside all prejudice, and notice carefully the speaker and his arguments. We have come now to where my brother comes to grammar. He blamed me for going to the dictionary for words and their meaning, but now he goes to the grammar for their disposition. A little inconsistent. But we have a right to go to the dictionary and grammar. My brother did a good deal of work, and promised more: we will hear it when it comes. Without farther preliminaries I will now go with my brother. He did more and less than I looked for. He turned the curse of God, the plagues written in the book of Revelation, against those who would supply the words omitted in the Scriptures. But I tell you what I didn't like. He himself supplied the words *ye* and *name*, and thus, according to his reasoning, turned the plagues against himself. In his analysis he did well till he came to "the Father." Thus far it expresses a single action. "And of the Son." Here he made the conjunction *and* connect Father and Son, and then had the preposition *of* to connect Son, its subsequent term, with "name" understood, its antecedent term. Now I want him to parse *name*. Gould Brown, in his Institutes of English Grammar, pages 172, 173, says:

"In parsing a preposition, the learner should name the *two terms* of relation, and apply the foregoing rule. (Rule—Prepositions show the relation of things.) The principle is simple and etymological, yet not the less important as a rule of syntax. * * * If the learner should be at any loss to discover the two terms of

relation, let him ask and answer *two questions*; first, with the interrogative what before the preposition, to find the antecedent, and then, with the same pronoun after the preposition, to find the subsequent. The questions answered with the true sense, will always give the true terms. If one term is obvious find the other in this way; "Day unto day uttereth speech, and night unto night showeth knowledge."—*Psal.* What unto day? Ans. "Uttereth unto day." What unto night? "Showeth unto night." To parse rightly is to understand rightly; and what is well expressed, it is a shame to misunderstand or misinterpret."

We will now apply this rule in our analysis of the commission. In parsing the phrase, "of the Son," he supplied *name* understood as the antecedent term of the preposition *of*. This, according to the rule, is correct, making, "(name) of the Son," But *name* is a noun and its relation to other words in the sentence must also be shown. In the clause, "baptizing them in the name of the Father," *name* is the antecedent term of the preposition *of*; but *name* is also a noun in the objective case, the object and the subsequent term of the preposition *in*. So in the phrase "(name) of the Son," *name* understood is the antecedent term of the preposition *of*; but *name* understood is also a noun, the object and subsequent term of the preposition *in* understood. Now the phrase is "(in the name) of the Son." But the learner must give both terms in parsing a preposition. *Name* is the subsequent term of *in*, but we must find the antecedent term. Applying the rule, we ask, *what* in the name? Ans. *baptizing* in the name. Baptizing, then, is the antecedent term of the preposition *in*. One more question, baptizing *what* in the name? Ans. "Baptizing *them* in the name." Thus a practical application of the principles of our language requires that all these words be supplied. We now have, "baptizing them in the name of the Son;" and this expresses an action. We have two clauses, each expressing an action; first, "baptizing them in the name of the Father;" second, "baptizing them in the name of the Son." These two clauses are connected by the copulative conjunction *and*, and not merely the terms Father and Son, as my brother would have it. So far, then,

we have two clauses, each expressing action—and the same kind of action—connected by *and*, therefore we have two actions, the first in the name of the Father, the second in the name of the Son. The phrase "of the Holy Ghost" is disposed of in the same manner; and this gives us the third action. This is submitted to the criticism of my brother and all grammarians.

He then came to *eis to onama*. I admit that *eis* generally means into, and *en* means in; but the meaning of the preposition does not affect the repetition of the action, which is required, according to the genius of our language.

He made another argument. The fathers were all baptized unto Moses in the cloud, and in the sea." He says they did not pass through the red sea three times. I agree with him. But why should they when they were only baptized into Moses? They were baptized into him as their lawgiver.

(Time expired.)

AFFIRMATIVE—Second Speech. Grammar is founded on good sense. The commission is full as it stands, and I'll leave it to any grammarian. I object to supplying the ellipses. To seventeen words they add *ten*. Who has a right to add to the words of Jesus? To be baptized in the name of the Father is to accept him as our Father; to be baptized into the name of the Son, is to receive him as our Redeemer, Savior, and Mediator; to be baptized in the name of the Holy Ghost is to receive him as our Sanctifier and Comforter. If the action means anything it is important. My brother insists on it that our salvation depends on it; and that three actions are necessary. But he admits that Trinity is not in the Bible. If the numeral three is not there, why baptize with tripple action? But my brother is stubborn. He said he wouldn't give up if I convinced him. If it takes the Father Son and Spirit to constitute the one God, where is tripple immersion? I now pass to another argument.

This argument is based on the proposition that John's Baptism was not trine baptism. John's baptism was under the Christian dispensation: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it;" "Lu. 16: 16. John's

baptism was sanctioned by Christ, and it was not trine. John was sent from God. (John 1: 6.) John had his commission from God. (John 1: 33.) Matth. 11: 7—14. * * * "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias" &c. For John's mission, see Lu. 1: 17. A summary of the argument is, (1.) The Master's and John's work harmonized: "Thus it becometh us to fulfill all righteousness." (2) The Son of God was baptized by John and thus sanctioned his baptism. His baptism was sealed by the Spirit." (3) It was sanctioned by the living Father." Very confident there was no trinity there. John's baptism was not trine, but it was accepted and sanctioned by the Savior. We ought to follow his steps. If the Son was baptized by tripple baptism we ought to be; but he was not. Was the commission known to John? If not, where does my brother get his authority for trine immersion? God is no respecter of persons. I suppose he will not try to make it appear that John's baptism was trine. Again Paul says there is one baptism. What does it mean? It means one immersion.

(Time expired.)

NEGATIVE—Second speech. I did ask, and I ask again, that my brother parse the noun name before Son in the first secondary sentence, and before Holy Ghost in the second secondary sentence. If he denies *name*, after supplying it, I ask him to parse the preposition of, giving both terms of the relation, as the learner must do; but if he admits *name*, he will have an object without a governing word. (Here the speaker corrected some erroneous assertions made by his opponent.) If Jesus by the language of the commission meant one action, he (Manville) is right, and *vice versa*. I will make my brother this proposition: If he finds *one sentence with the same construction*, having the same parts of speech in the same relation to each other, that does not require repetition of action, *I will give it up*. Now he has a chance to do something. A few examples: I write my name in the book of Matthew, and of Mark, and of Luke. How often do I write my name? Every little school boy knows that I write it three times. I say to a little boy, "I want you to write the name of the Father, and of the Son, and of

the Holy Ghost." What will he do? I tell him to write in the name of Jefferson, and of Jackson, and of Washington. What will he do? Mark 9: 22, "And oftentimes it has cast him into the fire, and into the waters." Did it cast him "into the fire and into the waters" at the same time? John 19: 20, "It was written in Hebrew, and Greek, and Latin." The accusation was three times written—once in each language. Mark 5: 14, "And they that fed the swine fled and told it in the city, and in the country." The same person could not tell it in the city and in the country at the same time. Thus you see that the words imply the idea of repeated action. Another passage John 3: 5, "Except a man be born of water and of the Spirit." I think my brother knows what this means. (A few more remarks, and the time expired, which closed the third day's work.)

FOR THE COMPANION AND VISITOR.
Giving Heed to the Word.

BY HENRY P. BRINKWORTH.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2: 1—3.

The Apostle Paul in his letter to his Hebrew brethren, would bring to bear upon their minds the obligation they were under to give earnest heed to the requirements of the gospel, lest they should let them slip, and thereby become disobedient. He meant the things which they had heard from their blessed Lord and Master while he sojourned with them here on earth, and which he had left them for their instruction, guidance and comfort. The Apostle would here teach us, (as the Scriptures are given to us for our learning) that our escape would be a matter of impossibility should we neglect to walk in the path set before us and which was trodden by our blessed Savior and his apostles.

He presents this question to us for our consideration, and for us to solve: "How shall we escape?" Is there any way? as we have transgressed the law given to us, and therefore have become disobedient children,

It is very evident to us that the word spoken by angels was steadfast, and that every transgression and disobedience of that word received a just recompense of reward. We see by looking at the 19th chapter of Genesis, that the word given by the angels was, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." We can see that where the word was broken in one part, the sentence at once followed, and Lot's wife became a pillar of salt, (verse 26th,) the others on the other hand escaping from the sudden destruction of Sodom and Gomorrah. How were they delivered? Simply by complying with the word spoken by the Angels—by being obedient, and thereby receiving the reward, even life. How applicable is this to us at the present day and age of the world, when we can see so many walking astray from the written word delivered unto us by the inspired Apostles of our Lord! And how eager they are to sustain themselves in their ways by the wresting of the Scriptures so as to make them conform to their doctrine. Oh, brethren and sisters, take heed—*give the more earnest heed* to the things which you have heard; lest at any time your feet may slip from the path of duty, and you may be found wandering in the broad roads of sin and folly, away from your God, and out of the way of eternal life. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," says the Savior: for the word has been spoken by the Lord himself, and was confirmed by them that heard *him*. Therefore we see no way to escape. We would in love admonish you to take earnest heed to the word. Be not disobedient, but walk in the paths set before you by Christ himself, and made known to all nations for the obedience of faith.

Burr Oak, Kan.

A BEAUTIFUL REMARK.—A pious cottager residing in the midst of a long and dreary heath was asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" He replied, "Oh, no! for Faith shuts the door at night and Mercy opens it in the morning."

Nearer Home.

O'er the hills the sun is settling,
And the eve is drawing on;
Slowly drops the gentle twilight,
For another day is gone.
Gone for aye, its race is over,
Soon darker shades will come;
Still 'tis sweet to know at eve
We are one day nearer home.

One day nearer, sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his light boat cuts the foam,
In the evening cries with rapture,
I am one day nearer home.

Nearer home! Yes, one day nearer
To our Father's house on high,—
To the green fields and the fountains
Of the land beyond the sky.
For the heavens grow brighter o'er us,
And the lamps hang in the dome,
And our camps are pitched still closer,
For we're one day nearer home.

Selected.

For the COMPANION AND VISITOR.

Aims and Hints.

BY JOSEPH J. HOOVER.

Having had a desire for some time to write, we will present a few thoughts on the above. Although we do not intend to aim at or throw hints to any particular one, but if any one into whose hands this may fall, guilty of some of the tricks and crafty arts which we shall herein mention, you are the person we mean.

We wish to ask each reader if the aims of your life are such as these? Do you improve the hours of leisure in study, meditation and profitable conversation in preparing for eternity and future usefulness in life. If so you are acting wisely, for you will be laying up a crown that can neither be bought or taken away from you. But while taking a view of the varied ranks and classes of society, we see that the above is not the case in many respects. Many have become false to their oaths, false to their country, false to their God and false to everything that will make them honorable. And instead of expanding and elevating the mind in a proper direction, many are engaged in the study of fictitious, and often obscene literature. And we are sorry to say that floods of obscene books are being circulated among the young, by vile persons, with the vilest results. An eminent physician and able writer says: "Obscene books are in much more frequent circulation in towns and villages and in schools than is supposed by parents. They are brought

to the knowledge of boys, and I am sorry to say of girls, too, to a degree that might well make a parent's heart quiver and quake whenever the subject is brought home to his notice."

Many persons have been studying magic and joined the arts of witchcraft, fortune telling and the interpreting of dreams, which are all forbidden in the Scripture. Various means have been tried for the telling of fortunes, and finally some persons have resorted to the play cards. Some persons have become so depraved as to go to some pretended fortune teller to know what their luck is to be; or get a description of some thief if some property has been lost or stolen, and often pay from one to five dollars and then be none the wiser.

Again, there are persons, who, when they arise in the morning, instead of reading the Bible, will consult some dream book to know what the dreams signify, which they had during the past night. Some pretend to have divine revelations and claim to be standing on the sunny banks of deliverance and advising others to retrace their steps for they are on the road to destruction and at the same time they themselves are guilty of some of the above arts.

Many of the young are frequenting the saloons and there waste both their time and money. Some have families to support, and by so doing they run short of means, and when they return home to their families they treat them brutally. We cannot help but sympathize with those weeping wives and mothers that are thus brutally treated. And now, while writing, our mind is carried back to the time when we witnessed a dear old mother weeping because her son had returned home from the village intoxicated, and if he would have been snatched away by the icy hand of death while being intoxicated he would have filled a drunkard's grave. We ask you husbands that are guilty of the like, are you as the Scripture demands rendering due benevolence unto your companions, who, no doubt, have often bowed in the humble attitude of prayer for your reform? But wife we dare not slight you. Are you rendering due benevolence unto your husband? Are you manifesting that loving kindness unto him that when he meets you he can meet you with a smile and a look of pleasure? But now comes an instance to our mind of the wife not manifesting a kind and affectionate disposition. The husband wanted to erect the family altar, and while upon his knees she commenced laughing, clapping her hands and dancing. But she did not stop here. She scolded him and cursed him, and told some visitors in his presence, that he was one of the ugliest and meanest men, and that her love for him is all gone, and that she did not believe it right for a woman to live all her life with one man. But, alas! in six weeks time, her husband was no more. He

had gone to try the realities of another world.

Now, dear reader, if you are guilty of some of the above conduct, and have not reformed, how will you feel supposing it to be the will of the Lord to bring your companion up as a witness against you in the final day of judging?

Marlboro, Ohio.

For the COMPANION AND VISITOR.

"Keep My Commandments."

BY M. M. ESNELMAN.

Jesus said the above to his disciples when he was about to leave them, and He says it to us who "have obtained like precious faith."

"Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."—Jesus.

"Recompense to no man evil for evil."—Paul.

"Beloved let us love one another: for love is of God."—1 John 4:7.

"We ought to lay down our lives for the brethren."—1 John 3:16.

"Let love be without dissimulation."

"Be kindly affectioned one to another with brotherly love."—Rom. 12:9, 10.

"See that ye love one another with a pure heart fervently."—1 Pet. 1:22.

"Give to every man that asketh thee: and of him that taketh away thy goods, ask them not again."—Luke 6:30.

Are the foregoing commandments? All will agree that they are. To whom are they addressed? To the followers of Christ, to his disciples. Are these some of the commandments that Jesus says, "keep?" Without a particle of doubt they are!

This being the case, should we not all try to observe them more? Not only observe them when assembled together, but at home, in our writings, both public and private. Doing the commandments is letting light shine in all directions.

It is our aggressive spirit that makes us "resist evil." As soon as a brother smites our right cheek in one of the periodicals, instead of turning the left also, we dig up the tomahawk of epistolary war and smite back. Is such a course loving one another "with a pure heart fervently"? Is that the way to attend to the doctrine of "non-resistance"? What becomes of the commands: "Let love be without dissimulation," and "Be kindly affectionated one to another," in that case? By not observing such beautiful and powerful commands we lose the power of letting our "light shine."

"Ye ought to wash one another's feet." "We ought to lay down our lives for the brethren." Two commands very similar. To obey one and refuse the other is very unsafe. Are we willing to lay down our lives for each other so long as we show so much resistance towards each other?

Would it not be well to cease "emigration"? Let us not go out of the Word to dwell. Let us quit "emigration," in a spiritual sense, and then perhaps we will not fall out about temporal "emigration." It is this removal from the commandments of the Lord that causes roots of "bitterness to spring up." And roots are hard to dig up: it requires sharp tools to do it.

Brethren, love must be "without dissimulation." It must be without hypocrisy. God says so; and so commands. No good can result from "perverse disputings."

Look at the burden you place upon an editor when you ask him to publish those dissimilar views, clothed with, perhaps, hasty thoughts. We are persuaded that the Brotherhood would be stronger if no brother would attempt to "emigrate" into the enemy's territory. Let us all stay at home, where we promised when we covenanted with Christ.

"Be of one mind."—2 Cor. 13:11. This is a command too as well as "Greet one another with a holy kiss."

I wonder that the Lord withhold the rod of chastisement as long as he does. He has permitted "want" to stare many brethren in the face; perhaps to try the faith of the saints, and instead of patiently submitting to it, we begin to mistrust each other and fall out about it. All this the result of "emigration"—of moving into the enemy's country—and using the dull tools of its governor. Let us get back to Christian courtesy, and oneness of mind, as soon as possible, by discontinuing the use of the "lash." Let us not forget the poor. Let us "love the brotherhood," and show it by keeping the commandments.

"If ye love me, keep my commandments."—Jesus.

Leamark, Ills.

Selected by WM. H. LICHTY.

The Ball Room.

In one of the interior counties, of Penna, a young man, whom, for the sake of distinction, we shall call B, was convicted of sin, and led to inquire anxiously the way to be saved. He was the son of one of the most respectable and wealthy inhabitants of that region of country, but his father was, unhappily, a bitter opposer of the religion of Christ. Perceiving the state of his son's mind, he determined to leave no means untried to divert his attention from the subject. He hurried him from business to pleasure and from pleasure to business, with strong hopes that his serious impressions might be drawn away; or, at least, that he might be prevented from making any public profession of the change of his views. But all

these efforts were vain. The spirit of God had excited the anxieties of his soul and did not desert him. He was brought to the dust in submission, and found peace in believing in Christ.

About this time a splendid ball was got up, with every possible attempt at display, and the youth of the village and surrounding country were all excitement for the festive ball. B. was invited. He at once declined attending; but his father insisted that he should go. Here was a struggle for the convert. On the one hand were the convictions of his own conscience, as well as the desires of his heart. On the other, the command of a father whom he was still bound to obey. The struggle was long and anxious. At length it was decided; he determined to go. His father rejoiced in his decision. His friends congratulated him on having abandoned his new notions, and become a man again. The evening at last arrived. The gay party were gathered in the spacious hall. There was beauty, and wealth, and fashion. The world was there. Every heart seemed full of gladness, every voice was one of joy. B. appeared among the rest, with a brow that spoke the purpose of a determined soul. He was the first one on the floor to lead off the dance. A cotillion was formed, and as the circle stood in the center of the room, with every eye fixed on them, what was the astonishment of the company when B. raised his hand and said, "Let us pray."

The assembly was awe struck. Not a word was uttered. It was silent as the grave, while B. poured out his heart to God in behalf of his young companions, his parents, and the place in which they lived. With perfect composure he concluded his prayer. All had left the room, all but one. A young lady whom he had led upon the floor as his partner, stood near him, bathed in tears. They left the room together, and not long afterwards, she was led to the foot of the cross, having been first awakened by her partner's prayer in the ball room. They were soon married, and are still living, active, devoted members of the body of Christ. B. is an elder in one of the churches, in New York.

This fact conveys some important hints. Here was a doubtful case of action. B. was commanded by his

his father to go to a ball. He thought it was no place for him. There was nothing in the gay and frivolous amusement of the evening, congenial to his feelings. Still he must go, or disobey his father. Here was the struggle. In resolving to obey his father, he also determined to keep a conscience void of offence toward God. Having formed this resolution, he had strength for its execution. It must have required more than ordinary moral courage, to carry such a resolution into effect. But B. was determined, and found grace to sustain him in the first effort, perhaps, ever made to convert a ball room into a place of prayer. The effect was remarkable, though natural. The company retired. They came to dance, not to pray. When the voice of prayer broke on their ears, it was terrifying to their consciences. They fled from its power. B. triumphed over himself. He obeyed his father; did his duty to his young companions; was the blessed instrument of awakening the lady, who was afterward his wife, and without doubt has occasion to this day for devout thankfulness to God, that he was thus enabled to be faithful in the discharge of the singular duty he had undertaken.

Should any of my young readers be similarly situated, perhaps the course of B. may assist them in forming an opinion, as to the stand they should take. And if any read this, who are fond of the mirth and folly and music of the ball room, let me ask you, my friend, one or two questions. Should you frequent a place where prayer would be out of place? If the thoughts, and the words, and the scenes of a ball room, are not congenial to the spirit of prayer, is not the reason that in such pursuits there is something which conscience condemns? In the gayeties of those hours of folly which you have spent, has your mind ever been led to dwell on the solemn realities of the eternal world? Have you thought at such times that you are a dying creature, and soon would stand at the bar of God, whom you have slighted; at the judgment seat of a Savior, whom you have rejected and despised? I know that such thoughts are strangers to such scenes. The heart that leaps with gladness at the sound of the viol, seldom feels the solemnity of a truth like this. But you are as

liable to die in the ball room as at home. And oh! what a change for you. From the midst of the festive mirth of Pleasure's hall, to be summoned away to the judgment! No time granted you to prepare for that assembly. Without a wedding garment you are found, and must be speechless when the Judge calls you to trial. What bitter regrets will then fill your heart, that here you were so madly bent on the follies of this world, that you would not think of a world to come! How awful to dance on the brink of the grave! You would not trifle, if you saw the pit opening wide to engulf you. But you are dancing on the brink of the grave! You are trifling with the interests of your immortal soul, when the bottomless pit is yawning to swallow you up in its fiery waves.

"Leave all your sports and glittering toys,
Come, share with us eternal joys."

FOR THE COMPANION AND VISITOR.

Look to Yourselves.

BY SALLIE A. TIBBALS.

"Look to yourselves, that we loose not those things which we have wrought, but that we receive a full reward." 2 John 2nd verse.

From the above reading, of the above verse, it seems evident that we may start out aright in the service of the Lord, and run well for a season, so as to have wrought a good work, and at last, through negligence or, giving way to temptation and thereby being led into sin, fail to receive the reward of our labor. Oh, what a pity that we should allow the perishable things of this world to rob us of that "full reward" that is promised to the faithful! How very careful we should be to improve the favorable opportunities and privileges which we enjoy; for it is very certain we will be held accountable for them, and according as we improve or neglect them, will they prove to us a blessing or a curse. We read that, "Unto whom much is given of him much will be required;" and surely our condemnation will be the greater, if we, being favored with such rare blessings and privileges, should neglect to prepare to meet our God.

Each one's life is as a book, and our every day's actions are indelibly stamped upon its pages; and though (many of them) are not seen by those

around us, and, perhaps, are not remembered by ourselves, that day will reveal them.

It is impossible for us to lie dormant. We are all exerting an influence either for good or bad. How very important, then, that we, as the professed followers of Christ, make every effort to adorn our profession, and to be Christians in word and deed; for we are not living for ourselves alone. We are to let our light shine, that others may see our good works and glorify our Father in Heaven. We have so many precious promises left upon record, all based upon the conditions of obedience. Let us not allow the world to think that we are trying to see how little we can do in our Father's service and still get to Heaven; but to the contrary, let us show by our faithfulness that his service is a sweet employ; "Having the promise of the life that now is and that which is to come."

Some people seem to think that if they only escape being lost, they will be as happy as the most faithful and devoted Christians. But I think it is very evident that we will be rewarded according to the "deeds done in the body," and that for every evil subdued, for every good resolve put into action, and for every good deed performed "for Christ's sake," we shall be rewarded; while, on the other hand, we will be held accountable for every neglect of duty.

Dear reader, you will plainly see that I believe in different degrees of happiness and punishment. I believe that according as the talents are bestowed so will the labor be required; and according to the effort we make in divine life, so will our happiness be in eternity. Then let us all strive together to so live that our labor may be counted worthy of a full reward.

OUR HOME, Dansville, N. Y.

FOR THE COMPANION AND VISITOR.

Fruit of the Spirit. Love.

BY J. M. Z.

"The fruit of the spirit is love." Gal. 5: 22.
Love's holy flame forever burneth;
From heaven it came, to heaven returneth;
It soweth here with toil and care,
But the harvest time of love is there.

—Southey.

Human love is the benevolent principle in man. In the common acceptance of the term, it is an emotion

of pleasure or satisfaction, accompanied by a desire of good toward the object which awakens the feeling. This object is the thing loved, and in a great measure determines the name and nature of the love. Among the more prominent objects of legitimate affection are these: kindred, friends, benefactors, home and country, the race, and above all that Spirit who himself is love.

Love may be regarded as of two kinds, natural and spiritual. The former includes those benevolent affections which were implanted in us by the Hand that made us, and that can be changed only by changing the constitution of our being. The latter springs from a spiritual disposition of our minds, and changes as the disposition changes. We are not responsible for natural love; we are for spiritual.

Natural Love.—This may also be divided into two kinds, instinctive and rational, according as it springs from the constitution of man's lower or higher nature. The first includes the affection known as parental, filial, fraternal and perhaps a few others. Inasmuch as these are found in persons of all stages of mental and moral development, and even in many of the lower orders of creation, we conclude that they spring from man's physical constitution rather than from his mental or moral nature.

Rational emotions are regarded as of a higher order than the above, inasmuch as they depend upon a susceptibility which animals do not and cannot possess. They embrace a love of truth, of beauty, of right and of goodness; or, as usually stated, of the True, the Beautiful, the Right and the Good.

All the above affections, both instinctive and rational, are found in greater or less degree in all men when occasion presents; hence they have their origin in the original constitution either of the body or of the mind. It is true that we sometimes find people who seem to be destitute of all natural affection; but such should be regarded as monstrosities—blotted and blurred specimens of humanity, not fair samples of what God's finger has traced upon the human heart.

Natural affections may not be the love which is meant by the fruit of the spirit; yet are they none the less divine in their origin. They are an instinctive and original part of us for

no other reason than because Infinite Wisdom has Made them so; thereby setting the seal of heaven upon their exalted worth and our continual need of them.

Much might be said under each of the above headings. What a theme for instance, is maternal love! How beautiful is filial affection, and how sad its absence! How pleasant when brethren (here in the sense of brothers and sisters) dwell together in peace and unity! And so on through the list, but space will only permit a bare outline of this part of the subject.

Spiritual Love.—Spiritual, unlike natural love, springs from a susceptibility, over which we as free moral agents, have entire control. Hence the element of responsibility attaches both in its origin and growth. It is true that a certain disposition being given, certain feelings *will* follow as effect follows cause. For this we are not responsible; but we are responsible for the disposition itself. We are free to choose how our minds shall be disposed, and once having chosen, we are responsible for what follows,—especially if we were enlightened as to these consequences when the choice was made.

To illustrate what is meant by a spiritual disposition.—The uppermost question in the mind of a young man frequently is, what am I good for? what trade should I learn, or what profession shall I enter? Suppose he decides to be a farmer. His mind will at once be disposed in a new direction; it will go out to a class of objects entirely different from what it would had he chosen some other calling. He will be deeply interested in many things that would have been passed by with perfect indifference had he chosen the life of the merchant or of the lawyer. What now produces the keenest emotion, would in the other case produce no emotion at all. He has a disposition peculiar to the farmer, and with it a susceptibility to many feelings that men in other walks of life are strangers to. The same is true of the lawyer, the doctor, the minister and all the rest. Each has some feelings that depend upon the bent of his mind, and whose keenness is largely owing to the thoroughness with which he has surrendered his spirit to his chosen work. These feelings he *must* have until he alters his purpose and thereby changes his

disposition. Man's governing purpose in life determines his radical disposition, and upon this depends his character—what he thinks and feels and does.

We can now understand why the good man alone can enjoy the good man's feelings, and why those feelings are deep and sweet in proportion to the sincerity of his purpose and the earnestness of his spirits longing after the objects of his love.

Spiritual love always implies a free, decided and joyous commitment of the spirit to the object of the soul's esteem and veneration; and it will of course, differ in kind as these objects differ. Sometimes it is merely of an amiable type, as in friendship, connubial love, genuine patriotism, and the like; while again it may partake more of a virtuous nature, as in ethical, religious, and above all in Christian Love, the sweet and satisfying fruit of the spirit. It is this love which flows from the great fountain of love into the hearts of the weary and heavy laden, causing them to swell with new life as do the buds in springtime. The fruits of righteousness then follow, sown in peace, gathered in joy.

The object of Christian love is the One lovliest among ten thousand. To him the spirit must be fully and freely committed, not so much as unto a faithful Creator as unto a faithful and all-sufficient Redeemer, as "Christ in us the hope of glory," and the only hope. Unless we do this, we need not expect to enjoy the fullness of that spiritual love which is the fruit of the divine spirit.

The test of Christian love is obedience. But obedience is not itself love, necessarily—a point worth bearing in mind, as here is where the danger of formalism creeps in at times. An earthly parent is sometimes obeyed through other motives than love, and must we not think that the same is true with regard to our heavenly Father. "Be not deceived; God is not mocked."

We best understand Christian love by viewing it in some of its concrete manifestations. One of the rarest of these is seen in the death of the martyr Stephen—*love of enemies*. "Lord lay not this sin to their charge." And when he had so said he fell asleep. Deeply had he imbibed the spirit of Him who could say despite the unspeakable agonies of the cross,

"Father, forgive them, they know not what they do." This feature of love is eminently the fruit of the spirit of Christ, inasmuch as before his advent, enemies were thought worthy of nothing better than hate.

Love is the good Samaritan bending over his wounded "neighbor" and pouring in the healing oil and wine; its absence is the Priest and Levite passing by on the other side. Love is Paul's ancient brethren falling upon his neck, kissing him and sorrowing much at his departure, its absence is Paul's modern brethren saying hard things about one another and peeping everywhere to find faults—except in the gospel mirror.

Love is the penitent Mary washing the Saviour's feet with her tears. It is the love which brings to the troubled conscience the peace that passeth understanding. It is the best fruit on the vine. She wept—and was forgiven: because *she loved much*.

"Thou who hast slept in error's sleep,

Oh, wouldst thou wake in heaven,

Like Mary kneel, like Mary weep,

"Love much," and be forgiven."

Mercersburg, Pa.

Stick to the Foundation.

Our lot is fallen in times when, on the one hand, the very foundations of the faith are shaken by those who ought to be its chief defenders; and on the other, a superstructure of wood, hay, and stubble, is raised upon that foundation, almost equally perilous to the safety of those who trust themselves upon it. And men are asking, Where is there any resting-place amidst this deluge of unbelief and false doctrine with which the whole earth is overspread? But why such a question? Is not the ark of God's Word floating high above it, offering a secure, a permanent resting place to every weary and heavy-laden soul that seeks a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's own Word. Let no man, call himself what he will, move you from the foundation. And amidst all the varied interpretations of that Word, keep to that which a prayerful, earnest, and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's Word as he gave it to you. He who allows any man to come between him and God's message to him, must take the consequence of preferring man's word to God's.—*Dean Goode.*

Cross-Wearing.

I am crucified with Christ—

With him nailed upon the tree ;

Not the cross, then, do I bear,

But the cross it beareth me.

Solemn cross on which I died,

One with him, the Crucified.

Shall I take that blood-stained cross,

Cross of agony and shame,

Cross of him who fought my fight,

Cross of him who overcame ?

Shall I deck myself with thee,

Awful cross of Calvary ?

Shall I drag thee through the crowd,

'Mid the slaughter that is there ;

Whirl thee through the giddy waltz,

Bound upon my neck or hair ?

Awful cross of Calvary,

Shall I deck myself with thee ?

Shall I make that lowly cross

Minister of woman's pride,

Drawing eyes to me that should

Fix upon the Crucified ?

Awful cross of Calvary,

Shall I deck myself with thee ?

Shall I call this glittering gem,

Made for show and vanity—

Shall I call this gaud a cross ?

Cross of him who died for me ?

Shall I deck myself with thee,

Awful cross of Calvary ?

—Selected.

For the COMPANION AND VISITOR.

Forgive and Forget.

BY CYRUS BUCHER.

To forgive is one of the noblest, loftiest and most charitable traits of the Christian. Divine authority teaches it in terms which no one, although an infidel, can fail to understand. Every man, for all are debtors, owes it to his fellow beings to forgive. If forgiveness was not known among men, injury would be heaped upon injury, till the human family would walk in fields of blood.

Although forgiveness is not practiced as it should be, even among Christians, yet we are glad to say that to forgive is noble, and to seek revenge is only found in little minds and wicked hearts. God himself, though offended and insulted for ages by the wickedness of the human family, is "long-suffering and slow to anger." Though offended for thousands of years he had compassion on man, and in these latter days sent Jesus Christ, His only begotten Son, to atone, to raise up the fallen sons and daughters of Adam. And although he saw him persecuted and put to death by the sons of men, yet he stayed not their hands till upon the cross he exclaimed: "It is finished."

In his only beloved Son, the noble trait of forgiveness was strikingly and forcibly practiced and taught. When He taught his disciples to pray, in one of the petitions he said: "Forgive us our debts as we forgive our debtors."—Matt. 6:12, also 14, 15. "For if you forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Although it was taught in the law of Moses, that "Whoso sheddeth man's blood, shall surely die." Yet when the Savior was crucified he prayed and said, Luke 23:34: "Father, forgive them, for they know not what they do." Stephen also prayed when he was stoned to death, "Lord lay not this sin to their charge." Here is a noble lesson for us to learn! Instead of only looking to the words, "If thy brother sin against thee, tell him alone; if he repent, forgive him." If we see that we can do it in a spirit of love, it may be best to tell him. Should we, however, feel that our nature is bent on revenge, it would be far better to go into the closet and pray God to help you forget the injury so that you can meet him in a charitable and Christian-like manner, to forget those things behind, and reaching forth unto those things which are before. Or make it as the brother, who, when he greeted his fellow-brother, he walked past him, seemingly quite indifferent, when one day he took three bushels of wheat to the mill, got it ground, and brought it to this brother. This cured him better than any words or admonitions could, and he afterwards received him as becometh a brother. Or as the man who when a certain brother visited him, went into the fields rather than be in his company. But the brother's time for revenge came. Did he serve him in like manner? No; but when he was making hay, and needed help, he went, uninvited, and helped him several days, and he gained a firm friend, who is a friend not in words only, but in deeds.

Sometimes there are men who seem indifferent as to strangers; although they may be insulted, they can forgive. But let his wife or children displease him, and he breaks forth in words unbecoming a human being, and much more unbecoming a son of God or brother of our Lord Jesus Christ. To such I would also note an instance of a man and wife, brother and sister, who had some hard words, which greatly injured those feelings of love which should exist between man and wife. That evening, when all nature seemed quiet, the brother went in the back part of his barn, where he communicated his feelings to God alone; prayed for a forgiving spirit for himself and wife. When he had finished, he wiped away his tears, and went in unto his wife, who in the meantime had listened, and in the stillness of the evening had heard her

husband's petitions, who also was, perhaps, louder than he thought, and she cried as if her heart would break. Thus you see where hard words fail, the pleadings to God may open unto you a way when you bring your better feelings, a forgiving spirit into action.

Paul says: "Brethren, be not children in understanding: in malice be ye children, but in understanding be men." How are the children in this respect? Did you ever see them build chip-houses, when one came a long and ruined their all—ruined the work which they earned by toiling, perhaps, a long time. What do we see next? Hard words? And do we hear them say, if you do not say you have done wrong, I will never forgive you, and if you admit your fault, I will (say I) forgive you; but next year I hold up the same old fault, and say I forgive but I cannot forget. Is this the way? No; but perhaps in a half an hour afterwards you see them frolic and play, as good friends as ever. This, brethren, is the way to forgive, if you would be forgiven. Remember, if you forgive, you have the word of God on your side; you have your brethren and sisters on your side, and what is better, you in time will also reclaim your enemies. It has been said, and with a truth that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it. Oh! my beloved brother, let not these dire, those revengeful spirits dwell in your soul! You do yourself more injury by harboring such desperate passions than you can inflict on your enemy.

How often does man brood on insults and injuries, when the word of God teaches us not to let the sun go down on our wrath; forgetting that we ourselves are injurious too, that if the grace of God were not long-suffering we would have been cut off long ago and cast to the evil spirits in the regions of misery, and who delight in revenge and cruelty. "Is it enough seven times? No; but seventy times seven. Remember thine own crimes and follies and if you cannot forgive for no other cause, let the words of thunder strike on your ear, "Forgive if thou wouldst be forgiven."

It is hard for a man with a mind to forget, although the heart may forgive; but let mind and heart be joined, let the lips be sealed and think of your own short-comings, and you will have reason to glory in yourself and not in another. Once more I say, take lessons from heaven and learn to forgive and forget.

Keistville, Pa.

If one throws salt at thee, thou wilt receive no harm, unless thou hast sore places.

As the word of God is a great prophecy of the world to come, so he who preaches it truly prophesies.

FOR THE YOUNG.

For the COMPANION and VISITOR.

Advice to Boys.

ORIGINAL.

Be always careful to tell the truth.

If you have made a mistake, confess it immediately, as soon as you feel sensible you have done wrong. To delay confession of a fault is always dangerous.

Never take that which is not your own, even to the value of a penny. Oh, how painful to parents, guardians, or employers, to learn that one we trusted is not to be depended on!

The desire for things we cannot get properly, is always dangerous, and it ought to be checked at the first impulse. If a boy has a quick conscience it will check him at the time of the temptation; if a dull one, only after having done the act. If conscience is not obeyed, it becomes hardened—and more and more hardened at every crime committed.

Many, who have made good men and good women, did wrong when young; but repentance was met with forgiveness, and having been truly sorry, they learned how painful it is to sin, sought help from on high, obtained strength, and lived to glorify their Maker.

A boy who can take what is not his own, or tell a lie, and who does not feel sorry for it, will surely come to grief.

A Question with Only One Answer.

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish and to say, "There is no God; God was only a word." After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasures, and business, two girls, aged respectively twelve and thirteen, were seated in a bay-window reading together. The young man approached them, and asked:

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance sir; we

are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir,—do not you believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris; I have never studied philosophy or mathematics, or all those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly; the egg comes from the hen."

"And now, sir, whence comes the hen?"

"You know that as well as I do, miss; the hen comes from the egg."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and with your hen; but yet, that which existed first was the hen."

"There is a hen, then, which did not come from an egg?"

"Beg your pardon, miss, I did not take notice that the egg existed first."

"There is, then, an egg which did not come from a hen?"

"Oh, if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well; there is, then a hen which did not come from an egg. Tell me, now, who made this first hen, from which all other hens and eggs come?"

"With your hens and your eggs, it seems to me you take me for a poultry-dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs comes."

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world; and this Being we call God. You, who cannot explain the existence of a hen or an

egg without God, still wish to maintain to be able to explain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and, full of shame departed.—*Translated from the French.*

Early Piety.

As soon as we are capable of reflection, we see that there is a right and wrong in human actions. We see that those who are born with the same advantages are not always the happiest, or even as prosperous in life. We all ought, when we are young, to try and be good, and do better every day we live; thereby influencing others to do the same, for life is short at best.

When we see others doing wrong, it is our duty to correct them and tell them better; and should we fail to accomplish our purpose at first, we must not feel discouraged; but keep on trying, and with good example and kind words, like the bread cast upon the waters, it may be found after many days. We should not let the fashions and follies of the world take possession of us, and we must begin early to impress these things on our minds, then by the time we become grown, it will be natural to us to do what is right. Instead of cultivating our minds for valuable purposes, we too often allow ourselves to be carried away with the vanities of the world—floating loosely on the tide of life, ever ready to receive the world and its fashions, while so many around us are going on, reaping the sad consequences of an ill-spent life. Why, should not this be a lesson to us?

A Good Rule.

A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said, "My father taught me never to play till my work was finished, and never spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity."

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., May 4, 1875.

The Necessity of Confessing Our Sin to God.

It is to be feared that the importance of confessing our sins to God when we have committed sin, is often not properly appreciated, and consequently no confession of guilt made to him. If a difficulty occurs between two members of the church, or between a member of the church and a person who is not a member, the necessity of the one who has committed the offence, going to the other to make an humble confession to, and of asking pardon of, the one against whom the offence has been committed, will be readily acknowledged. And it will be admitted by all that unless such a confession is made, no pardon or forgiveness can be obtained.

But while the duty of the offending party so far will be readily acknowledged, that duty does not stop with a confession to the party against whom the wrong has been directly done. There is a further confession necessary—a confession to God. And the necessity of confessing our sins to him arises from the fact that all sin is committed in some degree, and in some respects against God. Sin is said to be "the transgression of the law," 1 John 3: 4. Of whose law is it the transgression? Evidently of God's law. If sin is then a transgression of God's law, it is an offence against him, and a confession to him is necessary to secure a full and complete pardon. Let us look at the commandment, "Honor thy father and thy mother," Ex. 20: 12. This, the apostle Paul says, "is the first commandment with promise." Eph. 6: 2. Now if a child sins against its parent, and instead of honoring, dishonors the parent, there is evidently a sin committed against the parent, for the child is under obligations to honor its parent according to the moral or natural law, which imposes certain duties on the child as well as on the parent, growing out of the relation existing between the parent and the child. And in such a case of sin, the child should confess it to its parent, against whom the sin has been committed. But the child in dishonoring its parent, has

violated an express command of God. And if the child is old enough and knows enough to commit sin, it should likewise know that it has sinned against God, as well as against its parent, since it has failed to do what he has commanded it to do, and it should make confession to God, as well as to its parent. So in regard to the command, "Thou shalt not bear false witness against thy neighbor." Ex. 20: 16. Now if I bear false witness against my neighbor and thereby injure him, I am under obligation to confess my guilt to my injured neighbor, and make reparation or amends as far as I have injured him, if it is in my power to do so. But in sinning against my neighbor, I have also sinned against God, since I have broken his commandment and have gone contrary to his will. So the subject under consideration, namely, the necessity of confessing our sin to God, since all sin is more or less committed against him, might be illustrated by reference to other commandments, but we presume the idea is sufficiently clear.

It is then just and proper, that confession of sin, whatever the nature of the sin may be, or against whomsoever it has been committed, should be made to God as one party that has been sinned against. Hence David, when lamenting his sin against Uriah, says: "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight."—Ps. 51: 3, 4. "If we confess our sins," says John, 1 Epistle 1: 9, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In confessing our sins to God we are to confess, 1, Our own sins, as we have seen David did. 2, We should confess the sins of our children, as Job did. It is said of him, "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually," Job 1: 4, 5. 3, The servant of God should confess the sins of God's people, as well as his own

sins. So did Daniel. Much of the ninth chapter of his prophecies is made up of confessions of sins; of his own and those of his people, and his confessions should be studied by all, as they are an excellent sample of that kind of exercise. Ezra also made an humble confession of the sin of his people. See chapters ix and x. 4, The whole congregation of God's people should make confession of their sin when there is occasion for them to do so. "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers." Nehemiah 9: 2. The confessions of God's servants that they make of the sins of his people, as in the cases of Daniel and Ezra, are well worthy the consideration and imitation of all God's ministers.

Our confessions of sin to God should be particular, full, penitential, and with great humiliation of heart, and with earnest supplication for mercy and forgiveness. Faith in Christ, and in his precious blood of atonement should be exercised in all our confessions of guilt. Fasting may at times be practiced with our confession to great advantage. So did Daniel, Nehemiah, and the children of Israel. With our confession of sin, there must be a turning away and a forsaking of it.

There is great encouragement given us for a confession of our sin to God. There is forgiveness with him that he may be feared. Ps. 130: 4. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Ps. 18: 13. There can be no spiritual prosperity, or progress in the divine life, either in a church or an individual, if sin is not forsaken.

Announcements.

An announcement of a lovefest is equivalent to an invitation, at least to a welcome, to attend. That being understood, in publishing announcements, we drop such invitations as the following: "All are cordially invited to attend; especially the ministering brethren." This seems to be a stereotyped sentence among us, and it is frequently used without due consideration. Our brethren extend their invitation in this formal manner, and it is so understood by those who read it. Look at it, please. "All are cordially invited to attend." Who are invited? All. Well, but whom do you mean by all? Do you mean the members in your

own church? Do you mean the members and ministers in your State District, or do you mean the universal brotherhood? You do not mean the members at home; for that invitation you give at home. We cannot think that you *cordially*—"heartily, sincerely, without hypocrisy," Webster—invite the whole brotherhood to meet with you. Why, if you had the remotest thought that such would be the result, you would not publish your announcement at all. So we look at it. Send in your announcements, and we will cheerfully publish them for the information of such as have a desire to be with you at the feast. We do not want to publish such invitations in connection with the announcements; first, because of the reason above given; and second, because they would take up too much space. B.

Gage County, Nebraska.

In the last number, under the head of "Disappointments," we called attention to a proposition by friend J. P. Crothers, of Beatrice, in the above county. The quantity of land he proposes to give as well as the terms, has been stated, and need not here be repeated.

Beatrice, the county-seat of Gage Co., is situated on the Big Blue River, about 18 miles north of the Kansas and Nebraska line. It is a thriving town, having good public buildings, and a number of fine business houses and private residences. Nearly all the ordinary and necessary branches of trade and business are carried on in the place.

The climate and soil of Gage County are said to be particularly adapted to the raising of spring wheat, flax and barley; but oats and corn are also raised in considerable quantities. Experiments also indicate that fruit, and especially grapes, do well there. The State Geologist says the day is not far distant when the valley of the Blue will be the Rhine of America.

But the location in relation to the different churches and neighborhoods of Brethren in Kansas and Nebraska is such that the brethren should feel an interest in accepting the offer of friend Crothers. It is about midway between the Falls City congregation and the brethren in Thayer and adjoining counties, and has easy railroad communication with both, as well as with all points east and west;

and there will soon be a road southward into Kansas.

If any ministering brother feels disposed to accept of the offer there, we would advise him to go to see for himself without delay. Go by railroad to Beatrice, Gage County, Nebraska, and inquire for friend J. P. Crothers, or brother Geo. Girl. B.

Annual Meeting.

We are requested to say to our brethren and sisters, who expect to attend the Annual Meeting, that Covington, Miami County, Ohio, on the Pittsburgh, Cincinnati and St. Louis Railroad, is the station at which to stop. It is also requested that none shall go to the tent before Monday, as it would be annoying and burdensome to brother Cassel's family, and to others in the immediate vicinity.

We would advise those who cannot reach the place of meeting in time, by starting from their homes on Monday, to go only a part of the way on the preceding week, so that they can then make the point in good time by starting from their stopping places on Monday morning. This is our own suggestion, but we hope our brethren will be able to the propriety of observing it. B.

Acknowledgments.

We have yet on hand a number of acknowledgments from Kansas and Nebraska, which we will publish as fast as we can find room. Considering our unorganized condition when the calls for help first came, we think the brethren have done and are doing well. We understand that in some places there is still want, while in others they have received a sufficiency for the present. B.

Obituaries.

As the number of obituary notices seems to be steadily increasing, will not those who write such notices hereafter aim at brevity? In many cases we have to abridge these notices, and we fear that this may not in all cases be satisfactory. We would especially ask that the notices of the death of children should be short. This is a tender point, but, we think, a little consideration on the part of those who send us such notices will enable them to see the propriety of this hint. B.

Editor Absent.

On the 26th ult., at 3:42 p. m., the editor in company with brother S. C. Keim, of Salisbury, Penn'a, left on the westward train to attend the District Meeting of the Western District of Pennsylvania. They are the delegates sent by the Elk Lick congregation. In the next number you may expect a notice of the meeting. B.

Gleanings.

BRO. M. KIRKPATRICK, McLean, Ills., says: "I love to read the *Companion and Visitor*. I think every person ought to read it. I first became acquainted with it at brother J. H. Barnhart's, Champaign County, Illinois, and concluded to have it visit me. I am truly thankful for the instructions given through its columns, as I am young yet, and have a desire to grow in grace as I grow in days and years. I united with the Brethren at Green Mount, Rockingham County, Virginia, in April 1869."

BRO. D. M. MILLER, Lanark, Ills., in a recent letter says: "We had a number of meetings,—and interesting ones, too,—during the fall and winter. At the meetings, when brother Jacob Trostle was here, there were eleven souls made willing to espouse the Master's cause, and were buried with Christ in the liquid grave; and I am happy to say, at this present writing, they are walking in newness of life. Two of the number were my sons-in-law."

BRO. G. W. MATHIAS, of Macoupin County, Illinois, writes:

"No. 14 is at hand. One of the brethren said, 'I am glad to see that brother D. P. Sayler has done what he did. This sounds like brotherly love to us brethren in the far West.'"

APRIL 20th, 1875.

We have had the severest freeze, from the 15th to the 18th, that ever has been known in this country, for the season. Fruit of all kinds is entirely destroyed, clover frozen, and fears are entertained that wheat is injured.

B. F. MOOMAW.

Bonsacks, Va.

APRIL 17th, 1875.

Ice is found this morning one inch thick, and the ground is frozen hard. It is feared that the fruit is all killed.

LONDON WEST.

Sinking Springs, Ohio.

APRIL 13th, 1875.

This morning we had a snow about four inches deep. To day was pleasant, but the air was cool.

JOSHUA BERKEY.

Middleburg, Ind.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscripts used, not returned. All communications for publication should be written upon one side of the sheet only.

Missionary Report.

MARCH 22nd, 1875.

Dear Brethren:—

I will now say to the Brethren of the Southern District of Iowa, that I left home at Falls City, Nebraska, the 8th day of January. Had some meetings in Cass county, Nebraska, thence to Adams county, Iowa, where we commenced our missionary labors, for which this district had chosen us, with our co-laborer, C. Harader, of Mt. Etna. He is the elder here. Here we had meeting one week, thence to Union county, where a few scattered members reside. We preached a number of times for them.

From here our traveling companion, C. Harader, returned home, on account of his secular affairs, expecting to change his home this spring from Iowa to Southern Missouri. I went to brother Michael Myers', Madison county, and held a few meetings there. Thence to Wm. Groesbeck's, where I had one meeting. Thence to Prairie Grove, and had a few meetings here with the few members in Clark county. Thence to Irish Grove school-house, to brother Isaac Thomas'. Had four meetings here. Brother Thomas is a young and the only speaker here in Clark county. Thence to elder Daniel Miller's, Frederick, Monroe county. Had several meetings here. Thence to Unionville, Appanoose county, where the Repogle's live. Had a number of meetings in this county, mostly small congregations. Thence to Jefferson county, to Michael Peebler's. Had meetings here in three different places in one week. P. Lutz and J. H. Bshelman are the speakers here.

From Jefferson county I went to Wapello county, to brother Philip Albaugh's. Meeting at the school house, and at Eldon station, in the M. E. meeting house. All night at brother Brown's. Thence to Van Buren county, to brother Daniel Shaffer's. Here are a few members. I gave them four meetings. Thence to Watson, Atchison county, Missouri, to Frederick Garst's. Had meeting in the Cumberland Presbyterian house. In this county there should be preaching by the brethren. Thence to Cass county, Nebraska, to R. Royer's. Had six meetings here. Then home on the 20th day of March, after a seventy one days' tour and seventy eight meetings, mostly among strangers. But in the most of places they manifested a great respect for the word preached. Though preached in weakness, many felt the power thereof, and promised their obedience.

I would say to the brethren of the Southern District of Iowa, you have a wide field for missionary labor, that is inhabited by many precious souls. Do not allow them to perish by your neglect. And I would ask all the church, Why is it so that in almost every state in the Union there are counties where the brethren have not set up the gospel banner? The query now is, Do we do our duty? And this should be answered. I say I am willing to do my part. What do you say brethren and sisters? I will now say to you, brethren and sisters, and friends, of Iowa, and the other meeting places, I feel thankful to God, and grateful to you all, for your kindness to me. May the Lord reward you, is my sincere prayer. Amen.

Yours in love,

JOHN FORNEY, SR.

Falls City, Nebraska.

Church News.—An Interesting Case.

MARCH 22nd, 1875.

Dear Brother Quinter:—

It might be interesting to some of your readers to hear from our arm of the church. The church of Okaw is in a prosperous condition at present. There are about one hundred and thirty members; six ministers and six deacons.

In the beginning of January last, brother Henry Brubaker, of Morrisonville, Illinois, was with us, and preached for us. While he was here he baptized two.

We are now making a strong effort to build a new meeting house. Something over \$2,800.00 has been subscribed for the purpose. This church has also done considerable for the Kansas and Nebraska sufferers.

In the early part of February last, our friend, John Richards, with his wife and one child, moved from La Gro, Wabash county, Indiana, to Macon county, Ills. They were members of the Christian, or New Light church. They stopped with their brother-in-law, Jacob Gripe, till they could look out a location. He finally concluded to build in La Place, Piatt county, Illinois, and rented in or near the town, and on the 3rd of March, they moved into it. Mrs. R. had been in rather a delicate state of health for some time.

On the 9th she took a car ride to Decatur City, about 14 miles, and returned again the same day. On the 10th, she took very sick, but her physician did not think her case dangerous. On the 14th, the writer with his wife paid her a visit, and found her apparently in a sleep, from which she could not be aroused. We left her in this condition. When she awoke she seemed to be dissatisfied with her faith, and calling her kind husband, she told him that their faith was worth nothing; that they must repent; that their faith would do to live by, but it would

not do to die by. She admonished her husband to repent while he was in good health; for, said she, "I see now that we must repent, and I am afraid I will have to die before I can be baptized." Although she was not able to raise her head, she requested baptism, and wanted some one to bring a brother to baptize her. A lady present said, "You were baptized and that will do." But she replied that that was worth nothing. She was then told that it would kill her. She said, "Oh, no, I know I can stand it." She was then told that there was a minister near, who would baptize her just as the Dunkards would, if she wanted it. "Oh, no," she said, "I do not want any one to baptize me who has no faith in baptism as I want to be baptized. A brother was sent for and came. All was made ready. She was placed on a rocking-chair and carried to the waterside, where prayer was made. Then she was carried into the water; and sliding off the chair, on her knees, she was baptized in as good order as I ever saw any one baptized. She was then taken back to the house and placed in her bed again. She appeared to rest much easier, but requested to be anointed "with oil, in the name of the Lord." After this was done she requested the ordinances of feet-washing, supper, and communion, to be attended to, as the Brethren observe them. All was attended to in an orderly way, by about 10 o'clock, p. m. Next morning, between five and six o'clock, she closed her eyes in death. This was on the 16th, and she was buried on the 17th. As the weather was very inclement, the preaching of the funeral discourse was postponed till the following Sunday. This was done by the Brethren to a large congregation. ELIZABETH RICHARD died on the 16th of March, 1875, aged 23 years, 4 months and 24 days.

Yours in the bonds of love,

J. P. REFLOGLÉ.

La Place, Ills.

Books, Periodicals.—A Suggestion.

Brother James:—

Having examined M. M. Bshelman's work entitled, "Non-Conformity to the world, or True Vital Piety," I can most cheerfully recommend it to every brother and sister. It is a book well calculated to infuse the principles of meekness and humility; clearly defining a line of demarcation between the flesh and the spirit, the world and Christ. Some of its lessons may not be admired by the proud professor, as, like the New Testament upon which it is based, it teaches self-denial, crucifixion of the flesh. Its enlightening pages will greatly aid the earnest seeker after truth in obtaining a proper knowledge of the gospel, as it is in Christ Jesus our Lord.

I can say, I know of no work now before the public that is better calculated

to meet the wants of the brethren, and Christian professors generally, than brother M. M. Eshelman's work on Non-conformity to the World.

With deep interest we read our periodicals. We have both the *Pilgrim* and the *Companion and Visitor* pay to us their weekly visits; and, although they bring to us much wholesome instruction, their weekly lessons seem to us much too short, as we are soon through perusing their contents and are again eagerly waiting for the next issue. They are constantly bringing to us something new. It would appear to us as if we were disconnected from the great body of the brotherhood without them. Our papers are the great medium by which we may learn of each others welfare.

We are a great family of children, so organized by God himself, and are all brethren and sisters to the Lord Jesus, who is our glorious Head. We all have the same family rule—the gospel. Fleshly brethren and sisters feel a special care for one another, and interest in each others welfare; and when separated often communicate with each other by letter. The peculiar affection of almost every brother or sister, according to the flesh, is prompted to do this, in order to be fully posted on every point as regards the family. The family of God also possesses a peculiar affection of which the world knows nothing. The kindred spirit that inhabits the bosom of true hearted brethren in Christ—members of the royal family of God—often leads us to a desire of knowing how our brethren and sisters are prospering in other parts of God's moral vineyard; and to know that all is well with them, affords us much comfort. The love that prompts us to do so much for one another, can not well do without a means by which this want can be supplied. Our periodicals are designed to meet this demand; but, as the want is great, with the present size and number of our papers, this want can not be fully met. Let us take into consideration the great amount of good accomplished by our papers in carrying the glad tidings of salvation to the homes of those who have never heard the gospel preached in its primitive purity. How often do we hear of persons who first became enlightened by our papers. These papers will be read by some who would not go to hear the brethren preach if opportunity would admit, and not always without effect.

The thought sometimes suggests itself, that in no way could the glorious cause of salvation be more rapidly spread, with the same amount of expenditure, than by means of books and papers. This, of course, can not be done by our editors, and the brethren who have written books on different subjects of Scripture, alone, as the expense would be too great; for millionaires seldom, if ever, become great writers, more especially upon Scriptural subjects. Money, liberality, and a talent

of this kind, seldom meet together in the same person; means generally belong to one, and talent to another.

Now there is a way by which money and talent can be united. There is plenty of capital and good qualifications for writing in the church. We suggest the following: Let the church raise a fund, and order our editors to print thousands of their papers and send them out among people unacquainted with the Brethren. Also purchase a number of the books already written by our brethren, on the different subjects of the New Testament—the book of J. W. Beer, on the Lord's Supper and Passover; M. M. Eshelman's work, entitled, True Vital Piety, and J. H. Moore's books, and others. The amount of good these might accomplish could only be conceived after a fair trial. If we can not fill all the calls for preaching personally, let us make an effort, at least, to do a part of the work in some other way. God forbid that we should be contented short of having put forth every effort upon our part. If we have not enough of suitable books, there is also a way of having this want supplied. There is, no doubt, a willingness upon the part of the church, and all that is wanting is a plan. Other denominations have put out books and papers and have made it a success. Let us try it. My object was not, when I took my pen, to write half as much, as may be noticed by the commencement of this article.

Fraternallly,

C. FORNEY.

Falls City, Neb.

From West Virginia.

FEBRUARY 16th, 1875.

Brother James:—

I will give the readers of the *COMPANION AND VISITOR* some church news. In December, I, with brother Ball, went to Nuzum's Mills, of which brother Aaron Fike has given the report, in No. 5 of current Vol. I returned home from said meeting, and stayed two nights. Then went to the Shilo Arm, in Barbour county, West Va., to begin a meeting on New Year's eve, in which place the principal labor fell upon me. There were three other ministering brethren, but they claimed to be at home. I preached six sermons while gone, five of them at Petroleum school-house. During this time one soul made application to come into the church. The last sermon was a funeral discourse, about three miles distant, in the United Brethren's meeting-house. We had a refreshing season from the Lord, and our poor souls rejoiced to taste of the good word of the Lord, and

the powers of the world to come. I returned home and found all well. Thank the Lord for his goodness.

On Saturday before the the fourth Sunday in January, I went to Nuzum's Mills again, and preached three sermons. Two were baptized at this place. The ice being on the river, it was cut and taken out of the way; and we felt the power of God was present with us. What a glorious time we had! The members praised the name of God, their hearts being filled with love; and some of the spectators that stood by shed tears, which testified that the spirit of God was striving with them. My prayer is, that ere long they may be numbered with God's people. I took leave of the brethren on Monday morning, accompanied by brother Helsley and son, till near my home, the dearest spot on earth, where I so often meet my dear companion and three small children awaiting my return. Oh, how hard it seems to be absent from home so often! But our mission is "go," for the want of spiritual food is great, and I cannot fill half of the calls that I receive. Many of them I would fill that I do not, but my means at home will not admit. My labor in the ministry is heavy; none in the district to help preach but brother Digman. The district is about forty miles in length. I oftentimes think while I am traveling over mountains high and through valleys low, if the laity would consider what the ministers have to undergo, and would place themselves in their stead, so many would not be as needy as they are, and many more souls would be brought to Jesus. Pray for me brethren, that I may be instrumental in God's hands of doing some good, that, when the Lord comes to make up his jewels, I may be ready to go, bringing many sheaves with me.

Then we had a meeting to commence at our school-house February the fifth. Elder Elias Auvil was present with us until Monday night, then he took his leave for home on Tuesday morning. He labored faithfully in the cause of our Master, and for the good of poor, starving souls. I think I cannot soon forget the admonition that he gave us. He also faithfully warned sinners to escape the punishment of the wicked; applying the Scripture, "If the word spoken by angels was steadfast, and

every transgression, and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2: 2, 3.

May the giver of all good, reward him in the end for his labors, that he may obtain a crown of righteousness in the world of happiness. Brother Digman and I continued the meetings until Friday the twelfth. We had large congregations, although the weather was very cold during our meeting; the mercury stood as low as twenty degrees below zero. The brethren were built up in the faith that was once delivered unto the saints. I can here state that it was one amongst the best, if not the best meeting that I ever attended. The power of God was with us, and many of the members were constrained during the meeting to cry aloud for gladness. There were deep, and, I hope, lasting impressions made upon some, and one soul was received into full union and fellowship by baptism. Some thought we were too strenuous, as we tried to show primitive christianity; and issued the medicines to cure sinners, as did the apostles; such as, faith, repentance, and baptism, for the remission of sins: Not that water would wash away sins, but by obeying God's truth, the blood of Christ would be applied, which cleanses from all sin. A preacher of another denomination was present during a part of our meeting; and when we went to the creek to baptize I spoke a short time upon the subject. He walked about and never took his hat off, (if he did, it was when we went to prayer,) and he muttered something while I was talking. Well might the Saviour say, "By their fruits ye shall know them." But thank God, our meeting closed with the best of consequences, for which we give praise to God, who is worthy of all praise in heaven or upon earth.

We ask an interest in the prayers of the brotherhood. We are surrounded by the enemy, and many efforts are made to assail the doctrine of the Bible, in this part of God's heritage; but if we follow Jesus, he will by and by take us home to the eternal place of happiness, where congregations ne'er break up, and Sabbaths never end. He says, "Blessed are they that do his commandments,

that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Fraternally,

Z. ANNON.

Thornton, West Va.

Brethren's Tune and Hymn Book.

We are making preparations for publishing a revised edition of the Brethren's Tune and Hymn Book, and would respectfully solicit the aid and advice of brethren and sisters from all parts of the Brotherhood. We are aware of many defects in the first edition, but lest we should not detect them all, we solicit assistance. We shall also supplant all the dull, stale, minor key tunes with the best and freshest music adapted to the hymns, and will therefore thankfully receive suggestions of tunes. Give name of book, page and name of tune. Address me at Berlin, Somerset Co., Pa. 16-3.

H. R. HOLSINGER.

From Colorado.

Brother Quinter:—

We wish to be remembered through the columns of your paper to the traveling ministering brethren, that we are here without a minister, and when our ministering brethren are traveling through the country, we invite them to call and see us. Their presence will always be received with gratitude. The Brethren have many friends here, and we have quite a promising prospect of building up quite a church in a short time. Brother Baker, from Iowa, was with us this spring, and was very much liked and made many friends. Who will come and labor with us in the vineyard of Christ.

Yours fraternally,

J. R. ULLERY.

Pella, Col.

Acknowledgments.

APRIL 17th, 1875.

Brother Quinter:—

At a meeting of the brethren and citizens of our school district, it was agreed that I should acknowledge all donations sent by the Brotherhood to this office, which I now do.

| | |
|--|---------|
| C. L. Keim, Falls City, Neb., | \$50 00 |
| Wm. Gitt, Upper Conawago, Pa., | 34 00 |
| Wm. Harbolt, Lower Conawago, Penn'a, | 26 35 |
| Wm. Ikenberry, Waterloo, Iowa, | 16 50 |
| Brother Ikenberry also sent 11 sacks of potatoes and 1 sack of seed. (The above fell into my hands.) | |
| Wm. Ikenberry, Waterloo, Iowa, | |
| 1 sack clothing, and cash, | 5 00 |

Brother Brenizer, Canaan, Ohio, 43 00
These fell into brother Alfred
Snowell's hands. We also see
that brother Quinter sent him 29 00

Total cash \$203 85

Brethren, you have our hearty thanks for your liberal donations; and we pray that the good Lord may reward you double for the same. Do not send any more until you hear from us again. If anything has been sent to this place which we have not received, we would be pleased to be apprised of it.

WM. B. HIMES.

Bunker Hill, Kansas.

MARCH 10th, 1875.

Brother James Quinter:—

We acknowledge the receipt of one hundred and twenty-seven dollars and forty cents, (\$127.40,) from friends and brethren of the church at Black River, Medina County, Ohio, for the needy in Kansas and Nebraska. Also received and forwarded all the goods of which we have been informed, sent by brethren and friends East, for which accept our sincere thanks.

Fraternally yours,

C. L. KEIM,

Treasurer.

Falls City, Neb.

A Request.

Dear Brethren:—

Will those who have books treating upon the subject of "Anointing" the sick "with oil in the name of the Lord," please forward them to my address? In every case the amount of postage will be promptly remitted, and the book returned, prepaid, when done with it.

Any person knowing where books treating upon anointing can be had outside of the Brotherhood, will confer a favor by informing me.

Yours in faith,

M. M. ESHELMAN.

Lanark, Ills.

Information Wanted.

Have we any brethren or sisters living in Osage Mission, Kansas? I wish to correspond with such, if any there, especially in or about Catholic Mission, Neosho County? I wish their address soon.

P. R. WRIGHTSMAN,
South Bend, Indiana.

Announcements.

There will be a Communion Meeting in our meeting-house, in the Spring Creek congregation, Kosciusko County, Indiana, six miles south of Pierceton, on Friday, the 18th of June next, commencing at 4 o'clock p. m.

DANIEL MILLER.

There will be a lovefeast at the house

of brother Martin Obrecht, in Shelby County, Iowa, on the 12th and 13th of June next.

WASHINGTON WYLAND.

The Brethren in the South Waterloo Church, Blackhawk County, Iowa, expect to have a communion meeting in their meeting-house, six miles south of the city of Waterloo, on the 12th and 13th of June.

Eld. E. K. BUECHLY.

The Brethren of the George's Creek Church, Fayette County, Penn'a, intend to hold their communion season at the Fairview meeting-house, commencing on Saturday, June 12th, at 11 o'clock a. m.

Eld. J. I. COVER.

MARRIED.

At the residence of the bride's mother, by the undersigned, on the 18th inst., Mr. J. L. HOLDER and Miss HANNAH BOOHER, both of Story County, Iowa.

D. E. BRUBAKER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Wilson county, Kansas, March 22nd, of consumption, our young sister in Christ, MARY JANE SPANGLE, aged 20 years, 5 months and 2 days.

She was a daughter of brother John and sister Catharine Spangle. Funeral discourse by the writer and brother John Hess.

SIDNEY HODGDEN.

In the Upper Twin Creek church, Preble county, Ohio, December 2nd, 1874, WILLIAM ABRAHAM YOUNCE, little son of brother Oliver and sister Rosanna, their only son, aged 6 years, 2 months and 22 days.

A sorrowing father, mother and sister mourn their loss. Funeral services from Mark 10th chapter, by Samuel Garver and Henry Bare.

In Allen county, Ohio, April 15th, PATSEY WHITESEL, aged 64 years and 1 month.

She leaves a bereaved husband to mourn the loss of a kind and affectionate wife. Funeral services by the Brethren, from Isaiah 38:1.

DANIEL BROWN.

In the Clarion church, Penn'a, of consumption, April 9th, sister MARGARET LEVY, aged 29 years, 4 months and 26 days.

The subject of the above notice was united with the body of Christ two years ago last fall. She led a consistent Christian life, and died in the triumph of a living faith. Funeral occasion improved from Heb. 13:14 by G. W. Shively and the writer, to a large and attentive congregation.

GEORGE WOOD.

Near McAlisterville, Penn'a, March 22nd, of brain disease, BANCKS EDWARD, little son of brother Spencer and sister Minerva A. Beaver, aged 11 months and 3 days.

The child was sick nine days. The funeral occasion was improved by brother

Solomon W. Kauffman, from the language, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."—Mark 10:14.

CHRISTIAN HERR was born in Lancaster county, Penn'a, October 9th, 1800; was married to Elizabeth Sank, March 5th, 1822, with whom he lived to the time of his death, having kept house together about fifty-three years. They emigrated to Indiana in 1839, where they continued until his death, which occurred March 12th, 1875, making his age 74 years, 5 months and 3 days. Funeral discourse from Rev. 14:13 by the River Brethren (of which church he was a member,) assisted by our Brethren.

B. F. KOONS.

In Altoona City, Penn'a, April 14th, ISAAC F., son of brother Courad and sister Susan Imler, aged 20 years, 8 months and 6 days.

Isaac was working in the lumber yard of the Pennsylvania Railroad, and while drawing the brake on a car that they were moving, another car a short distance away, on the same track, started and he was caught between the buffers and received interpal injuries, from the effects of which he died shortly after. He was an industrious and well-behaved young man, but like many others was presuming on length of days and had not yet joined in with the church.

Only six weeks before he died, Isaac shed bitter tears over the untimely death of little Effie Lutz (a member of their family;) and how little did he, so strong and robust, think that he would have to follow her so soon. We sympathize with our dear brother and sister in their sore bereavement, and pray the Lord to anoint them with the unction of the Holy Spirit, that they may submissively bow to the rod that has smitten them. The funeral services were held in the Brethren's meeting-house, conducted by the writer.

JAS. A. SELL.

[Pilgrim please copy.]

In the Fairview congregation, Ohio, Saturday, March 29th, JOHN A. HARPER.

Friend Harper was born in Pendleton county, Virginia, and was about 37 years of age at the time of his death. He leaves a wife and four children (two sons and two daughters) to mourn their loss. In previous years he was a member of the Lutheran Church; but during the civil war he became indifferent to the subject of religion, and has not held connection with any denomination since. He desired to unite with the Brethren, but circumstances forbade it during his illness, and he therefore died without his desires being put into effect. Funeral services by the writer. Text Joshua 1:2.

A. J. HIXSON.

[Pilgrim please copy.]

In the Yellow Creek congregation, Bedford county, Penn'a, April 15th, of a tumor in the abdomen, brother ANDREW B. SNOWBERGER, son of David and Eve Snowberger, aged 44 years, 8 months and 23 days.

The subject of the above notice, lived a moral life, and was respected by all. On his last Lord's day he was baptized and promised to follow in Christ's footsteps; but the time was short that we could call him brother, for he was baptized on the 11th and died on the 15th. But we learn in the word of God, that those that came at the eleventh hour received the same wages as those that labored the whole day. So we must believe that he is now in a better world. We have good hopes that he is gone to re-

ceive the wages of eternal life. He lingered a long time, but bore it all patiently without a murmur. Now his sufferings are over. He leaves a sorrowful wife—a sister—an only son, an aged father and mother, and many friends to mourn their loss, which we hope is his gain. The community has lost one of her best citizens. "Peace to his ashes." Funeral occasion was improved from Matt. 24:44, by the Brethren, to a very large congregation.

NOAH B. BLOUGH.

In the Upper Twin Creek church, Preble county, Ohio, on the 5th of February, HENRY BARE JR., son of Elder Henry Bare, aged 38 years and 11 days.

He took sick on Thursday morning and died next evening. Disease, brain fever. He was unconscious shortly after he was taken sick, and remained so until his death. He was away from home, near his father's, but got to his father's and died there. Thus was he suddenly taken out of this world without any time to make preparations for the future world or to converse with his father or mother, brothers or sisters, and his dear wife and children. A sorrowing wife, two children and many friends are left to mourn their loss. His remains were taken to the Brethren's meeting-house at Sugar Hill, followed by a large concourse of sympathizing friends and neighbors, where his funeral discourse was preached from Matt. 24:44, "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh," by Elder Abraham Younce.

Also, in the Lower Twin Creek church, Preble county, Ohio, April 2nd, brother JACOB TROUT, aged 74 years and 11 days.

He was an exemplary brother; and in his last illness, he called for the elders of the church and was anointed in the name of the Lord. Then he said he had a hope of a rest in heaven, which hope he had when he left this world. He left a kind companion, two daughters, and several grandchildren to mourn their loss. His remains were taken to the Brethren's meeting-house, where the funeral sermon was preached from 2nd Tim. 4:6, 7, to a large concourse of sympathizing neighbors and friends, by A. Younce and David Haywood.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

S C Keim 1 50; Jonas Lichty 1 00; D B Hinegardner 1 50; Noah Longanecker 7 50; Josiah Rensberger 10 00; Albert C Rude 1 60; M J Jones 1 00; Benj Hoover 1 00; Wm J Miller 1 00; Robt Bauger 1 15; D P Long 6 00; Andrew Teeter 1 60; C Hoover 1 60; Wm Hines 1 60; P U Miller 3 00; A Hoffman 1 60; E C Demoss 75; Isaac Watson 1 50; Daniel Hess 1 60; Joseph Studebaker 4 00; A Rinehart 11 90; Wash Wyland 13 00; Jacob Clapper 1 50; Joshua Berkey 1 35; C A Mason 1 75; Louisa C Klepper (received in February) 1 60; Jacob Negley 1 00; Jacob Lehman 4 80; J W Byrne 1 60; George Johnson 1 20; J B Karn 1 60; D Stutzman 1 00; John Keiser 5 00; Samuel Mohler 2 60; A J Carpenter 25.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
Polo, Ills.

35.

Christian Family Companion

—AND—

GOSPEL VISITOR.

16 Parley 1414 N 13th St

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, MAY 11, 1875.

Vol. II. No. 19.

Come Unto Me.

Art thou weary, art thou lagn'd;
 Art thou sore distressed?
 "Come to me," saith One, "and coming,
 Be at rest."

Hath He marks to lead me to Him,
 If He be my guide?
 "In His feet and hands are wound-prints,
 And His side."

Is there diadem, as monarch,
 That his brow adorns?
 "Yea, a crown, in very surety,
 But of thorns."

If I find Him, if I follow,
 What is guerdon here?
 "Many a sorrow, many a labor,
 Many a tear."

If I still hold closely to Him,
 What hath He at last?
 "Sorrow vanquished, labor ended,
 Jordan passed!"

If I ask Him to receive me,
 Will He say me nay?
 "Not till earth and not till heaven
 Pass away!"

Finding, following, keeping, struggling,
 Is He sure to bless?
 Angels, martyrs, saints and prophets
 Answer "Yes!"

—Selected.

For the COMPANION AND VISITOR.

Humility.

BY M. HADY.

This is one of the many principles of which Christianity consists. Then when it is of such an important nature, we should study it in all its bearings. It is a well-known fact, and must be admitted, that its true meaning is not always preached from the pulpit, or explained from the sacred desk. It is equally true, that not all ministers of the gospel under-

stand its true import, although it is a gospel principle; for while one preaches an humble heart to be all that is necessary, irrespective of outward appearance, another can not preach a sermon on the subject without making his sermon bear on the externals entirely, so as to leave the impression among the hearers, that plain dress is humility. In fact, I remember a sermon in which the speaker's remarks were abundant on dress, when his text was not humility, but meekness. So also some ministers can not preach a single sermon unless they have water mixed with it. This has had its effect against the progress and prosperity of the church.

I do not claim that our ministers must be educated to such an extent that the D. D. may be affixed to their names; but I hold, (and am forced to it,) that they should understand the language in which they undertake to teach the people; and they should study the discipline of the New Testament and the Church, so that they know what the Church really believes. If they did this, much of the ugly talk of the world would cease; such as, "The Brethren, or Dunkards, believe in nothing but cloth religion and water-salvation." There is not an intelligent brother, minister or lay-member, who believes such things. Why then help to spread such slanderous stuff in regard to the living church of Christ here on earth?

But to my subject. Does humility consist in an humble heart, or in an outward appearance; or does it consist in both? Well, let us examine the subject that we may learn a little more about it, and then we may be able to decide correctly. As I have said, humility is a Christian principle, so is honesty. Now let us compare the two.

Much of the honesty of our day consists in talk. Men, not possessed of honest hearts, try to show themselves to be honest in their dealings; but how long they can conceal the dishonest intentions of their hearts, is a matter of time and circumstance, and often, to

them, what they themselves call and think to be good luck. The dishonest heart is often detected to their disgrace. They may try to hide the dishonest intentions of their wicked hearts, but "murder will out;" the true state of the heart is made known by the outward actions of the man. An honest heart cannot be guilty of dishonest dealings; and a dishonest heart is not capable of doing what is right; at least, it will not hold out. The heart and outward actions will harmonize. So we have this much in regards to honesty.

Humility will work in the same way. The humble heart can only be fed and nourished by humble food, and the proud heart, with food adapted to the strengthening of the same. The proud heart would soon starve with food calculated for the humble. Humility has its place, its seat in the heart; but, like honesty, it will work from the heart to the outside. The man with an humble heart can not be proud in outward appearance very long; and so the proud heart can not be kept in humble appearance long; the two, heart and appearance, must move along in conformity, in order to accomplish the whole and full design of humility. We may have the appearance of humility. This will do to deceive man. We may have a proud heart; but we can not deceive God. Man looks to outward appearance; God, to the heart. The humble heart will lead us to humility toward God and man. The man with the proud heart is not a truly converted man, and no friend to God.

For the COMPANION AND VISITOR.

The Rich—Riches.

BY JACOB BAHR.

"A rich man shall hardly enter into the kingdom of heaven." *Matth. 19: 23.*

The Savior, in an address to his disciples, having made the above declaration, greatly surprised them. They undoubtedly thought, as thous-

ands of good meaning people do at the present day, that it is a good thing to be rich, to be great and powerful, and have others at command. And when the Savior made the assertion which he did relative to the wealthy, and feeling confident that the rich could accomplish much more in this world than the poor, they were struck with amazement; and being fearful of a possibility of the salvation of the poor, they questioned, with astonishment: "Who then can be saved?"

In connection with a hint or two, and an entreaty, I will offer a few thoughts, which, according to my judgment, are reasons why a rich man shall hardly enter into the kingdom of heaven.

(1.) The more of this world's goods a man has, so much the more liable is his mind to be engaged in, and attached to, the things of this world. "Where your treasure is, there will your heart be also." Matth. 6: 21.

(2.) The mind of the rich man being allured by the fascinating objects of this world, it is often with difficulty that he breaks off from his secular engagements to assemble at the house of worship; and his mind having been absorbed by transitory objects, he is often not able (although he would willingly, for a season,) to withdraw his mind from the transient things of earth, and scan the felicities of a "Heavenly home," and the "Powers of the world to come." He, like those who "Hear the word with gladness," is easily offended; the "Care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Matth. 13: 23.

(3.) "Unto whom much is given, of him shall be much required." The Law of Christ enjoins upon every believer to dispense his goods as the Lord has prospered him, when he has an opportunity for doing so; and should he neglect this duty and retain his goods, they will become a snare unto him. 1 Tim. 6. It is rather a pitiable fact that men who are largely blessed with this world's goods, and those who occupy a prominent position in society, who are generally men of influence, being favored with special privileges of attaining to a high degree in the Kingdom of heaven, do frequently

allow the enemy of their souls to lead them "Captive at his will," and cause them to express sentiments which are extremely hurtful to themselves and others. "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts." 1 Tim. 6: 9. "They speak wickedly concerning oppression; they speak loftily." Ps. 73: 8.

(4.) The archfiend of the followers of Jesus, although he tempts every saint, appears more especially to be bent upon the downfall of those whom God had blessed with riches. (Job, 1 and 2 chapters.) And those who have been appointed to stand publicly in defence of Religious liberties, and wrestle against spiritual wickedness in high places, if possible he will drown in "destruction and perdition." He will also endeavor to cause their light to become darkness, and to forget that "Riches make themselves wings and fly away." (Prov. 23: 5.) "The grass withereth, the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways." Therefore the counsel of Solomon is, "Labor not to be rich." The tenor of the gospel and the epistolary writings of the apostles breathes forth the same sentiments. "Lay not up for yourselves treasures upon earth." Matth. 16: 19. "Your riches are corrupted." "Ye have heaped treasure together for the last days." James 5.

I will now invite the attention of the reader to Paul's charge to Timothy. "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6.

In conclusion I would humbly entreat all who may chance to read this essay, to endeavor to cherish that spirit of forgiveness and forbearance which was so gloriously exhibited in the character of our adorable Redeemer.

"I envy not the rich and great;
Their pomp of wealth and pride of state;
Since, like the rose, both soon must fade."

Moulton, Iowa.

District Meeting.

Minutes of the District Meeting of the Western District of Pennsylvania for the year 1875, held in the Montgomery congregation, Indiana County.

APRIL 28th.

The meeting having been opened in the usual order, James Quinter was appointed moderator *pro tem*, and H. R. Holsinger, Clerk *pro tem*. The names of the congregations were then called, with the following result:

Berlin—H. R. Holsinger.
Elklick—J. Quinter, S. C. Keim.
Middle Creek—Josiah Berkley, and John M. Kimmell.
Shade—Hiram Musselman
Conemaugh—David Hildebrand, and Benj. Benshoff.
Manor—Caleb Secrist.
Montgomery—Peter Beer, and Mark Miuser.
Plum Creek—Samuel Kimmell, and Wm. Wilcox.
Cowenshannoc—Rob't. Whitacre, and Isaac Secrist.
Red Bank—Not Represented.
Clarion—Not Represented.
Glade—Not Represented.
Indian Creek—Not Represented.
Jacob's Creek—Ab. Summy.
George's Creek—John C. Johnson.
Ten Mile—Letter.
Station—Not Represented.
Dunning's Creek—John B. Miller, and Thos. S. Holsinger.

Quemabouing—Not Represented.
In all nineteen delegates, from nineteen congregations.

The meeting was then organized by electing J. Quinter Moderator, and H. R. Holsinger Clerk, when the following business was transacted:

1. Are the delegates sent by the District Meeting to the Annual Meeting to represent the sentiments of the District which sent them, or have they the privilege to represent their own sentiments?

Aus. They should represent the sentiments of their District.

To be forwarded to the Annual Meeting.

2. Whereas our last District Meeting unanimously required the Annual Meeting to allow a full report of its proceedings to be published, and whereas brother John Wise, one of the delegates from the District Meeting to the Annual Meeting, op-

posed the publishing of such a report, therefore we recommend that our District Meetings in the future, send men who will properly represent the sentiments of the District.

Accepted.

3. As there is a desire extensively prevailing among the brethren to have a full report of the proceedings of our Annual Meeting, with the names of the of the speakers published, we respectfully petition the Annual Meeting to grant such a report.

Ordered to be sent to the Annual Meeting.

4. Does the District Meeting consider it right when a brother prays the Lord's Prayer, to say "May thy kingdom be advanced," instead of saying: *Thy kingdom come*?

Ans. We recommend the form of the Lord's Prayer, as recorded in Matthew 6th chapter.

Does this District Meeting approve of brethren and sisters meeting together in social meetings in the following order: Some one read a portion of scripture, and exhort; then another give a number of a hymn, and all unite in singing, and then in prayer. Then another announce a hymn and lead in prayer, and so on until each one has had liberty, or until they think proper to close?

Ans. This meeting cannot adopt any special form of holding social meetings but unites with the Annual Meeting, in recommending that such meetings should be conducted according to the gospel, and in keeping with our general custom of conducting public worship.

6. Whereas it is not considered to be according to the Scriptures to keep our poor in the county poor house, is the church not under obligations to build a house to keep our poor in, providing the brethren petition the Legislature to be exempt from paying our poor tax into the county treasury?

Ans. It is not obligatory upon the church, but this meeting would recommend such an enterprise as highly charitable, and in accordance with the spirit of the gospel.

To be sent to Annual Council.

7. How shall a fallen member be restored? Shall the restored brother go to the brethren and sisters, or shall the sisters come to him? What is the gospel order.

Tabled.

8. Will this District Meeting ask

the Annual Meeting to change the present mode of defraying expenses of holding Annual Meetings; instead of the District in which the meeting is held defraying the expenses, we ask it to be made general, to be paid by the whole Brotherhood.

Tabled.

9. A petition from the George's Creek congregation, for a committee from the Annual Meeting, to investigate and settle a case between brothers J. D. Gans, now a member of said congregation, and Salem College, of Bourbon, Indiana.

Ans. This Meeting agrees to make application for desired committee, and hereby authorizes its delegates to take the matter into hands, and act as requested.

10. When a delegate is sent by a congregation with a query or petition to District Meeting, or when a delegate is sent from District Meeting to Annual Meeting, is it the duty of said delegate to defend said query or queries according to the desires of the body that sent him, or has he the privilege to throw his influence against such queries, and thus against the body he is sent to represent?

Ans. They should represent the body by whom they have been delegated.

11. We, the Jacob's Creek congregation, request to have the District Meeting of 1876 held in our congregation, provided we have the liberty to set our own time.

Ans. Agreed to hold next District Meeting with the brethren of the Jacob's Creek congregation, on Tuesday two weeks before Whit-Sunday.

12. An invitation for next District Meeting, by the Ten Mile congregation.

13. An election for two members of the Board of Home Missions, resulting in a re-election of C. G. Lint and Jos. Berkey.

14. Treasurer's report. Treasury empty. Contributions at present meeting amounted to \$28.50.

15. Jos. I. Cover and H. R. Holsinger were elected Evangelists for the ensuing year.

16. James Quinter was elected delegate to Annual Meeting, as member of Standing Committee.

17. H. R. Holsinger was elected delegate to Annual Meeting.

18. Hiram Musselman was chosen District Treasurer.

19. Resolved that the Report of the proceedings of this Meeting published in the *Companion* will answer our purposes.

20. Resolved that we authorize our District Treasurer to correspond with the congregations not represented at this meeting, inviting them to contribute toward bearing the expenses of the District, and that hereafter the congregations be requested to hold collections and send their contributions with their delegates, or by letter if not represented.

21. H. R. Holsinger was appointed Corresponding Secretary.

J. QUINTER,
H. R. HOLSINGER, Moderator.
Clerk.

God's Presence.

When God's spirit is unusually present, it is seen in the Sabbath congregations. There may be no larger audience; but there is a tenderness of feeling all through the house. It is as much as to say, "I am bereaved; give me some comfort. I am awfully tempted; help me out." And the minister of Christ, instead of addressing the people in a perfunctory way, and talking because he is expected to talk, speaks as a brother addresses a brother in some time of peril and anxiety. Oh, what a scene!—a congregation brooded over by the Spirit. Penitents weeping; backsliders bowing the head, imploring recovery; hearers pale with emotion; deep silence, broken only by sigh and sob, and outcry of anxiety; the Spirit calling; the devil tempting; Christ inviting; Sinai beating with all its thunders; Calvary proclaiming its love; angel's of light contending for the soul's redemption; spirits of darkness fighting for its overthrow.

If a man will with a fixed and honorable purpose in life, strictly and persistently attempt to carry it out to the best ability, undismayed by failure or delay, the time may be long in coming, but come it will, when that purpose will be achieved.

Every real Christian is an advancing Christian. Like Paul he will be able to say: "This one thing I do, I press toward the mark."

Light in Darkness.

Weary, so weary of living,
 Weary of sorrow and tears,
 Weary of mournfully looking
 Over the long, lonely years;
 Weary of clouds and thick darkness,
 Longing for sunshine and light—
 Longing to lie down and slumber
 All through the dark, dreary night.

Then comes the breathing of Patience,
 Like dew, soft dropping and calm,
 "Lo, unto him that *endureth*,
 Cometh the crown and the palm!"
 And through the stillness of waiting
 Sounds Hope's glad, glorious voice,
 "Night can endure but a moment;
 Soon thou shalt see, and rejoice!"

Light hath arisen in darkness,
 Hope on the long weary way,
 Joy at the thought of his coming—
 Almost the breaking of day!
 In the glad sense of His presence,
 And in His promise secure,
 Now, in a joyous assurance,
 Gladly the heart can endure!

*Selected.***Go to Church—When, How, Why?**

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifices of fools; for they consider not that they do evil."—Ecc. v. 1.

God in Christ established a service on earth for the salvation of man, and that service is laid in his church, called, in the text, "The house of God." This church Jesus said he built upon a rock, and that the gates of hell shall never prevail against her. The church is the body of Christ, and all true, penitent, baptized believers are members in the body. The church is the ground and pillar of the truth, and salvation through Christ is taught by her; while all the commandments and ordinances of the Lord are taught and observed by her; and to forsake, or neglect to assemble together in the church is a violation of the Scriptures, and should be committed by no one. All should be encouraged to go to church. The foundation on which to build the habit of going to church should be laid in the mind of every child by its parents, by taking them to church in all weathers and roads, even before the mind can comprehend the reasons why they go to church; and at the same time impress upon the child the necessity of behaving themselves while at church, inspiring the mind with a reverential respect for the place, for themselves, and for others. In this way the habit of going to, and behaving well at church will be formed; and as the mind develops, it will comprehend the reasons for going to church. They will know that humbleness of mind, and meekness of

spirit are acceptable sacrifices to bring with them when they go to the house of God; while a proud look, and with a flashy, gay dress in the house of God, is the sacrifice of fools; these know not, they consider not that they do evil.

It is a common remark that more women than men go to church. I think it is true that more women than men are members of the church, and this fact is generally taken as proof that women are more religiously inclined than men. Skeptics look at this religiousness of women as a proof of her greater mental weakness; while the religious regard it as an evidence of her moral superiority, as compared with man.

That women are more religious than men in some sense, I think is true, at least as far as the externals of religion are concerned. They certainly are more ready for church going, and do more readily submit to the order, rule or discipline of the church. And that a very large number of women go to the place of worship under the influence of the very highest motives, can not be doubted. Not to believe so, would be to indulge in a disbelief which would be unworthy a Christian. Nevertheless, church-going people are occasionally astonished in contemplating the behavior of some women in church, and wonder what could have brought certain ones of the sex to the house of God. Perhaps some go from a habit they learned from others without having learned why to go; while others may think it is right to go without thinking in what spirit they should go; taking no heed to their feet, not thinking that they are doing evil to themselves and to others. These may rejoice in the handsomest hymn book, which they display with a flourish, and after meeting have much to say for or against the sermon, whether they heard it understandingly or not.

An old reproach against women was, that they went to church to study each others bonnets; and to some serious, church-going observers there seems to have been some truth in it. The interest felt in Miss A's. or Mrs. B's. bonnet may be sufficient to attract some women to church; at all events, it gives some a very lively interest when they get there.

The women, however, who excite the most wonder as to why they go to church, are those who may be denominated, "fidgets," and those are, to use a slang phrase, "too amazing." There are women, and everybody has met them, who seem to be occupied by nothing so much as by trying to fix themselves comfortable in church. They do not think of kneeling in church, and only occasionally join in singing. And when for a moment they have arranged themselves comfortably, perhaps at the discomfort of others, and if no stray end of a ribbon or hair-pin is exciting special attention, they may keep quiet for a minute or two. This

class of women arrange their bonnet-strings, smooth their frills and fringes, pat down a puff here, and pull another one out there; they take their gloves off and put them on again; stare about during the singing, ready to frisk out at the close of the service the observed of all observers. Why do these go to church? They disturb every one near them, and certainly cannot do themselves any spiritual good by their deportment at church. It is comforting to hope that but few women belong to this class; yet I fear there are more than we like to acknowledge, or even to think about. And I heartily wish that this expose might produce some good effect on them, and make them consider and reform the error of their ways.

Even so is there a class of men church-goers, of whom we may equally wonder, why do they go to church? They may not exhibit the same amount of interest in displaying their latest style of coat or vest pattern, with shirt bosoms and gold studs, etc., as their sisters do, but at the same time they lose all interest in religion in watching all the fidgets and shiftings of the women; and after the close of the service make themselves perfectly contemptible by blocking up the aisles and church doors in order to see or gallyant some of these fidgets away. Why do these men go to church?"—*American.*

Dear reader, this picture is drawn from a city church assembly. How near it applies to our country churches the close observer will decide. Many of us know it is only too true, all over the land. My dear reader, allow me to impress your mind with the solemn truth that the only object in going to church should be to honor and worship God, and that the display of silks and laces, etc., in the house of God, is the sacrifice of fools, which none of you should ever offer. Children have your parents failed to instruct you in your youth, how you should take heed to your feet when you go to the house of the Lord? Let me prevail with you now only to go there to worship the God of heaven before whom you must shortly appear in judgment. Study how you may please him, and learn to know that in the house of God you have none to please but Him.

D. P. SAYLER.

For the COMPANION AND VISITOR.

Is the Church of God one and the same in both Dispensations?

I am now come to examine the Scriptures that are more particularly relied on as a foundation for infant baptism. The first I shall call attention to is that recorded by Matthew, Mark, and Luke. I shall, however, only refer you to Mark, while I shall

quote the others. Matthew and Mark differ only in this expression: Mark says, "He was much displeased." Matthew 19: 13—15, "Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." Mark 10: 16, "And he took them up in his arms, put his hands upon them, and blessed them." Luke 18: 15—17, "And they brought unto him also infants, that he would touch them; but when the disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." I presume the above is taken into the baptismal controversy, not because of its clearness or strength in favor of the institution of infant baptism, but because nothing better could be presented in its favor as coming direct from the Saviour. It is clear from the narrative, as given, that infant baptism was not sought at the hands of the Saviour by the parents, but, on the contrary, they brought them to have the Saviour's blessing and prayer to be invoked upon them. This is what they asked of the Saviour, and this was just what the Saviour did. See Mark 10: 16, and Matthew 19: 13. Not one word is said of baptism. But, on the other hand, I consider this a strong proof-text against the idea of infant baptism, or infant church membership, and as setting aside the idea of the two dispensations being the same. The disciples objecting to the children being brought to the Master, is conclusive evidence that under the Jewish dispensation there was no ordinance corresponding with the one now brought under their observation. If infant baptism had been in place of circumcision, they, as Jews, would not have objected; or if even they would have objected to it for want of a better knowledge of the matter, the Saviour would have said to them, "Are you Jews and do not yet know that infant baptism is come in place of circumcision?" But there was not one word of this kind of reasoning;

but he proceeded at once to gratify the wishes of the parents by laying his hands on their children. If infant membership was recognized under the old dispensation, it is certain that, according to the conduct of the disciples on the above occasion, that part of the Jewish church was lost—was not in existence; for if it would have been, they would not have objected to the children being brought. Lastly, the very conduct of the Jewish parents is indisputable testimony in favor of the idea that they were not considering them the same. If the two had been considered the same, why did they not rest satisfied with that conclusion? But enough of this.

I now proceed to Acts 16: 13—15, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." What are the facts in this case? The following are some of them. It is a fact that Paul preached or spake to the women. It is a fact that the Lord opened Lydia's heart, and that she attended to the things spoken by Paul. It is also a fact that she was baptized, and her household. Upon these points there is no difference of opinion, as far as I am acquainted with the subject. But when we hear of things that are said to be connected with the case that cannot be readily discerned, they may be called suppositions. Such is the declaration relative to infant baptism as being contained in the narrative. The following are some of the suppositions that loom up before us when we undertake to establish infant baptism from this Scripture. 1. We must suppose that Lydia had at the time, or lately, a husband. 2. We must suppose that she had children, and children yet in infancy. 3. We must suppose that they were baptized when she was baptized. Without these suppositions infant baptism has not the least possible foundation in the narrative. A person would

assail his neighbor before a court of justice, upon which were hanging the interest connected with his mortal life, with testimony based upon mere supposition, and supposition no stronger than the above, the court would dismiss the case, because the testimony in as important a matter is too inconclusive; and all reasonable men would unite in saying the court did perfectly right. But when we have a case to make out upon which hangs the destiny of the souls of men and women, it is taken for granted that the suppositions are reasonable, and the dogma is accepted. That some of the advocates of infant baptism do not consider this case an undoubted case of infant baptism is clear from what Barne's says in his notes on the 15th verse, "And the case is one that affords a strong presumptive proof that this was an instance of household or infant baptism." This learned Pedobaptist advocate makes this only a case of presumptive proof and not one of positiveness. But here is another witness from the pedobaptist side: "Thus she was led to embrace the gospel, and was baptized, with her household: the adult part of which no doubt were instructed in christianity, along with her. There is no proof that there were any children in her family, though it is probable there were." Scott's *Commentary on Acts 16: 13—15*. This man comes with probabilities, but first, however, admits that there is no proof that there were any children in the family. That they were not infants is clear from the last verse in same chapter, (40,) "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed." It is clear from the above that Lydia's family was composed of brethren that could receive comfort. This infants could not do. I will close this part of the subject by giving what the *assembly of Divines* say on the last verse quoted above. "And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and HERS hearing of their miraculous deliverance, could not but be comforted and confirmed in the truth." *Annot. on Acts 16: 40*.

The next case I call your attention to is the baptism of the Jailor and his, recorded in the same chapter commencing at the 29th verse, which

reads as follows, "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

When the Jailor found the prison doors open and the bands of the prisoners unloosed, and supposing them to have escaped, he drew his sword. Paul seeing this, spake to him and said, "Do thyself no harm, we are all here." Hearing this, he sprang in, fell down before them, and brought them out, and said, "Sirs, what must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Thus he required faith as a prerequisite to baptism. This alone would exclude infants. But it may be said that faith was only demanded from the Jailor, and the others were baptized upon his faith; and if so, infants might have been included in the household. That infants were not included in this household baptism is unmistakably clear, from the fact that what they preached to the Jailor they spake to all: "*They spake unto him the word of the Lord, AND TO ALL THAT WERE IN HIS HOUSE.*" This household is instructed, instructed ALL, and then baptized. Infants, therefore, cannot here be included. Some persons are better convinced when authors are quoted, so we shall let *Barne's* speak in the above case: "It may be implied here that the faith of a father may be expected to be the means of the salvation of his family. It often is so in fact; but the direct meaning of this is, that salvation was offered to his family as well as himself; implying that if they believed, they should also be saved." Luke still farther describes this Jailor and his household, showing that the commission was strictly carried out, first preaching the gospel to the whole house, as verse 32nd declares, and now, in verse 34th the Jailor "*rejoiced, BELIEVING IN GOD, WITH ALL*

HIS HOUSE." It now follows that he had no infant children, for these words do not, yea, cannot include them; for of this faith they are incapable.

The next, and last household baptism mentioned, is recorded in 1 Cor. 1st chapter, and is that of Stephanas. Verse 16th, "And I baptized also the household of Stephanas; besides. I know not that I baptized any other." To clear up this household baptism, I refer you to the last chapter of this same Epistle, 15th verse, "I beseech you, brethren, ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Permit me to quote Scott the *commentator* on this verse, just to show how men will speak of families, &c., when infant baptism is not resting on the mind. "The several persons belonging to his *family* were qualified for usefulness, and ought to have possessed great influence in that church; as they were the oldest converts to christianity in all Achaia. * * * The apostle therefore besought the Christians at Corinth, to "submit themselves" to the counsel, influence, or ministry of this family and others."—*Scott's commentary*, 1 Cor. 16: 15—18.

In reading over my manuscript I noticed that I had omitted a passage of scripture that is presented as a proof-text in favor of infant baptism, namely, Acts 2: 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The question naturally arises, What is promised? Is it baptism? I cannot think that it has any reference to that institution, from the fact that Peter was speaking more particularly on the effects of the out-pouring of the Holy Ghost, referring them to the promise as recorded by Joel, that the Spirit should be given to all of that generation and those yet unborn. Allow me to insert what Barnes says on this subject: "*For the promise*, that is, the promise respecting the particular thing of which he was speaking—the influence of the Holy Ghost." Scott says, "For the promise, both the general promise respecting the Messiah, and the blessings of his kingdom, as made to Abraham their father, and the particular promise of the Spirit quoted from Joel; was made, or proposed, to them and to their children."

I shall also give you the opinions of these two gentlemen on this verse in relation to its bearing in the establishing of infant baptism. Remember, both are *Pedo-advocates* and *divines*. Scott says, "The male descendants of Abraham were circumcised, as included in the promise, and as a part of the visible church; and this passage may intimate, that the infant off-spring of Christians, being also included in the promise, and in the covenant of their parents, and being a part of the visible church, should be admitted to baptism, which is the outward sign of the same spiritual blessings as circumcision" was. *Commentary* 37—40. Barnes says, "It does not refer to children *as children*, and should not be adduced to establish the propriety of infant baptism, or as applicable particularly to infants." *Notes on Acts* 2: 39.

I have now, I believe, looked into all the Scriptures in the Acts of the Apostles treating on the subject of baptism, and the conclusion I have come to is, that the baptism of infants is not to be found either by intimation, precept, or example; and I may safely say, seek, and seek again, and still it cannot be found. This, to some of my readers may seem a hasty conclusion. Hear what some of our pedobaptists say on that subject. Linborch, "There is no instance that can be produced, from which it may indisputably be inferred that any child was baptized by the apostles."—*Complete syst. Div. B. v. Ch. xxii. § ii.*

Mr. Baxter, "I conclude, that all examples of baptism in Scripture do mention only the administration of it to the professors of faith; and the precepts give us no other direction. And I provoke *Mr. Blake*, as far as is seemly for me to do, to name *ONE precept or example* for baptizing any other, and make it good if he can." *Dispt. of Right to sacrament*, P. 156. *In Paed. Erm.* Vol. ii, P. 29. Goodwin, "Baptism supposes regeneration in itself first. Sacraments are never administered to *begin*, or *work* grace. Read ALL the Acts, still it is said, they *believed, and were baptized.*"—*Works*, Vol. 1. P. 1. L. 200. With this we close the Acts of the apostles and household baptisms. Give it a fair and unbiased reading, and frequently say, Can infants perform this? (To be continued.)

For the COMPANION AND VISITOR.

"For He Careth for You."**I. Peter 5 7.**

BY H. C. LUCUS.

That God loves his creatures, we know from many reasons to be true. The expression of Peter, "For he careth for you," was spoken particularly to the church, but is also applicable with considerable force to all the human family. For His love is displayed on every side. We see His goodness and care about us all the time. From his hand we receive "every good and perfect gift."

He has adapted everything in nature for our good and well-being. His sun gives us light and heat; without it, all would be dark, cloudy and gloomy. There would be no fruitful fields, or beautiful flowers to look upon; all would be cheerless and sad; and having our present organization and being, we could exist but a very short time, without the light and influence of this orb of day. He sends the pleasant showers to revive the parched earth and cause it to yield its fruits and make the flowers lift up their heads, and all nature to rejoice. After dreary winter has passed everything assumes a pleasant appearance; and after passing through the influence cold has on the earth, it puts on anew its livery of green, and seems to exult in the care of God, and to praise him.

Yes, these things were all given us by our kind Father for our use and enjoyment. Although "He made man a little lower than the angels," "He crowned him with glory, and set him over the works of his hands." "In him we live, move, and have our being;" yet how small a return is made by us for all this. We act as if we were entirely ignorant of God's care and love. In nature everything seems to praise him, rejoicing in his care, and sending songs of gladness heavenward, constantly testifying of his goodness and love. While, sad to say, man, made in the image and likeness of his Creator, possessed of reason and noble faculties, seems to be dumb, refusing to praise his Maker and Protector. And, strange to relate, there are those who dwell in gospel lands that refuse to hear the voice of love and mercy which says, "Come unto me all ye that la-

bor and are heavy laden, and I will give you rest."

So deeply are they engaged in the service of the gods of this world, riches, pleasures, honors, applause of the world, the follies of fashion and other worldly objects, they do not hear the gentle entreaties and kind invitations of their Savior, who sought them even when they were in rebellion against him, and laid down his life that they might live. Never was love like this in earth or heaven, revealed to the children of men. If our hearts were not like stones we would weep! Consider, poor, fallen, unworthy man, without hope, or ability to help himself, delivered by that great being whom he had wronged! This should lead us to trust him. He that died for us will not refuse us if we come, asking him to be merciful to sinners. If we have faith to accept his promises and let him lead us by his word, all will be well. We have no robe of righteousness to bring, being without merit. We can only trust the crucified One as our Helper. Yet how slow we are to cast our care upon him, and place ourselves in his strong arms! We are so doubtful and distrustful, as if the Bible was a fictitious story which had no bearing on our case. If we knew a good fortune or inheritance was in our reach, and which we could come in possession of simply by accepting it, how quickly would we take the proper steps to obtain it, making every exertion in our power, until we could call this earthly inheritance our own! Yet when offered a heavenly home, and possessions never to fail, eternal riches in the "city whose builder and maker is God," we are very careless, acting as though we were always to remain here, and this low world of sin and death, with its consequent attendant, were better than heaven and the bliss of dwelling with God.

May we all realize our true condition, and seek the friendship of God as we have opportunity, for "*the night is coming.*" He has in love shown us the way; and in walking therein our hearts would be filled with love, because our wills would be bowed in submission to his will; and thus showing our trust and faith in him, we would be received as his children, and become joint heirs with his Son, of eternal life and happiness.

Falter not on God's judgment or the way he has appointed to come. It is your Father's way, and if you walk in it you will be saved. "For he Careth for you."

*Macomb, Ill.***Written at my Mother's Grave.**

SELECTED BY LYDIA CLAPPER.

The trembling dew-drops fall
Upon the shutting flowers—souls at rest;
The stars shine gloriously, and all
Save me are blest.

Mother, I love thy grave;
The violet, with its blossom blue and mild,
Waves o'er thy head. When shall it wave
Above thy child?

'Tis a sweet flower; yet must
Its bright leaves to the coming tempest bow.

Dear mother, 'tis thine emblem; dust
Is on thy brow.

And I could love to die—
To leave, untasted, life's dark, bitter streams,

By thee, as ever in childhood, be
And share thy dreams.

And must I linger here
To stain the plumage of my sinless years,

And mourn the hopes of childhood dear
With bitter tears?

Aye, must I linger here
A lonely branch upon a blasted tree,
Whose last frail leaf, untimely, sear,
Went down with thee?

Oft from life's wither'd bower,
In still communion with the past, I turn
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows like a mourner on the dim, blue wave,

I stray to hear the night winds wail
Around thy grave.

Where is thy spirit flown?
I gaze above, thy look is imag'd there;
I listen, and thy gentle tone
Is on the air.

Oh, come, whilst here I press
My brow upon thy grave, and, in those mild

And thrilling tones of tenderness,
Bless, bless thy child!

Yes, bless thy weeping child,
And o'er the urn, religion's holiest shrine,

Oh, give his spirit undimmed
To blend with thine.

MISCELLANEOUS.

Some Account of the Oldest Business.

The advertising business is the oldest and largest business ever known on earth. The literal meaning of the word advertise is *to turn to*. It comes from the Latin *ad*, to, and *vertere*, to turn. In its broadest sense it means to call attention to, to proclaim, to publish, to make known. And the business of calling attention to, and proclaiming, and publishing, and making known, is the oldest and largest business ever known on earth. It is a universal business also. We all have more or less advertising to do. In this way or that way, and by this means or that means, and for this purpose or that purpose, we all try to *turn attention to* ourselves, or our interests.

In truth, hardly anything can be done without advertising. Souls cannot be saved, sinners cannot be converted without it. Even the word *convert*,—which means to turn about—comes from the same root which *ad-vert*ising comes from. The *vert*, which means to turn, is the pivot, the turning point, of the whole matter. The essential thing in an *ad-vert*-isement is for the *ad-vert*-iser so to *advert* to his business as to *con-vert* the public. To *con-vert* a sinner is to *turn him about*. He has been going towards perdition; and his conversion consists in his turning about so as to go towards heaven. And he is *con-vert*-ed by an *ad-vert*-isement, or a turning of his attention to the consequences of sin; in short, by gospel advertising. And so, all the preachers are advertising agents for the Lord, and all the churches are His advertising agencies.

The word *advertise* is a Bible word. It was used in the Bible before there were any newspapers to publish the modern advertisement, or any dictionary to define the term. An interesting real estate transaction, which took place in the land of Bethlehem some thousands of years ago, is described in the fourth chapter of the book of Ruth, where it is written: "And he [Boaz] said unto the kinsmen, Naomi, that is come again out of the country of Moab, selleth a parcel of land which was our brother Elimelech's, and I thought to *advertise* thee, saying: Buy it before the inhabitants and before the elders of the people."

Boaz saw the necessity of advertising on that occasion; and he did advertise; and he made his point handsomely.

In Numbers xxiv. 14, it is written: "And now, behold, I go unto my people; come therefore, and I will *advertise* thee what this people shall do to thy people in the latter days." That advertisement was a terrible prophecy, a setting forth of the everlasting truth; and all advertising ought to be, like Scripture advertising, a setting forth of the truth;

but it is not, and never has been, since the hour the devil deceived Eve by his lying advertisement in the fruit business. In fact, from that hour to the present moment, the devil has been running an advertising agency of universal ramifications, in order to build up his moral mock-auction business, and spiritual sawdust swindle. And he has had great success, and has turned many unto him, and has no lack of customers, notwithstanding the prodigious efforts of the churches, and the Bible societies, and the tract societies, and the missionary societies, and the Sunday schools, and the other numberless agencies actively working on the Lord's side, to expose the devil's wiles, and advertise truth and righteousness and judgment to come. Human nature will have its way; and now, as in the old scripture days,

"A man shall hardly keep himself from doing wrong; and an huckster shall not be free from sin. Many have sinned for a small matter; and he that seeketh abundance shall turn his eyes away. As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling"—and advertising.

In these days advertising does not necessarily mean either prophecy or truth telling, but it does mean the turning of public attention to one's business. And the question for the advertiser is, "How shall I advertise so as most effectually to turn public attention to my business, and not only turn it to my business, but *fasten it there?*"

An advertiser's success in advertising, will chiefly depend on two things, namely: On the style in which his advertisements are written, and on the way in which they are published.

A fact may be stated in such a dull manner as to attract little or no notice; and the same fact may be stated so interestingly as to arrest general attention. So too, an advertisement may be published in such a way that it will fall dead; and the same advertisement, word for word, may be published in such a manner as to occasion a wide-spread sensation.

As a rule, neither of these points is sufficiently considered by advertisers. When a man has a law-suit, and his case is to be advertised to a jury of twelve men, he wants a lawyer to do it, who can wield all the resources of argument and eloquence in his behalf. But the same man, when a jury of many thousands is to be addressed in behalf of his business, is apt to think that he can do it well enough himself, no matter how incompetent he may be. In fact, it is pretty generally supposed that any kind of a statement, however bunglingly it may be written, will answer for an advertisement, when the truth is that in order to have an advertisement tell with the greatest force upon the public mind, it must be prepared with consummate skill. This is especially true of advertisements intended

to secure the favorable consideration of ladies. We have known striking instances of ladies being irreconcilably prejudiced against an advertiser, by reason of some quality in his advertisement which he doubtless supposed to be its chief point of excellence.

But what to do with an advertisement, after it is written, is perhaps the chief problem in this business. How shall the advertisement be launched upon the public with the most telling effect? There's much money in the correct answer to this question. Let us see if we can get at the correct answer. And in order to get at the correct answer, let us see what it is that an advertiser wants to accomplish by advertising:

He wants to turn the attention of as many persons as possible to his goods, wares and merchandise, and to present himself and his business to them in such an attractive and persuasive manner, as to secure their favorable consideration and custom—in short, so as to make them believe in him, and in his business, and in whatever commodities he may have for sale.

How is the advertiser to launch his advertisement—(which we will suppose to be properly and effectively written)—upon the public so as to accomplish these results? He must, of course, find the best avenues to the public mind, and through them button-hole the public attention with advertising finger. But what are the best avenues to the public mind? They are, of course, the newspapers and periodicals of the time. And how is an advertiser to find out the newspapers and periodicals, and learn which of them it would be best for him to advertise in?

As there are thousands, many thousands, of newspapers and periodicals in the land, of vast diversity of circulation, an advertiser, without the aid of those who already have special knowledge on the subject, could not obtain such information as would enable him to launch his advertisement most effectually upon the public, except at an outlay of time and money, which no advertiser could afford. It took Messrs. Geo. P. Rowell & Co., the leading advertising agents in America, several years to seek out and classify the newspapers and periodicals of the United States and Canada. When, about eight years ago, they were applied to by an advertiser in this city, to publish an advertisement in Minnesota, they had to decline the business because they could not ascertain the names of even half a dozen papers published in that State. About the same time, the project to establish an advertising agency in Cincinnati was abandoned, because of the difficulty of obtaining a list of the papers published in that region. It was the same with regard to the papers published in Nova Scotia, and it was the same with regard to publications in the Southern States.

In fact, Messrs. Rowell & Co., finding that there was no basis of information on which to carry on the advertising business intelligently, and with satisfying accuracy, determined to establish an institution which should give similar information about newspapers and periodicals, which mercantile agencies give about merchants and traders. And so they set at work to get up a complete list of the newspapers and periodicals, which publish advertisements, in the United States and Canada. They soon discovered that they had undertaken a difficult and enormous task, but they pressed on from step to step, until they hunted out every publication in the land, and learned its politics and its religion—if it had any;—the extent and character of its circulation, and all the facts about it which it would be necessary for an advertiser to know.

One of the greatest difficulties which Messrs. Rowell & Co. encountered in their prodigious undertaking, was to get accurate information as to the circulation of the publications of the country. Publishers had the mistaken notion that it was better to surround their circulation with a fog of uncertainty, through which it would loom up large to the untrained vision of advertisers. But Messrs. Rowell & Co. believed that any business, in order to be completely successful, must be founded on the complete truth. And so they went for the complete truth, as to the circulation of newspapers and periodicals. Proprietors of the strongest publications fell in with their plans, and gave exact information, and it was not long before publishers in all parts of the country, seeing the advantages which came of exactitude, and, naturally preferring truth and accuracy to deception and vagueness, followed their example.

Without this knowledge of the circulation of publications, there could, of course, be no certainty in advertising. Without such information, an advertiser might reject a paper having a circulation of tens of thousands, and put his advertisement in a journal having a circulation of only a few hundreds.

But the *extent* of a paper's circulation is not the only criterion of its value as an advertising medium. In some cases the kind of people who read a paper is an important fact for an advertiser to know. It would be of no use for a publisher of the writings of Thomas Paine, to advertise them in a religious newspaper; nor would infidel publications be a good medium for advertising Calvinistic works; nor would one who should advertise agricultural implements and fertilizers in papers read almost exclusively by literary people and artists, be much benefited by his outlay; nor would it be judicious to advertise free trade works in tariff journals. Advertisements which appeal to women, young people, business men, and the general domestic needs of families, should be published in papers that have

the largest general circulation; and advertisements which appeal to a special class should not be published in papers that are seldom seen by members of that class.

Hence the necessity, in order that advertising may be done intelligently and effectively, of knowing all about all the papers and periodicals in the country, which publish advertisements. The extent of a paper's circulation, its politics or no politics, its religion or irreligion, its specialty if it has one, in what sections of the country it circulates, its rates for advertising, and everything else which it would be useful for advertisers to know, *should be known*. It was the obtaining of this information about every publication in the United States and Canada, which Messrs. Rowell & Co. set themselves to get. And after years of persistent and arduous labor they got it; and having got it, and having digested and classified it, instead of keeping it to themselves, they threw it open to their customers, so that any customer who chose to look into the matter might know as much about it as they did. This is a distinguishing feature in Messrs. Rowell & Co.'s system. They were the first advertising agents to give their customers free access to all the knowledge which they themselves possessed. They make no mystery of their business; nothing is concealed. Whatever information they have is at the service of their customers. In fact they now publish it all, in their **NEWSPAPER DIRECTORY**, so that not only their customers but also their rivals in business, can get the benefit of it. But, of course, nobody else can get so much out of it as Messrs. Rowell & Co. can get themselves, because, nobody else can understand all its bearings, or put the information to such practical use, as they can.

And this seems to bring this whole matter of how to advertise so as to get the greatest possible return for one's money, to a focus. In order to advertise thus effectively, the advertiser must have the means of knowing all about all the newspapers and periodicals in the country; and by going or sending to Messrs. Rowell & Co.'s agency, he can get just the information he needs, in the fullest, minutest and best classified, forms. He can see the newspapers and periodicals on file—thousands upon thousands of them. He can learn what their circulation is, as to extent, character and locality; what their peculiarities and specialties are, what their rates are, and what would be the best way to send his advertisements to them. And he learns a great deal more. Before he has been long in their establishment, it will begin to dawn upon him that the advertising business is a great business; that there is vastly more in it than he ever dreamed of; that it requires special information, special facilities, special arrangements, wide-reaching relations, costly appliances,

and that maturity of judgment which only comes of vast and varied experience, and fullness and completeness of knowledge. And right there, in Messrs. Rowell & Co.'s agency, he will see that he can command all the information, appliances, machinery, skill and judgment, necessary to enable him to launch his advertisement upon the public mind in such a manner as will be most certain to turn and fasten public attention upon himself and his business, until his name shall become a household word throughout all the land. And, that of course, will bring custom; and if coupled with honesty and fair dealing, it will build up business on an enduring foundation. And the advertiser will gain riches and renown; and thus the end, aim, and object of advertising will be achieved.

The Berretta.

The great drama of the imposition of the berretta on the first American Cardinal was enacted yesterday in the Roman Catholic Cathedral, Mott street, and went off with much eclat. The "properities" were magnificent, and the chief actors in fine condition. The crowd also was very great and the obsequiousness of the police all that could be desired. With all these advantages, however, there can be no doubt that the whole thing turned out a failure. It excited no very general interest; few talked about it in respectable circles. The attendance or "assistance," as the French more properly call those who assist a meeting by their presence, was chiefly remarkable for the absence of any persons of consequence outside of the Church of Rome. The hope, undoubtedly, was to secure, if not the attendance of the President, at least some of the heads of departments and high generals of the Army, and, doubtless, Governor Tilden and staff were expected with many high State officers. These were, however, absent, and even the authorities of the city, federal and civic, were poorly represented. Those who did attend, including the Mayor, were persons of little weight in the community. The fact is, America is not yet ready to bow down to Rome, and we believe never will be, and the sooner Cardinals and priests take their rank in the body politic with all other denominations, and cease to demand exceptional favors, the better.—*N. Y. Witness.*

—Great minds are charitable to their bitterest enemies, and can sympathize with the feelings of their fellow-creatures. It is only the narrow-minded who makes no allowance for the faults of others.

—We suffer more from anger and grief than from the very things for which we anger and grieve.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., May 11, 1875.

Thoughts Suggested by a Storm.

Recently when upon returning home in the cars from a short journey, a storm occurred at about 5 o'clock in the evening—one of those storms of wind and rain accompanied by thunder and lightning, which frequently occur in the spring of the year in our climate. And as our mind had taken a serious and contemplative caste, we saw in the storm without, a type of the storm within, produced by the antagonistic and conflicting elements of the divine law and human guilt. And the points or stages in Christian experience suggested by the storm, afforded profitable matter for contemplation.

The sky became overcast with dark clouds, ominous of rain and wind. Thunder and lightning followed. The rain began to fall copiously, and the wind blew with considerable violence. After a while the rain ceased, the wind subsided, and the darkness of the western heavens passed away, the sun shone out in his brightness, and a delightful calm followed. A rainbow arch heightened the beauty of the scene. Nature was still, and very enjoyable. To a seriously reflecting mind, such a scene is eminently suggestive. It was so to us on the occasion referred to.

"The light of the body is the eye: therefore when thine eye is single thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness," Luke 11:34,35. Thus affirmed and admonished the great Christian Teacher. But notwithstanding all that God has said and done to preserve his rational creatures from the wretchedness of moral darkness, "darkness covers the earth, and gross darkness the people," Isaiah 60:2. This darkness is the darkness of sin, or the moral state produced by sin. Hence the Saviour said, "And this is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil," John 3:19. Against this state of moral darkness the wrath of God is re-

vealed, as it is written, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. 1:18. And perhaps as a manifestation of that wrath, and to show the terror of the Lord, at the time of the giving of the law on Mount Sinai, "there were thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people in the camp trembled," Ex. 19:16. Those fearful sights and sounds seen and heard upon Mount Sinai by the people, similar to the thunder storm, were an indication and type of the terror of those convictions which the law awakens in the conscience, when the sinner is brought to realize his lost condition. "Knowing the terror of the Lord," says Paul, "we persuade men," 2 Cor. 5:11. And this terror is felt by the quickened sinner. And as the thunder storm, in which the elements seem to be in conflict, is followed often by a remarkable and observable calm, made the more appreciative and impressive by the wonderful contrast between it and the storm by which it was preceded, so when the strong tempest of conviction shakes the soul, and it is overwhelmed with guilt, and flees to Christ for refuge and pardon, he in the majesty of his power, and in the fulfillment of his promises, interposes his pardoning prerogative and speaks peace to the troubled soul, the storm within obeying him as did the winds and waves of the sea of Galilee, when he said to them, "peace, be still."

The rainbow was made the sign of the covenant which God made with Noah, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," Gen. 9:13. When a part of the heavens are blackened with clouds, and the sun shines, then appears the bow of promise. So when the clouds of trouble and sin overshadow the soul, the promises of God should be remembered, and they should embolden us to plead with him for pardon, and to restore to us the joys of his salvation. While we are in this sin-disordered world, we shall meet with spiritual storms. But if we have the blessed Redeemer with us, he can calm the angry ocean, and still the raging storm. There is, however, a time coming when the moral

atmosphere of our world as well as the physical, shall be purified from all the elements of disorder, and then the heavenly serenity of the saints of God will be disturbed no more forever.

"There is a land of calm delight,

To sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe their souls unite;
Sweet is their rest in—Heaven.

"There cloudless skies are ever bright;

Thence gloomy scenes are driven;
There suns dispense unsullied light,
And planets beaming on the sight,
Illume the fields of—Heaven."

Our District Meeting.

The District Meeting of the Western District of Pennsylvania was held this year in the Montgomery church, in Indiana county, about twenty miles east of Indiana town, the county-seat. It was held on the 28th of April. Brother Silas Keim and ourself were the delegates from the Elk Lick congregation. We left home on Monday evening at 4 o'clock, and went to Connellsville, to be there in the morning to take the cars on the Southwestern Branch of the Pennsylvania Central, for Greensburg. This Branch is finished between Connellsville and Greensburg, a distance of twenty-four miles. It leaves the main road at Greensburg, and Charleston, in Western Virginia is its western terminus. From Greensburg we went to the Blairsville Intersection, and then to Indiana, as near our meeting place as we could go by Railroad. The brethren of the Manor and Montgomery churches had made arrangements to convey the delegates from Indiana to the place of meeting. On Tuesday evening we stopped with brother Jacob Fyock, who lives within five miles of the Montgomery meeting-house. We arrived at the place of meeting early on Wednesday.

The meeting was not very large. The District of Western Pennsylvania is comprised of nineteen churches. Several of the churches in the District were not represented. At an early hour the meeting was opened by devotional exercises in the usual way such meetings are opened. In the absence of the Moderator and Clerk of last year's meeting, ourself and brother H. R. Holsinger were appointed Moderator and Clerk *pro tem*. After the organization, we were continued in office. As already remarked, the

meeting was not very large. This was perhaps, in part, owing to the circumstance that the meeting was a considerable distance from the railroad, and to the lateness of the seasons, which caused farmers to be late with their spring work. There were but few elders present. And we missed a number of our working brethren among whom was brother J. Wise, who was detained at home on account of the sickness of his wife. We regretted his absence.

The amount of business before the Meeting was not great, and we reduced the number of questions to go to the Annual Meeting, to as small a number as was thought advisable. But three questions go to the Annual Meeting from our District. The spirit of the meeting was very good, and the business before the meeting was disposed of with apparently much unanimity of sentiment, and in Christian love. The day was occupied with our labors.

We think we all felt that it was good to be together as Christian brethren, and to confer together in regard to matters and measures relating to the peace, prosperity, and enlargement of our beloved Zion. The brethren constituting the church in which we met, did all they could to make their guests comfortable. We remained and preached for them at night, and had a good congregation, and a pleasant meeting.

Sister Wise's Affliction.

We have received a letter from sister Wise, the wife of brother John Wise, informing us of her illness. Her case is thought by the doctor to be a very critical one. If it is the Lord's will for her to recover, she desires to do so. We commend her to the prayerful consideration of the brethren, and hope that she, with brother John and their family, will be remembered in their prayers. This is her desire. Our brother and sister will have the sympathy of many Christian friends, and above all the sympathy of Jesus, who, "Himself, took our infirmities, and bare our sicknesses."

The Minutes of the Coming Annual Meeting.

We expect to publish as usual the Minutes of the Annual Meeting in both the English and the German language. Orders can be given at the Annual Meet-

ing, or sent to our office. It would be well, where it can so be done, for the brethren in the same congregation to unite and send for whatever number may be wanted, and have them sent to one address. They will be sold, single number, ten cents; one dozen, seventy-five cents.

Notice.

We expect that brother Beer will be at the Annual Meeting to attend to the business of our office. We hope that those indebted to us, and who expect to attend the Annual Meeting will endeavor to go prepared to settle their accounts, which they can there ascertain. He will have a supply of Hymn Books, and will take subscriptions for our paper, and for the Minutes of the Meeting.

Family Rules and Regulations.

We had designed to notice this chart prepared by brother Stein, but failed to do so. It contains a number of excellent rules and observations that will be found suggestive and useful for all who are desirous of carrying their Christianity into all the relations of life, and of discharging the duties connected with those relations. They are printed on heavy paper, and are in a form to be hung against the wall, for convenient reference. Price, twenty cents. Address J. W. Stein, Neosho, Mo.

Annual Meeting Items.

Brother James:—

Please announce through the COMPANION AND VISITOR, that the Standing Committee are requested to be at the place of meeting on Monday morning, 17th inst., by 9 o'clock a. m. Members in general are requested not to collect at the tent before Monday.

SAM'L MOHLER, Sec'y.

Covington, Ohio,

APRIL 28th, 1875.

Brother Quinter:—

Please say in the COMPANION AND VISITOR, for the benefit of the Brethren, that the Indianapolis, Bloomington, Western Railroad, from Bloomington, Illinois, to Covington, Ohio, will give Round Trip Tickets to persons attending the Annual Meeting, at four cents per mile, from the 10th of May to the 24th of May. Tickets at Bloomington, Danville, Indianapolis.

Yours truly,

JOHN BEEHLY.

Auburn, Ills.

MAY 1st, 1875.

Dear Brother:—

By this I wish to inform you, that arrangements are being made with the Superintendent of the Baltimore and Ohio Railroad, for a free return of those who travel over said road to and from our Annual Meeting, so far as Columbus, Ohio.

Interestedly yours,

A. HANSON SENSENEY.

Gleanings.

APRIL 22nd, 1875.

We received five precious members this week by baptism: one Baptist preacher and one Baptist deacon.

J. W. STEIN.

Neosho, Mo.

"I would not know how to give up your paper, and still, I do think, our brethren should write more that is full of the Spirit and power of the gospel. I do most truly and devoutly desire to see our Fraternity really alive in the cause of vital piety. May God give us more life, is my prayer."

I. N. CROSSWAIT.

Osborne, Mo.

OUR health is very delicate. The weather is so changing that it affects us old folks seriously.

F. P. LOEHR.

Bloomington, Mich.

APRIL 22nd, 1875.

I have changed my address from Waterloo, Iowa, to Dixon, Lee County, Ills. Please send my COMPANION AND VISITOR to the latter place. The weather is pretty rough, and cold at nights. The ground is frozen so that we cannot plow in the morning.

A. WHIPKEY.

Brother James Y. Heckler says: "As I am just leaving home to day, intending to spend a year in the West, you will change my post office address from Harleysville, Montgomery County, Penn'a, to Mount Carroll, Carroll Co., Ills."

"I had intended to give the readers of the COMPANION an account of a terrible fire at this place a few days ago, but find I have not the paper to write on. When I get to Ohio, I will stop awhile and write.

Yours, &c.,

JAMES Y. HECKLER."

FOR THE YOUNG.

How a Beggar Boy Grew.

A New York merchant who is a Sunday-school teacher, was called upon for a speech, at a great Sunday-school meeting out in the West. He said:

I'll tell you a little story of a beggar boy. I started out one fine Sunday morning, to get up some recruits for my class. At the corner of the street I met a barefooted boy, without hat or coat. His hair was fiery red, and looked as if it had never been combed. I asked the boy if he would come to school.

"No, sir," was his sharp reply.

"You ought to go to Sunday-school," I said kindly.

"What for?" he asked.

"We teach boys to be good," I said.

"But I don't want to be good," he said.

"Why not want to be good?" I asked earnestly.

"Because I am hungry," was his quick reply.

"It is now nine o'clock," I said, looking at my watch. "Haven't you had any breakfast yet?"

"No, sir."

"Where do you live?"

"Up the alley there with aunty. She's sick."

"Will you eat some gingerbread and crackers if I go to the bakery and buy some?"

"Yes, sir, that I will and be glad to get 'em."

"I bought a lot and set them before him. He ate them in a way which showed how keenly hungry he was. I asked him if he would like some more."

"A little more, if you please sir," said the boy.

"I got a fresh supply and set them before him. I waited till he had done eating. Then I said, 'My boy, will you go with me to school now?'"

"You have been so kind to me sir," said he, "I'll go anywhere with you. Please wait till I take what's left of the gingerbread around to aunty, and then I'll go with you."

"He returned directly to the sidewalk where I was waiting for him, and went with me to school. He had never been to school before. He thought of school as a place where boys had to hold out their hands to be slapped with a ruler, and have

their hair pulled, and their ears pinched. But when he found himself in the hands of a pleasant-looking young lady, who treated him kindly, and said nothing about his shabby clothes, he was greatly surprised.

"He became a regular attendant. He told all the boys of his acquaintance about the school, and persuaded many of them to attend. About two years after this, a lot of boys from New York were sent out West, and distributed among the farmers. My red-haired boy was sent among them. I used to hear of him for a while that he was getting on and doing well. I have lost sight of him for years now, but I have no doubt he is doing good wherever he is." The gentleman then said a few words about the importance of getting the poor and neglected children of our large cities into Sunday-school, and then sat down.

In a moment, a tall, good-looking gentleman, with red hair, stood up in the meeting, and said:

"Ladies and Gentlemen: I am the red-haired beggar boy, of New York, who ate that gentleman's gingerbread. I have lived in the West for years, and been prospered. I am now a rich man. I own five hundred acres of as good land as the sun shines on. My horses and carriage are at the door, and when the meeting is over, I shall be happy to take my old friend to my home where he will be welcome to stay as long as he pleases. I am a member of church, and the superintendent of a Sabbath-school, and I owe all that I have in this world, and all that I hope for in the next, to what was taught me about Jesus in the Sabbath-school."

Now the growth of a great oak tree from a little acorn is not at all more wonderful than the change which took place when that little, hungry, ignorant beggar boy, was turned into that intelligent, Christian gentleman. And yet it was all brought about by the light which Jesus gives.—*S. S. World.*

Solomon's Advice.

When I look at the great throng of boys in the streets of our cities, and even small towns, and think of the end to which they must—in time—come to if not checked in their course and put on the right way, I cannot help but feel very sad. I hear and see them swear, quarrel, call each

other names and do all manner of bad things. What one or a new comer into the crowd does not know he will soon learn from the rest. When I behold all this, and, knowing that at least a portion of the parents of these boys *desire* that they should grow up to be good men, and be an honor to them in their latter days, the words of the wise man Solomon are very forcibly impressed upon my mind—"Train up a child in the way he should go: and when he is old he will not depart from it."

Then, parents, do not allow or give your boys such liberty. Keep them at home—*especially at night*—under your control. Teach them, both by *precept* and *example* the good way of life, and you will not then need to go down to the grave with sorrow.—*Evening at Home.*

Be Kind to the Aged.

Age, when whitening for the tomb, is an object of sublimity. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and O, how careful should the young be to reward them with their hearts, to diminish the chill of ebbing life! The Spartans looked at a reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for thou knowest not what sufferings they may have endured, or how much of it may still be their portion. Do they seem reasonable to find fault or murmur? Allow not thine anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the spring-time of life, were less flexible than thine own. Do they require aid of thee? Then render it cheerfully. Forget not that the time may come when thou mayest desire the same assistance from others that thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think not hard if much is required at thy hands, lest when age sets its seal on thy brow, and fills thy limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered thy face forever.

—God hath two dwelling places—the highest heavens, and lowest hearts; that is the habitation of his glory; this, of his grace.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

A Few Hints to Whom It May Concern.

FEBRUARY 27th, 1875.

Dear Brother Quinter:

Last night after I changed the mail, I found Wm. B. Himes *Companion and Visitor* as usual. I took the liberty of reading it agreeable to his order. I read quite a long time and finished up this forenoon. I found it quite interesting. I find by reading your paper that many of the members of your church go in for experimental religion. I see some very warm-hearted men of your church profess to love God with all their heart. Must they all do this to gain heaven? Must we all be washed, not only in water, but in the blood of Christ, in order to be saved? If this is the case, which I believe the Bible teaches, what will become of us out here so far away in distant lands? Must we be washed in the blood of Jesus too, or can we get to heaven without it? If so, how? Some of us profess to know Christ. There are eight souls right here in our midst that belong to the Brethren Church: W. B. Himes and wife, Levi Himes and wife, Grandfather Himes and wife, Alpheus Stowell and Stephen Stowell's wife. These all profess to love God, as well as some others that are not in the church. Now the question is, are we washed in the blood of Christ? Do we know we are? Can we tell this now, or must we wait till we die, to run the risk and then find out only when it may be too late to change.

I see by the *Companion and Visitor* that some of those good people can tell that they are washed and know it from blessed experience. Oh, would to God, we all knew this, that God for Christ's sake has washed all my sins away. M. M. Eshelman portrays what it is to know our sins forgiven, from what he writes to J. W. Stein. He must be a man of God, full of the Holy Ghost. Thank God for such men, who are not afraid to tell that God has set them at liberty. But also he must confess that some of us out here can not tell how it is with us. And some of us have been traveling for many years, and some of our heads are as white as wool, from the frost of many winters, yet we can not tell how it is with us. But we are professors of religion, and this is all we know about it. We can not tell, but we hope we will be saved. We will trust in the future. Is this not going it blind? Can a man or woman know she or he is living in the fear of God, and never meet together for prayer, never hold prayer in the family? Is it any wonder we don't

know whether we love God with our whole heart? Is it any wonder we fight a little and are sorry for it; or swear a little, and impute it to an unguarded hour, or moment; or backbite our fellow-man a little, and only see it after it is done? Yet we are professors, and such is our experience; and some of us have grown old and never knew better. O, brethren, is not this a sad state of affairs when we must apply it to ourselves? Is there a man or woman, who will deny what I have said of any I have mentioned, myself included? If there is, God will hold him responsible at the judgment day, for a denial of what I have said. Yes, brethren, it is true, I am sorry to say it, we don't know that we love God, and God will at last, because we are neither cold nor hot, turn us away. Some of us attribute this deadness and coldness to not having preaching; this may have something to do with the matter.

I spoke to W. B. Himes, the other day, on the subject of having meeting at our school house. But the question then was, who will preach for us? I asked him why he could not preach for us, as he proposed to be a good church brother. How would I preach without any more education than I have? said he. Will not God help you to preach if you are willing to take up the cross? Well, I am not fit to preach. Well then let us meet any way and pray, and form resolutions to live by and try to get better and love God more and better, love each other more and better, and enter into new covenants with God to live and die for him. Let us meet together and ask God to direct us and help us to understand his word and his will concerning us. This we can do, and should do. But, alas! we are too cold, too dead. O what will become of us if we neglect so great salvation now! Dear editor, what is to hinder us from having a church organization here? Eight members I mentioned, besides a large circle of connections, and some who are not connections would gladly take part in the worship of God. I for one could join hearts with those Brethren if they would permit me. I am no sectarian. I can hear the word of God from any of the holy men of God, that has for his end the promotion of the glory of God. We all can talk on subjects of the world, etc. But when it goes to talking for the cause of Jesus, we are too ignorant; we have no education, and thus let those golden moments pass by and thus deprive ourselves of the true enjoyment of religion. Thus we live, and thus it is we do not know that our sins are forgiven.

O, brethren, pray for us, that God would awaken us to a greater interest concerning our future. Some of us will soon have passed away. Some of us are tottering now on the very verge of the grave, and yet in our sins. God have mercy on such. We must be yet in our

sins, or would we not love each other more, and meet oftener for prayer and spiritual devotion? My heart is open to conviction. If the brethren will meet, and will permit me to meet with them, I will join them, and will use all my power and influence to bring in all outsiders, and will heartily endorse every principle that they can advance, to further the cause of our blessed Redeemer; and who knows, we may see the work of the Lord revived, and scores of sinners come to Christ.

Brother Daniel Marsh and I meet every Sabbath for social prayer, alternately at our houses. Brethren, come to our assistance. We want to love God with our whole heart. We will do you no harm, but try to do you good. We want good Christians, like some of those we read about in the *Companion and Visitor*, men that are not ashamed of Christ. Blessed be God, for such faith that will make us fearless before men and the world. If you will not and can not meet with us, because of your being better, then we will try to get better, if you will show us the way. Brethren, think it not strange. I mean what I say. We have a great work to do and so little time to do it in. Let us commence now and humble ourselves before God, and walk worthy before him, helping each other on the way, and setting an example to sinners all around. Brethren, you that are strong in the faith, pray for us; all of us, that we may become alive to Christ and seek his face and favor before it is too late. I hope through your prayers and our efforts, we will soon see good times.

Respectfully yours,

POSTMASTER.

Dorrance, Kansas.

Acknowledgment.

Brother Quinter:—

We acknowledge the receipt of the following amounts, from the parties named:

| | |
|---|----------|
| Brethren and friends, Roanoke, Woodford Co., Ills., | \$50 00 |
| W. Arnold, Jonathan's Creek, Perry Co., Ohio, | 23 60 |
| Christian Myers, Perry Church, Juniata Co., Pa., | 31 75 |
| Mary A. Moomaw, (church not given,) Bonsacks, Va., | 15 00 |
| Jacob K. Reiner, Hatfield, Montgomery Co., Pa., | 55 00 |
| Total | \$175 35 |

Dear brethren, sisters and friends, we feel truly thankful for the above, and hope that God may bless you and us in our labors in trying to help our poor and needy members and friends. As the question has been asked, how we distribute this aid fund, for the satisfaction of all concerned, I will give a brief statement of how we do here. When we organized, the deacons were chosen to dis-

tribute this aid, as they are somewhat scattered through the church, except at one end, where we appointed a minister. Our members are scattered over a territory fifty miles in length. All that live near Lawrence, trade there. We have made arrangements with a house in Lawrence to furnish flour, meal, beans, hominy, peas and salt. As I am treasurer, I draw up blank orders, sign them, furnish the committee with them. They fill them out to the needy in the portion of district allotted to them, and sign the order also. The orders buy the above articles. Each week I go to Lawrence, pay off, bring the orders home and enter them in a book. Every two weeks I give the brethren the amount each one can distribute in that time. To the brother living at the further end, I send his portion in money, by registered letter, and take his receipt also. In this way I have a receipt for all the money paid out, and to whom. By order of the committee, I have sent some money to brethren seventy miles, and in one case, one hundred and fifty miles, to poor members. I distribute none to any, only as ordered by the committee. We make no difference between members or friends, white or colored; but give only to those who are in actual want and have nothing to help themselves with.

We feel truly thankful for the above amounts; and do hope the good work will continue a little longer, so our people can see their way through. It is somewhat burdensome to us, but we do it cheerfully under these trying circumstances. Our wheat looks favorable. Our spring is favorable for sowing and planting so far, and people are exerting themselves to their utmost, so far as their teams are able.

I have now told briefly how we distribute this charitable fund, and hope it will be understood. Should we give the money, they might spend it in luxuries; but knowing that it is not sent for that, the committee took this course. May God bless us all in time and eternity is my sincere desire.

Fraternally yours,

J. C. METSKER.
Washington Creek, Kan.

APRIL 17th, 1875.

Brother Quinter:—

We acknowledge the following receipts, viz:

| | |
|---|---------|
| John B. Kline, Greenmount, Rockingham Co., Va., | \$30 50 |
| George Brumbaugh, Barryville, Stark Co., Ohio, | 5 00 |

Total \$35 00

Dear brethren and sisters, you have our heartfelt thanks for the same, and we will have it applied according to your directions.

We feel to thank our heavenly Father that it is as well with us as it is in this

sore trial of need, and hope that we may all so shape our lives that we may reap the rewards of the eternal world. This is my sincere desire and prayer.

Fraternally,

J. C. METSKER.

Washington Creek, Kan.

A New Missionary Measure.

This brief manifesto is designed, in a measure, to prepare the minds of the Brethren to act favorably at our coming Annual Meeting, on a measure lately passed at our District Meeting, in regard to a more vigorous and systematic dissemination of the "word of life." We feel confident we have a "plan" that will bear general criticism; but, by no means, do we claim for it perfection; yet we are sanguine of ultimate success.

The ideas therein set forth are decidedly antagonistic to a "salaried ministry;" while the whole burden of thought devolves upon a plan how to utilize money in the spread of the gospel so as not abusing it.

A year ago, our District Meeting charged a certain arm of the church to send two ministers to preach to the scattered members in the interior of Kansas, which they failed to do. The excuse rendered at our late District Meeting was that those sent had not the necessary means, and the church sending them was too poor to defray their expenses, and so the case was lost by default. Now, the idea is right here, the brotherhood is amply able, and unquestionably willing, to pay expenses of all the missionaries the Annual Meeting sees proper to send out. All we ask now of Annual Meeting is to grant the measure. Appoint a receiver, or treasurer, and give notice through our periodicals of the object and purposes of these voluntary contributions to the missionary fund. Then at the next coming Annual Meeting petitions or requests to be made through our District Meetings for missionaries, their duties and bounds marked out by Annual Meeting.

You will notice the fact that the contributions are to be voluntary, and to pay no more than their necessary traveling expenses and to appropriate no funds not already accumulated, thereby involving neither character nor principle; and I am confident a couple hundred dollars used in this way will accumulate more interest than many millions put in bank or bonds.

All that the brethren want is a way, so that those who cannot preach by word may preach in deed. There remains no question as to whether money can preach; but the question is, how to go about it in a legitimate way so as not to abuse the means. This will give the reader but a very meagre idea of the plan, yet it may be the means of developing a better one than ours.

D. A. LICHTY.

From Ohio.

Brother Quinter:—

We of the Chippeway congregation, Wayne county, Ohio, held our Spring Council on the 24th of April. Among other things transacted, the Western needy were substantially remembered; and wants of the poor in our own district were taken into consideration, and a fund was provided to send the church papers to such as are too poor to pay for them themselves, especially such as live on the outskirts of the district.

There are several cases of small pox in Wayne county at present. The disease was brought here from Indiana several weeks ago.

The sudden change of the weather from warm to cold, did an immense amount of damage to the farmers in this county. It is believed that the fruit is nearly all killed, and the wheat is badly damaged.

Fraternally yours,

E. L. YODER.

Madisonburg, O.

From California.

APRIL 16th, 1875.

Brother Quinter:—

We wish to write you a little news from California. In regard to Church affairs among us, we regret to say, that they are not as encouraging as we could wish; but as the plowman "plougheth in hope," so we are willing to "labor and wait."

As we think the report of the visit of the committee of brethren among us reflects rather seriously upon the liberality of the brethren here, we thought a word in regard to it might do no harm. When we remember that the wealthiest churches in the east paid less than five dollars towards defraying their expenses, we think the thirty-seven dollars and fifty cents (\$37 50) paid by the comparatively poor brethren of California, was not only a "small amount," as the writer of that report was pleased to call it, but, more justly, a liberal sum. And as much of it was paid in coin, it was nearly or quite equal to forty dollars in currency. The brethren here think we are entitled to a publication of this statement.

The freeze of the 6th inst., has very seriously damaged our grain crops. Considerable alarm is felt among farmers. All the fruit, except grapes and figs, is considered lost for this year.

As ever yours,

PETER S. GARMAN.

Modesto, Stanislaus Co.

From Missouri.

APRIL 18th, 1875.

Dear Brother Quinter :

We are very lonely, being destitute of the Brethren and of the *Companion and Visitor*. It gives me great satisfaction and comfort to hear its pages read. All the "Dunkard" preaching I get to hear is thro' the medium of your paper. It helps me to pass through the dark and lonesome hours that I have to endure. Please send me the paper ; I will enclose twenty-five cents to you to pay the postage. It was sent to me to buy daily food ; but I will divide it between soul and body, as the soul needs its daily food as well as the body. If this is not enough, please let me know it.

From your old blind brother.

Yours in love,

A. J. CARPENTER.

Marionsville, Lawrence Co.

NOTE.—Yes, dear brother, it is enough for you under your circumstances. No doubt some of the Lord's sympathizing children, who are more highly favored, will cheerfully donate a little of their abundance to contribute to your comfort and encouragement. B.

From Indiana.

APRIL 28th, 1875.

Dear Brother Quinter :

By request of some of the Brethren, I will inform the readers of the *Companion and Visitor*, that we had a series of meetings conducted by brother Geo. W. Studebaker. He arrived at Shoals in the evening of April 16th, and continued with us till the 26th. Had in all fourteen meetings, and three persons were received by baptism. Many more, we believe, will soon come, if we can get the brethren to come and preach the gospel in its purity. Oh, do come, brethren, for there is an opening here to do a great deal of good. I hope brother John Kniseley will bear this call, and he and the sister will come and stay with us at least one month. We have meetings every second and fourth Sunday of the month. We have one deacon, but no minister. We appointed a communion on the 10th day of Sep-

tember next, and hope the Brethren in Allison Prairie, Illinois, will appoint theirs so that the ministers can come from there to our meeting.

Your unworthy brother,

LEONARD STEPHEN.

Shoals, Martin Co.

Brethren's Tune and Hymn Book.

We are making preparations for publishing a revised edition of the Brethren's Tune and Hymn Book, and would respectfully solicit the aid and advice of brethren and sisters from all parts of the Brotherhood. We are aware of many defects in the first edition, but lest we should not detect them all, we solicit assistance. We shall also supplant all the dull, stale, minor key tunes with the best and freshest music adapted to the hymns, and will therefore thankfully receive suggestions of tunes. Give name of book, page and name of tune. Address me at Berlin, Somerset Co., Pa.

16-3.

H. R. HOLSINGER.

Notice.

By referring to No. 2, Vol. 2, of the *Companion and Visitor*, it will be observed that at a special meeting of the Northern District of Illinois, December 8th, 1874, a Corresponding Secretary was appointed to whom all requests for aid in this district must be addressed. Those churches needing aid will please observe this, as the churches in this district send their contributions to their Treasurer who will forward. This plan was adopted to speedily and systematically carry on the work of supplying. Nearly \$2,000 in money, besides a large supply of clothing, has already been forwarded by our Treasurer ; and if the churches calling for assistance will observe our plan, they will facilitate the work very materially.

M. M. ESHELMAN,
Cor. Sec'y.

Lanark, Ills.

Announcements.

There will be a Communion Meeting in the Ten Mile congregation, on the 22nd and 23rd of May. A general invitation extended. Ministering brethren from the East, returning from Annual Meeting, will please stop with us over Sunday.

By order of the church.

JOHN WISE.

Scenery Hill, Pa.

The Brethren in Dallas County, Iowa, intend holding a Communion Meeting in the meeting-house seven miles west of Dallas Center, on the 22nd and 23rd of May, commencing at one o'clock p. m. of the 22nd.

ROBERT BADGER.
(Pilgrim please copy)**MARRIED.**

At the residence of the bride's mother, in Jackson township. (no date given,) brother JEREMIAH R. BROWN and Miss SARAH REINHARD, both of Cambria Co., Pa.

Also, at the residence of the undersigned, in Jackson township, (date not given,) Mr. GEORGE A. REAGER and Miss MARY ANN RIPLEY, both of Cambria Co., Pa.

WM. BYARS.

At the residence of the bride's father, by the undersigned, May 4th, Mr. AUGUSTUS M. TABLER, of Martinsburg, W. Va., and Miss SEVILLA GLOVER, of Somerset Co., Pa.

C. BERKLEY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the bounds of the Conemaugh congregation, March 16th, SUSAN TEETER, aged 33 years, 9 months and 16 days.

The deceased belonged to the Lutheran faith. Funeral services by the writer, from Heb. 13:14.

WM. BYARS.

In the Montana congregation, Adams Co., Iowa, April 12th, MARY ELIZABETH, daughter of brother Benjamin and sister Amanda Wray, aged 4 months and 6 days. The occasion was improved by Elder C. Haader, from Matt. 19:14.

W. M. DAVIS.

In the Newton church district, Miami Co., Ohio, March 27th, sister FREDONIA RENCH, aged 24 years, 1 month and 6 days.

The subject of this notice has been afflicted with rheumatism for some ten years. She was disabled so that she could scarcely help herself to anything ; but she seemed resigned to the will of God, as the writer has occasion to know, she having given herself to the Lord in her youth, being a member of the church for some years.

Also, in Covington, same county, April 10th, sister ELIZABETH HOLLAPETER, aged 77 years, 2 months and 17 days.

The subject of this notice was always of a very quiet and pious disposition. Peace to her ashes. The funerals of both the above were attended by the Brethren.

SAMUEL MOHLER.

In the Nettle Creek congregation, Wayne county, Indiana, April 18th, sister CATHARINE ELIZABETH, wife of Samuel N. Replogle, aged 38 years, 2 months and 21 days.

Her disease was erysipelas. She was afflicted only one week. She went to meeting on the previous Sabbath, and in one week became a corpse. She leaves a loving husband, a son and two daughters to mourn their untimely loss ; but they are not left without hope. She was an exemplary member both of the church and family. Funeral services by the Brethren, from Matt. 25: 10, to a large concourse of sympathizing friends and neighbors.

LEWIS W. TEETER.

At Lancaster, Penn'a, March 24th, brother JACOB ZOOK, in the 79th year of his age.

With a heart filled with sympathy and Christian charity, and alive to the joys and sorrows of those by whom he was surrounded, brother Zook needed only to be known in order to be loved. Blessed with the hope of a happy and bright immortality, his death

was as calm as his life was pure. His years were many, but they were years of usefulness, and the friends of his youth were the friends of his old age. Did all who call themselves by the sacred name of Christ lead lives as simple, upright and godly as our deceased brother, the reign of peace on earth would not be far distant. The funeral services were conducted by Peter S. Myers and Jacob Reinhold.

J. W. BYRNE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Daniel Shideler 1 60; J B Tawzer 1 50; A M Zug 3 20; Jane C Thompson 1 60; Matt. Kolb 20; Esrom Siller 1 50; John Henry 5 00; Wm Brouse 1 60; E D Spangler 6 40; Solomon Basard 1 70; J W Stein 1 61; M R Henry 5 10; A Pearson 1 00; I N Cross-wait 1 50; Jno Kuukel 1 69; Winchester, Randolph Co., Ind., 1 25; S S Mohler 2 75; Collected at D. M. 16 85; A H Haum 9 50; F P Loehr 1 00; Jacob Hollinger 1 70; John C Hance 1 60.

The Housekeeper of Our Health.

The liver is the great depurating or blood cleansing organ of the system. Set the great housekeeper of our health at work, and the foul corruptions which gender in the blood and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose Dr. Pierce's Golden Medical Discovery, with small daily doses of Dr. Pierce's Pleasant Purgative Pellets are pre eminently the articles needed. They cure every kind of humor from the worst scrofula to the common pimple, blotch or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted systems may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of their great resolvents. Sold by all dealers in medicines.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

35. S. BEARD,
Polio, Ills.

HOME WOOLEN FACTORY.

We are manufacturing a superior article of woolen goods which we will guarantee to give perfect satisfaction. And we will send them to the brethren, or to anybody that may want good goods, by Express, and pay charges on goods, if the amount is ten dollars or more. Having been in the business over forty years, I think I know just what farmers want, and think they will find it to their advantage to correspond with me.

Address:

JOHN STUDEBAKER,
HOME WOOLEN FACTORY,
Troy, Ohio.

18 tf.

Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Cear-foss P. O., Washington Co., Md.
19 6m.

WATER WHEEL!

THE "BEERS" WHEEL

Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.
Cocolumas, Juniata, Co., Pa.
BEERS, GANGLER & COOKE.
Selens Grove, Snyder Co., Pa.

"A righteous man regardeth the life of his beast."—PROV. xii. 10.

SAFETY COLLAR PADS.

Having patented, we now manufacture a new Horse Collar Pad, which we mail free of postage to any part of the United States, upon the receipt by letter of 75c. for a single one, or \$1 50 a pair. They are light, handsome, durable, and comfortable to the horse. They are easily fitted to almost any draught collar. We guarantee them to prevent horses' necks from becoming sore from a use to Limber Pole Wagons, Reapers, Mowers, Corn Plows, Rollers or Seed Drills. Remember that an ounce of prevention is worth a pound of cure, and that every day's labor in comfort, saves you a peck of oats to each horse. The first complaint to hear from yet. Send soon; the hot season is at hand.

P. H. BEAVER,
Montandon,
Northumberland Co., Pa.
18 tf.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
Donegal, Pa.
21-tf.

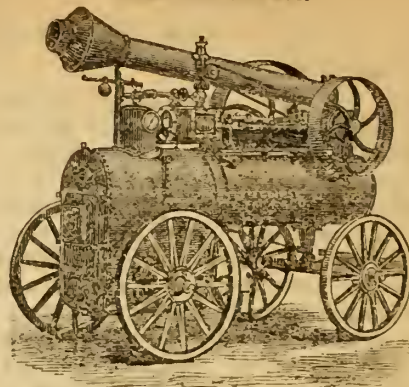
Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

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For the COMPANION AND VISITOR. Baptismal Hymn.

BY JAS. Y. HECKLER.

Assembled on this river's shore,
Great God, to thee we pray;
And thine assistance, Lord, implore,
As we Thy word obey.

Here is a humble candidate,
Desiring to enlist
Under Thy blood-stained banner; great
Lord, wilt thou him assist?

Assist him, Lord, to do Thy will
When he has been baptized;
And all thy righteousness fulfill,
As thou hast us advised.

Assist us, Lord, to do our part
As we officiate,
And fearlessly, with hand and heart,
Baptize this candidate.

Here is a dying multitude,
Assembled on this shore,
Lord, make them willing for their good
To serve thee evermore.

And when we from these waters go
With blessings from above,
So help us still thy will to do
With pure, devoted love.

Harleysville, Pa.

For the COMPANION AND VISITOR. The More Excellent Way.

BY LEWIS KIMMEL.

The writers of the COMPANION should study the question about to be discussed, and see how it may most profitably be managed.

Discussion, from its etymology, implies *thorough* investigation. In our discussions we should clear out of the way all that might hinder or

be in the way of a clear, solid foundation.

It is true, the question might be so stated as to be sufficiently intelligible, and still not be understood from want of a reasonable regard to the meaning of the terms, or the side view of the writer.

The second, and no less important, thing is, to ascertain the exact meaning of the leading term. "This is so necessary a thing, that without it, men will be exposed to such sort of ridiculous contests, as was found one day between two unlearned combatants, Sartor and Sutor, who assaulted and defended the doctrine of Transubstantiation with much zeal and violence. But Latino happening to come into their midst and inquiring the subject of their dispute, asked each of them what he meant by that long, hard word, Transubstantiation. Sutor readily informed him, that he understood it bowing at the feet of Jesus. But Sartor assured him that he meant nothing but bowing at the high altar. 'No wonder,' said Latino, 'that you cannot agree, when you neither understand one another, nor the word about which you contend.'"

—Dr. Watts.

The third thing is to give our opponent full credit for all his side of the question is really worth. This, almost invariably, produces respect for the speaker from his opponent and auditory.

The fourth point: If we wish to elucidate our subject, or confirm our views by reference to history, statistics, &c., we should be accurate to the last degree. This is vastly important, for the object of discussion is to elucidate the *truth* and convince

the audience and lead them to act in harmony with the *elucidated truth*. The old adage, "An honest man is the noblest work of God," is as fine now as then, and many men with little other merit are heard with decided interest, only because they are scrupulously exact in their statements.

The fifth item is, arrange the matter to the best advantage. "Order is heaven's first law." "Science is knowledge reduced to system." When properly arranged it is more natural in delivery, easier understood, better retained, and more readily reduced to practice.

Sixth and last, let us be fair and courteous to our opponent, for we can not gain anything from disdaining or perverting his views or in any way trying to undervalue them. Be fair first and last, "there is force in fairness; for it implies a love for the truth." "Politeness is power; it moves the heart and begets a generous impression in our adversary." Howbeit an opponent in debate is not necessarily an adversary. Paul knew all this, but directs "to covet earnestly the best gifts: and yet show I unto you a more excellent way." 1 Cor. 12: 31.

Our periodical discussion should tend to edification and not to destruction. It may be too personal. Were it less personal, more might be digested and more strength derived. These debates are not offensive to me, but to others, and we fondly hope we may all profit. A little more kind feeling would help the matter; for when schoolboys play and a loved one throws the ball and hurts us, we take it well and go on forgetting the bruise. But how when one not loved

hits us? All is confusion, the pleasure and profit of play are stopped, and perchance, more wounds follow.

Now we, brethren, love each other. "Let us not love in word, but in deed and in truth." We possibly need a little more charity. "Charity suffers long, is kind, envieth not, vaunteth not itself, is not puffed up, behaves not unseemly, seeks not her own to the exclusion of others, is not easily provoked, thinks no evil, rejoiceth not in iniquity, but in the truth, beareth, believeth, hopeth, and endureth all things, and never faileth." We, writers and readers, teachers and pupils, need charity. Peter reckons if we have precious faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and they abound in us, we shall "not be barren nor unfruitful in the knowledge of the Lord Jesus Christ." "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

We sometimes err by telling too much, and sometimes by telling too little, but the great thing is, a *little more charity*. Love to God and man is a powerful lever by which we might move many things which remain unmoved from want of it.

Elderton, Pa.

For the COMPANION AND VISITOR.

Is the Church of God one and the same in both Dispensations? Concluded.

BY C. G. LINT.

Having now examined the gospels and Acts of the apostles for the purpose of ascertaining the facts connected with the oft repeated declaration, that "the church under both dispensations is the same," is it not as clear as the sun in all her brilliancy, that the Scriptures and reason are throwing their weight against such a theory? Is it not equally true that the effort to prove a sameness between the two is only made upon the part of infant membership, and not so much as to church fellowship? Admitting, however, that circumcision was the rite of admission into the Jewish church, it must also be admitted that all who were uncircumcised were no members of the Jewish church; thus excluding all the female portion of that dispensation, and thus dispos-

sessing them of all the church privileges of that dispensation. What the advocates of infant baptism would set up as a criterion by which to govern themselves in their practice of female infant baptism, I do not conceive to be a precedent. They surely have none in the order of circumcision; hence not the same. But for baptizing believing males and females we have sufficient proof-texts in the new dispensation. It is, however, not so much the purpose of the advocates of this theory to clear up the discrepancies, and show the oneness of the two dispensations in their different modes of practical worship, as it is to establish the practice of infant baptism. There is, so far as my knowledge goes, no effort made to give a precedent for the bread and wine, the Lord's supper, feet-washing, the kiss of charity, anointing the sick with oil, &c., but only for baptism; and, we are sorry to say, that for the baptism of the new dispensation there is no trace to be found in the Old Testament Scriptures, it being a heaven ordained institution, and first delivered to men by a man sent from God, in the person of John the Baptist.

It is repeatedly asserted by the advocates of infant baptism, that circumcision was a sign and seal. I admit that it was to Abraham a *seal*, while to the Jews it was a sign, but what has this to do with baptism? They certainly know, or, at least, ought to know, that the baptism of the new dispensation is to the baptized no *seal*: it, in fact, seals nothing: but it is the external sign of the internal workings of the Spirit of God, which Spirit does become the *seal* of the baptized believer. Paul says, 2 Cor. 1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Eph. 1:13, "Ye were sealed with the Holy Spirit of promise." Eph. 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

If circumcision was to them that received it a seal as they would have it, baptism, when put in its place, lost that virtue. Kind reader, the longer we look into this subject, the clearer it becomes that they are not one and the same. It is but reasonable and just to suppose that God will not seal more than he promises; and as he in the new dispensation promises nothing to any but believers, or those

that can improve the divine graces of God intelligently, infants cannot be brought into the number without doing violence to the Scriptures. The irreconcilable difference between the ordinances of the two dispensations, both in their effects and purposes, should forever settle the question of oneness.

I have an incident that happened in the apostle Paul's time, to present to you for meditation and reconciliation. In the sixteenth chapter of Acts, we have Paul to circumcise Timothy, who had never before been circumcised. Though his mother was a Jewess, his father was a Greek, and this may account for the delay. But he had been baptized, for in the first verse we have him called a disciple, and he did doubtless belong to the Christian church; for he was "well reported by the brethren," &c., upon which the apostle not only received him as a brother, but as a son in the gospel, and a fellow-laborer in the ministry. Here, then, is a clear case of circumcision after baptism. How, then, could baptism be its substitute? Besides, if the rite of circumcision and the ordinance of Christian baptism be the same, then Paul, by circumcising Timothy, sanctioned the doctrine of baptizing the same person twice.

If there had, at this time, an idea been prevalent that baptism came in place of circumcision, Paul would undoubtedly have had some knowledge of it, and would have answered, when urged to circumcise Timothy. "My brethren I am aware that Timothy is not circumcised according to the Jewish custom, but as baptism has come in lieu thereof, what need have we to circumcise him?" But Paul's silence condemns that idea and forever sets it aside.

It is argued that circumcision had a spiritual import; and that the Baptists are not honest enough to admit this. Be not mistaken in this. We grant that there was a spiritual import connected with it, and that the spirituality of that ordinance is embodied in the seal to Abraham, which was the promise of the seed, which was CHRIST. Gal. 3:16. Does not this admission destroy the force of your arguments? If circumcision had in its seal a spiritual effect, baptism not sealing anything, cannot be in the place of the former. How is this?

But again, let me present to your minds another important truth, by which I think I can make clear the truthfulness of the position I take, namely, that the two are not the same. If infant baptism has taken the place of infant circumcision, from whence comes the practice of sponsors—god-fathers and god-mothers? What are the antecedents for these? Every Bible reader knows that there are no precedents for these papistical inventions. Not only is it not found with circumcision, but it is nowhere taught in the Scripture as being connected with Christian baptism.

The Scriptures teach no proximal Christianity. Then, to say the least, this must be an invention of men—an innovation on both the old and new dispensations. In this case the adage, "Necessity is the mother of inventions," comes in place. In the order of baptism a profession was and is required of those that are to be baptized; and as infants could not make the profession, &c., necessity drove the advocates of infant baptism to *invent* the order of sponsors, whose duty it is to answer for the infant. He makes the confession, profession, and all that pertaineth thereto. If this is not approaching God in his service by proxy, I do not understand the nature of this proxyship.

If their infant baptism bears no resemblance to circumcision, and having no stone to rest on in the New Testament Scriptures, upon what is it resting its deformed parts? Answer.—Upon the same stone that sponsors, god-fathers, god-mothers, infant communion, &c., &c., rest on. That tradition and episcopacy are the foundation of infant baptism is clear from what some of the eminent say on that subject. Mr. Field says, "The baptism of infants is therefore named a *tradition*, because it is not expressly delivered in Scripture that the apostles did baptize infants; nor any express precept there found that they should do so.—*On the church*, 375. Bishop Prideaux, *Pedobaptism*—"Sets on no other divine right than episcopacy. Fascicul Contro. Loc. iv. § iii. P. 210, "In the edict drawn up in the year 1547, by command of Charles V., Emperor of Germany, to allay disputes between the Romanists and the Reformers. *Tradition* is expressly stated as the ground of infant baptism. 'The

church moreover has traditions handed down to these times from Christ and the apostles, through the hands of the Bishops; which, whoever would overturn, he must deny the same (the church) to be the pillar and ground of truth: of this sort are the baptism of little ones, and other things.'" As tradition is the only hope of infant baptism, it is but just to inquire as to the probable time when it was admitted as being but tradition. *Venema* says—"Tertullian dissuades from baptizing infants which he certainly would not have done, if it had been tradition, and a public custom of the church, seeing he was VERY TENACIOUS of traditions; nor had it been a tradition, would he have failed to mention it. I conclude, therefore, that pedobaptism CANNOT be plainly proved to have been practiced before the time of Tertullian." In *Paed Exam.* Vol. 2. pp. 79, 80. This will suffice to show that, as infant baptism is considered a tradition, it cannot be traced farther back than to the second century, leaving a chasm of two centuries between the apostles and the first direct mention of infant baptism. To show that I am not alone in this opinion, I will cite some writers of reputable fame.

Barlow:—"I do believe and know, there is neither precept nor example in Scripture, for pedobaptism, nor any just evidence for it for about two hundred years after Christ." *Letter to Mr. J. Tombs*, P. 73.

Salmasius and *Suicerus*:—"In the first two centuries, no one was baptized, except instructed in the faith and acquainted with the doctrine of Christ.

Curcelloeus:—"The baptism of infants, in the first two centuries after Christ, was altogether unknown; but in the third and fourth, was allowed by some few. In the fifth and following ages, it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages, no trace of it appears."

Rigaltus:—"From the apostolic age, therefore, to the time of Tertullian, the matter is doubtful."

Episcopus:—"Pedobaptism was not accounted a necessary rite, till it was determined so to be, in the Miletan council, held in the year four hundred and eighteen." The advocates of infant baptism say, "But

how was it possible that infant baptism could have been quietly introduced in the early ages of Christianity, unsupported by apostolic authority, and the previous practice of the church? The Baptists think it quite sufficient to reply by asking, "How were episcopacy and infant communion, and the use of sponsors, or god-parents, and a great variety of usages and ceremonies, introduced, without a whisper of opposition, and suffered to pave the way to the complete enthronement of the man of sin?"

Meyersdale, Pa.

"Am I my Brother's Keeper?"

BY ENOCH HONEYWELL.

Yes. Read Ezekel xxxiii, and you will know you are, and that you will be held to that responsibility. Were I to see an innocent boy playing in a canoe at the head of Niagara rapids, unadvised of the converging power of four great lakes pushing him into the fearful cataract below him, while I stand on shore sucking in stupidity from my pipe and saying, "Am I my brother's keeper?" and give no warning till he plunges down the fatal falls,—Would God hold me guiltless? Every sound conscience answers, No.

Well, we now see millions of our sons floating down the ripples of time, ignorant of the five thousand hidden pits in their paths, from which those who fall in can only escape at the hazard of being, like Elder Rathburn, beaten, shot, and poisoned after they are out.

Now can any man, who believes his soul is worth caring for, see those young men passing along among such pits and refuse to warn them of their danger, or even to give them a little rush-light tract showing how to avoid the pits, and be guiltless? Again, *manhood, honor, pity, conscience*, all say No.

When Cain was called to account for his brother's blood, and said, "Am I my brother's keeper?" the answer was, "The voice of thy brother's blood crieth unto me from the ground, and now art thou cursed from the earth."—*Cynosure*.

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MRS. L. HAMMOND.

When sweet responsive gladness
Tunes my very soul with song,
My willing bark then swiftly glides
So joyously along.
But dark clouds oftentimes lower
In threat'ning forms o'erhead;
Hope grasps the unseen hand so sure
That holds the ocean bed.

I know in whom I've trusted,
Thal He will safely keep
In His dear care I all confide,
Though stormy tempests sweep.
Oh, the happy, blest assurance!
Hope drives away my fears,
And thrills my heart with gladness,
And wipes away my tears.

Faith, hope and love—these three in one—
Twine their fresh laurels round,
In wreaths of bloom bedeck the tomb,
The anchor, cross and crown.
Hope's promise views the rainbow bright
And easts her anchor where,
Beyond the floods, the shining light
May gild the future fair.

This is the soul's safe anchorage;
Steadfast within the vale
It holds the pilgrim to the rock,
A stay from every gale.
On Christ I build; he is my rock
And hope for coming time;
Stand firm, my feet, my faith—not sight—
Above the waves sublime.

'Tis he, the rainbow of my hope
Which spans eold Jordan's wave,
The gates of paradise he opens;
He lives, he lives to save!

—Selected.

For the COMPANION and VISITOR.

Principle.

Were our numerous motives that prompt us to action actuated by pure principles, what a happy world this would be! We are either prompted to act from good or bad principles. How many disregard this word fraught with so much meaning! It is not stature but principle that "makes the man." Vice, immorality, and every thing that has a tendency to degrade mankind, can be traced to a disregard of principle. Were we true to our manhood, true to our associates, true to the dictates of conscience, true to God, principle would not occupy such a small portion of our attention. It is a lack of this essential characteristic that crowds our jails, penitentiaries, and houses of correction. It is the culture of ennobling and virtuous principles that ameliorates and adorns our character. Hence the propriety of a strict regard to this element that shapes, in a measure, our future destiny.

WM. C. MISENER.

Nashville, Mich.

For the COMPANION and VISITOR.

Why will Ye Delay?

BY J. E. O.

I was reading, this morning, in the book of *James*, when my attention was particularly attracted to the import of the words contained in the 14th verse of the 4th chapter—"Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

The truthfulness of the assertion expressed by these words, as written by the apostle *James*, is verified and fully demonstrated to us daily, and hourly, we might say: for at every pulsation of the heart some mortal is hurried out of life into *eternity*, and we know not at what moment we may be whirled into the eddying gulf, and our life "vanish" as a shadow. We have but to look around us and we see the young, as well as the old, the youth, as well as the middle aged, and sometimes, too, without much warning, are cut off from among the living, and pass to their reward whether prepared or unprepared.

And when we know that an allwise *Providence* has kindly prepared for us, (not for one but for all,) a way by which we may be saved and enter into everlasting joys, when we pass beyond this life, "Why will ye delay?" Why reject the proffered mercies, and pass into everlasting condemnation, when the road that leads into eternal life is so pleasant and smooth, and the reward so sure and great?

The promises to the Christian believer, we learn in the Scriptures of divine truth, are very encouraging, and speak loudly for an acceptance of and obedience to the truth as it is in the Lord Jesus Christ; for our enjoyment will be increased many fold in this life, and reach its consummation in the world to come. O, then why will you, who are out of Christ, living without hope in the world, put off longer to perform your duty toward God, and live on in sin in this life? I look about me; I see young men, and young women, just budding into manhood and womanhood, and entering upon the stern realities and responsibilities of life, who are without hope beyond this vale. O let me ask you, why do you delay longer to come out boldly upon the Lord's

side, and make a start for heaven, when such a move would better qualify you for the duties of this life, and give you hope and enjoyment which you cannot otherwise experience? Is it because of pride? Let me exhort you to lay aside your pride, and save your life ere it is too late; for "it is even a vapor, that appeareth for a little time, and then vanisheth away." And if we allow our lives to vanish without having made a needful preparation for the future, what will be our doom? Eternity itself will answer. Then "Why will ye delay?"

Highland, Ohio.

For the COMPANION and VISITOR.

Scare-crow.

BY LEWIS O. HUMMER.

Infidels tell us (Christians) that our God, or the Bible God, is a scare-crow; and that we (Christians) act under the excitement of fear. If this were as true as it is false, we would still be acting wise instead of foolish. Is there not greater wisdom in fearing God and obeying his commandments, since He requires nothing of us but what is right, just and noble, than to show our boldness and self-arrogance by committing all kinds of crimes? And if infidels do not commit these crimes, it is because they fear the laws of their country or the disrespect of the community. So infidels are actuated by as much fear as they claim Christians are. If God has the power that Christians claim, would there be wisdom in disregarding that power, in order to feel ourselves our own masters for a few mortal years, and then to sink, comfortless and despairing, into the jaws of a remorseless and eternal grave? Is there not more wisdom in obeying the laws of our country, than to resist their power, for a few days, in order to show our independence, and then be seized by the officers and punished for our rebellious conduct? Just so with God's laws.

But is it fear that actuates the truly enlightened Christian? Not at all: God, not willing that his creatures should be punished for their rebellion, offers them a great reward, if only they will submit to his righteous government; and the hope of the reward is a stronger incentive than the fear of punishment. When a proper appreciation of the glorious

reward offered in the Bible occupies the mind, obedience follows as certain as light follows darkness. The moment a sinner is made to see the true import of the rewards offered in the Bible, he will go into the service of his Master at once; ever looking forward to the time when he shall obtain the prize. But look at the sinner that believes in God, and believes he will be punished for his sins, yet he never enters into the services of his Master. Why not? Because he does not look at the glorious promises. And many who once have made a profession, soon fall away again. Especially is this the case, where they are scared into service by a preacher who showers fire and brimstone upon his audience, until he has them completely scared. Just as soon as the fear subsides they are as before. A little less fire and brimstone, and more of the glorious rewards contained in the Bible, would make more good men and women, and less infidels.

We might dismiss the subject right here and claim a triumphant refutation of the infidel's allegations; but I will follow them a little farther, and show that it is not the Christian, but the infidel, that fears God; that when the allegation is properly probed, the matter is reverted. The Christian does not fear God, but loves and obeys him, and is ready, like the good, obedient child, to meet his God. He has no fear of his displeasure; but like the good, obedient child, with a good conscience he meets his Father, anxiously looking for the great rewards promised.

But how is it with the infidel? He fears God, and rather than meet him, tries to make himself believe that there is no future existence. This being the only thing he can do that will ease his guilty conscience, or soothe his own condemnation, he denies both God and a future state of existence. This is not a matter of choice, but of necessity. Now, I ask every candid man and woman, whether there can be any real happiness when persons act from necessity, and not from choice? The same is true of Christianity, as well as of infidelity, Christians who act from fear, and not from choice, are not happy. To act in fear affords no happiness.

Thomas Paine not seeing the absurdity or inconsistency of denying the God of the Bible, and creating one by

his own imagination, just to suit himself, hopes for an existence after death; but modern infidels, who look a little deeper into the matter become atheists, denying both God and a future existence, but like their predecessor, (Thomas Paine,) would like to live after death. I will quote a few lines from the pen of the editor of the *Boston Investigator*, in answer to a Quaker: "Our hopeful friend still holds on to the idea, we perceive, that he shall live again. We have not the slightest objection—always provided, however, as the spiritual brethren say, that the conditions are favorable; in which case, even one might prefer to be immortal." Here we have the whole matter expressed, the fear of punishment makes them prefer annihilation. They are forced by necessity to an unnatural faith, and against their own will or choice. They would all prefer to live again, but the fear of punishment drives them into the dismal comforts of atheism. *If their fear is so great now, how will they feel when ushered into the presence of God?*

FOR THE COMPANION AND VISITOR.

Fruit of the Spirit.—Joy.

BY J. M. ZUCK.

The fruit of the Spirit is *joy* Gal. 5: 22.

The term *joy* is derived from a Latin word which means to rejoice; to be glad. Webster's first definition is this. "The passion or emotion excited by the acquisition or expectation of good." This *emotion* is a pleasurable feeling, and the *good* may be success, the gratification of desire, good fortune, or anything that the soul loves, and in the contemplation of which the mind finds delight. Locke says, "Joy is the delight of the mind from the consideration of the present or assured approaching possession of good." Among the synonyms of the term are these: Gladness; delight; happiness; ecstasy; merriment; mirth, &c.

Joy, we thus see, is a very comprehensive principle, and in some of its phases it seems to be, like love, an inherent and original element in the constitution of both man and beast. Joy sparkles in the eye of the little child as soon as it begins to discriminate between the objects that meet its gaze. Childhood follows, by many thought to be the happiest peri-

od of life. How many who have passed the meridian of life can not say with Lowell—

"Far through the memory shines a happy day,

Cloudness of care, down-shod to every sense,

And simply perfect from its own resource!"

Children are happy by virtue of their youth; like lambs, birds and kittens, joyousness is a part of their nature, and without which they would simply be, like the man without strength, or the mother without love—unnatural. The parent who is continually chiding his child for being continually full of mirth and merriment is simply finding fault with a natural law that will work out its legitimate results long after his "hush! hush!" is forever hushed. Let such a parent remember that the blood will soon flow in milder currents of its own accord; and that even though the animal spirits should lose none of their sprightliness, the cares and disappointments incident to human life will soon enough chill the heart and sadden the brow. Few indeed are the men and women who are not made "sadder" as well as "wiser" by their experiences.

But there are, apparently, such men and women people, who always look on the bright side of everything, and who, let what will clog that part of the universe outside of their own sunny natures, seem to feel it their duty and privilege to obey Paul and "rejoice evermore." When they fall into divers temptations, they follow the advice of James, "count it all joy," and come out more conquerors, enjoying in their victory. These genial souls seems to find as much pleasure in pursuit as in possession, and *vice versa*. They may find it hard climbing at times, but instead of saying "sour grapes" when the vine is a little too high, they smile at a defeat and go on to conquer elsewhere, singing as they go, or, as the case may be, whistling to keep their courage up, and get a good ready on for the next encounter.

But there are others of an opposite temperament—the melancholy class. To these the cloud always seems a little darker than it is, and they suffer more from their own peace and apprehensions than from actual dangers or misfortunes. Their countenances are long by nature, and, what is

worse, in many cases religion does not seem to mend the matter much; indeed, in some instances the gloom seems to be augmented. If ministers, they will be constantly using such pet phrases as these: my dear dying hearers," "poor perishing mortals," "weak worms of the dust," "doomed to crawl about in this cold, unfriendly world," "this howling wilderness of woe," and "at last to go down into the hungry jaws of death," into the dark and dismal pit," "to molder into dust," "to be the food of worms," &c, &c.

Now it is not claimed that these and similar phrases are always out of place,—only when they are the whole stock in trade; and especially, when accompanied by that doleful tone that is enough of itself to fill one with unpleasant thoughts of ghosts and the churchyard. This may be good sometimes, but when much indulged, it becomes dreadfully monotonous and does harm rather than good. Love and joy should take the place of fear and melancholy in the Christian's heart; those not these, are the fruit of the spirit. Why should not the Christian be the most happy and hopeful of all men? And since godliness has promise of the life that now is as well as that which is to come, why should he not rather magnify, than belittle, whatever of good he finds either in the human heart or in the beautiful world in which we live?

The principle of joy seems to pervade lower forms of creation—even inanimate nature. At certain seasons of the year it invests all about us with smiling looks and gentle tones, which should ever lead the devout heart from nature up to nature's God. The star twinkles merrily in the sky and its imago dances in the brook that sings at our feet; the mountains clap their hands in the clouds and all the high hills rejoice together; the trees wave their leafy banners in the breeze and try to repeat the love songs of the birds meeting in their boughs; in short, the broad, benevolent countenance of mother Nature is full of smiles in honor of the awakening year. She tints the apples in the orchard with golden hues; she plants roses in the gardens and lilies in the fields; she weaves a carpet of moss and verdure for our feet, and, in a thousand other ways, she reminds us of the great joy

that is swelling in her bosom. Do we open our hearts to these sweet influences and allow ourselves to share in the general joy and gladness? Doubtless Solomon did when he uttered this: "Lo the winter is past, the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds has come, and the voice of the turtle is heard in our land."

But is this joy the fruit of the Spirit? you ask. Nay, but it is doubtless one phase of the same comprehensive principle, one bright sunbeam from the same celestial orb. Even though it should be only the play of our own feelings while beholding inanimate nature, and even though the susceptibility to those feelings should be one of our natural endowments (which is doubtless true), yet the truth holds that all genuine joy is joy as to its ultimate origin, and that that origin is the Divine Mind.

The joy which is more especially the fruit of the Spirit is frequently exemplified in the lives and characters of the early Christians. Paul and Silas sang praises at the midnight hour despite the shackles upon their feet. How true it is that where the Spirit of the Lord is there is liberty—liberty to honor God, which is the all-important business of our lives. So long as we are unwilling to give it up, nothing on earth can rob us of that joy which is the fruit of the Spirit. Our backs may be sore and bleeding from the cruel scourge, yet we can go from the presence of our tormentors, rejoicing that we are accounted worthy to suffer shame,—to suffer it for his sake who for the joy set before him despised shame, endured the cross, and is now set down at the right hand of the throne on high. The Christian's feet may be fast in the stocks but his lips will fill all the prison with thanksgiving unto the Lord; and though his lips dare not move, he will still sing and make melody in his heart unto the Lord. And the Lord will here the song and will not forget the singer.

One grief dwelt upon will cast a gloom over our whole life; and so a single joy may brighten many an hour, and when the night of grief and pain must needs come, that joy, if it be the fruit of the Spirit, will shine aloft like a radiant star—even the Star of Bethlehem, which "allures to

brighter worlds and leads the way." One sweet, blooming rose is enough to fill our hearts with suggestions of Eden; one sunbeam may remind us of the light that surrounds the throne, and is, if our hearts be in tune, sufficient to fill them with joy—even with that joy which is unspeakable and full of glory.

Mercesburg, Pa.

For the COMPANION AND VISITOR.

A Report of the Discussion.

BAPTISM—CONTINUED.

AFFIRMATIVE—Third speech.

Without any preliminaries I will take up the commission. Will commence where we differ. In the principal phrase, "baptizing them in the name of the Father," baptizing is the leader. The second phrase, "and of the Son," modifies the principal phrase, &c.—The copulative conjunction and connects the subsequents Father and Son, &c. In the sentence, "I baptize you," I, is the subject of baptize, you is the object. The nominative being in the singular, cuts off the idea of triple action. In seventeen words they supply ten and change one. What rule have they for this? Harvey, in his English Grammar, p. 161, says, "Ellipsis is the omission of one or more words of a sentence. The words omitted are said to be understood. REM.—If required in analysis or parsing, the words omitted must be supplied." Who has a right to supply words? The speaker or writer alone. If the commission is elliptical, Jesus or Matthew alone can supply the omitted words. See Rev. 22: 19 &c. The commission is full without supplying any words.

My brother demanded of me to give a similar sentence where the action was not repeated, saying that he would yield the point if I did. Matth. 8:11: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." They come from different parts of the world, and they sit down once with the three. My brother, we have the example again. Luke 9:26, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." Will Jesus come three times? (Speaker read from Summerbell, of Cincinnati, whom he pronounced the best linguist in the country. Did not get the quotation.) Those who practice true immersion never sprinkle. We think one immersion is baptism—not one immersion in three baptisms. Three actions would separate the Father, Son and Holy Ghost too far. Eph. 4: 6, proves that there is but one of that kind, whether

water or Spirit.—Rom. 6: 4, "Buried." &c. Did Christ die three times? He died as often as he was buried. Proof in favor of single immersion.

1. Bury, is to cover up, to put out of sight. This requires but one action. 2. Christ was buried, but not with the Father or Holy Ghost. 3. John's baptism was single immersion, and the apostles baptized as he did. 4. The three names in the broad commission did not change the mode. We do not make a separate contract with each member of a firm. This would be unreasonable. So in baptism. Buried with Christ. How? He was buried once. How completely doth Christ's burial represent backward single immersion! My brother's action brings him up backward, and is a great contrast. How are we baptized into his name? Name represents power or authority.

(Time expired.)

NEGATIVE.—Third speech. My brother commenced again on Grammar; but he didn't tell the antecedent and subsequent as the learner must do; and I prophesy that he will not do it. Son is the subsequent term of the preposition of. What is the antecedent? Yesterday I understood him to give name as the antecedent. This is right. He supplied *name* and also *ye*. (Speaker confirmed his former analysis.) My brother comes with a sophism. He refers to Rev. 22:19, &c., and applies it to supplying the words omitted by ellipsis. This is sophistry because he knows that this is not the meaning of that scripture; and if it were, he violates it himself by supplying name and ye. (Speaker referred to Milton D. Hopkins, Indiana State Supt., in support of his views.) He comes to my challenge. He says he's got me. We will see. Matth. 8: 11, "Many will come * * * and sit down," &c. I asked for a similar sentence, having the same parts of speech, with the same properties, &c. But he comes with another sophism. Baptizing, in the commission, is transitive and active, but the verbs he offers are intransitive, and sit is neuter. Substitute baptizing for "sit down"—"baptizing Abraham," &c. and you must baptize three times. Another, Luke 9:26, "Come in the glory of," &c. Here again he gives us an intransitive verb. (Here the speaker used an illustration to show the difference between *in* and *into*; showing that Christ comes *into* his glory, &c., then, being in this glory, in it he comes to this world.) "One Lord, one faith, one baptism." This is a nice point: it is his Gibraltar, and hence I will notice it somewhat minutely. Why did he quote this? He contends that "one baptism" here means "one dip." Paul was teaching that there was no difference between Jews and Gentiles, they receive salvation on the same terms. They have one Lord, they have the same faith, and they have one baptism—are baptized in

the same way. He can't find one scholar that will translate this one dip. *Bap* to means to dip, and where it occurs it is so translated. But it is not used to designate the ordinance of Christian baptism. *Baptizo*, *baptisma*, and their derivatives are used in reference to this ordinance. One dip would satisfy the term, *bapto*, but *baptisma* means something more. *Baptizo*, the verb anglicized baptize, has in it a frequentative idea and is used where there is a repetition of action implied; and the noun, *baptisma*, incorporates the same idea. Hence Paul here says that there is but one ordinance of initiation into the one body—the church; and we understand that in the performance of this ordinance the action is repeated as is required in the law of baptism. As to the idea of a burial in baptism favoring the backward action, it is only necessary to say, that, according to Robinson, the Romans did not bury the dead bodies, but burned them and buried the ashes in urns; and hence no fair reasoning on the form of baptism can be drawn from their mode of burying.

(Time expired.)

"We Shall Not All Sleep."

Believers are no longer under the original doom by which it is appointed unto all men once to die, and after death the judgment. It is indeed most true, joyously true, that the mortal must be put off; that which belongs to earth cannot rise to heaven. All that is of flesh must be left behind. Now, indeed, until the number of God's elect shall be completed, believers put off this tabernacle and await the accomplishment of God's purposes in their brethren that are in the world. But to believers *as such*, death is not a necessity; they are not subject to it as a penalty that justice must exact. By the laws of a new nature, and the rights of an accomplished redemption, they are heirs of immortality, and, while the day of the manifestation of the sons of God is concealed, it was Paul's privilege and proper attitude, in common with all believers, to speak as one whose portion is life, not death; not knowing but that any day, in any instant, the transition may be made from the mortal to immortality.

It is not a just construction of Paul's language, "We shall not all sleep, but we shall all be changed," or "we which are alive and remain at the coming of the Lord," to say that it expresses a confidence that the Lord's coming would be in his day, or that he should not sleep. His epistles abound with expressions which show that he contemplated the possibility and even more than the probability of dying. Paul spoke, and every believer is entitled to speak, as a member of a body which is not under the iron necessity of dying, but whose proper hope is a glorious immortality. As a member of that body, he says, "We shall not all

sleep." And if, in his ignorance of the day when Christ shall come a second time without sin unto salvation forbade him to count positively that this great event should occur in his day, it equally forbade to conclude positively that it should *not* occur in his day. In this uncertainty of the day of "our gathering together unto him" it was most natural, and it showed where his heart was fixed, that he should associate himself with the body of whom he testifies, "We shall not all sleep.—*Waymarks*."

Religious Torpor.

It is agreed on all hands that religious torpor is one of the worst conditions into which a person or a church can fall. Life, animation, enterprise, are necessary, that they may do their work. Yet they are conditions not unfrequently met with. Congregations have no foe so subtle and destructive as this one, which is also having its triumph on every hand, to the great help of Satan, and injury of the cause of Christ. It is not easy to tell how they decline into such a state, nor is it easy to know how to get them out. Certainly the outpouring of the Spirit will arouse them, but this is given usually in response to certain seekings and strivings on the part of them that need it. They are too slothful, too dead. They know the need, they complain because it is not furnished, yet are too far gone in spiritual paralysis to lift a hand to help themselves. One thing is sure: if all the churches in the land were fully alive, and were doing a live work, the kingdom of Christ would present a different aspect. It would rise above the driving dissensions that cripple it, and by its earnestness and power would utter a practical "Stand off!" to those who would tamper with its principles or ridicule its mission. We give occasion to the enemy of the Lord to blaspheme by nothing more than dullness. Conquer sluggishness in the Christian life. Let the church put on its strength, and, going forth in eager work, it will stop the mouths that are filled with blasphemy and open more wide those that are devoted to praising God.—*United Presbyterian*.

Nobody has a right to put another under such a difficulty, that he must either hurt the person by telling the truth, or justify himself by telling what is not true.

Slander.

SELECTED BY H. R. MINNICK.

THEY SAY.—It not unfrequently happens that persons who invent or circulate an evil story to relieve themselves from the responsibilities of slander, take shelter behind an irresponsible "they say." The following little poem gives some excellent advice concerning this cowardly method of perpetrating and perpetuating mischief:

They say—Ah! well, suppose they do;
But can they prove the story true?
Suspicion may arise from naught
But malice, envy, want of thought.
Why count yourself among the "they?"
Who whisper what they dare not say?

They say—But why the tale rehearse
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

They say.—Well, if it should be so,
Why need you tell the tale of woe?
Will it the better, wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

They say—Oh! pause, and look within:
See how your heart inclines to sin.
Watch! lest in dark temptation's hour
You, too, should sink beneath its power.
Pity the frail, weep o'er their fall,
But speak of good, or not at all.

It is not necessary to repeat an injurious story, even if it is true, unless it be done from motives of kindness to the erring one, or to prevent further injury. The mere fact that a disreputable rumor is true, does not authorize or justify any one in giving it further circulation.

Somerset, Ind.

For the COMPANION AND VISITOR.
Life's Labor.

BY EMMA M. STOFFER.

A life of labor awaits us all. It matters not how prominent, or how obscure, a part we may play in the grand drama of life; it matters not what our position in the world, our abilities to perform, or the desires of our hearts may be, life's labor will meet us.

The Creator placed us in this world for some object—the accomplishment of some purpose—the attainment of some grand and glorious end. He has given us a great and widely varied field of labor, that in it we may prove ourselves to be faithful or un-

faithful servitors; wherein we may not be workers together for iniquity, but for good. In this field of labor in which we must all be workers, there are many enterprises, or undertakings, which tax the *intellect*; others that demand physical exertion; and others still that call for the *moral* powers of man; but best of all is that labor which requires the combination of all the working powers of man, in a sense moral, intellectual and physical.

All labor would be benefitted by this combination, but the ultimate success of all, is not absolutely dependent upon it. There is one labor, however, that *requires* this combination, and even more; it is the labor in the cause of Him who has revealed unto man, that, according as his works are so shall his reward be. Taking this into consideration we should exercise great caution as regards the work we engage in, as to whether, or not, it will redound to the honor and glory of him who rules the universe. The works in life are so numerous, that, in whatever our selection may be, it will be possible at the same time, to honor Him who gives our mission, and also to benefit ourselves.

In being workers of whatever kind we may, it will be well for us to heed the admonition given by one of old: "*Whatsoever thy hand findeth to do, do it with thy might*". In doing with our might whatsoever our hand findeth to do, we are generally confident of success in things temporal, in life's labor; and if, by adhering to this principle of doing with our might, we find rewards where none are offered, how much more desirous we should be to engage in the one work that promises recompense so abundant—so glorious! In the temporal warfare we shall have many obstacles to overcome; still, if we battle with all difficulties courageously, loyally; if we do with our might, be earnest workers, we hope ever to meet with success. Yet, withal, our hopes may be blasted, and when it is too late, we may be made to realize that those hopes were but "life's golden fancies"—"life's golden dreams."

We all have our aspirations, bright dreams of a brighter future, but by keeping in remembrance, "No cross, no crown," it sometimes becomes necessary for us to consign those aspi-

ration to oblivion. Again, in the spiritual warfare, in the labor we shall perform in Christ's vineyard, we shall be compelled to meet many trials, many difficulties, and to resist terrible temptations; yet that strength that never fails, that power that never gives way, will uphold us, will make us strong to resist all evil, and will enable us, under all circumstances, to do a deed and say a word for Jesus.

Therefore, in the life of labor which awaits us, let us gird on the armor for right; let us be faithful followers of the great Captain of our salvation, that we may be able to bravely "fight the good fight," and come forth triumphant from every struggle with which life's stormy way will present us. We may not all succeed as well as we might desire; still we can try to do our best, to do with our might; to be earnest workers in this vineyard, wherein the "harvest truly is great, but the laborers are few;" keeping ever in view the duty we owe him, who is the "giver of all good," that life of happiness which will be eternal, and that bliss never-ending, which is offered as recompense to those who prove faithful in the performance of LIFE'S LABOR.

Madison Pa.

For the COMPANION AND VISITOR.

Receiving Disowned Members.

As the above question was before the Western District, of Pa., and no answer could be found in the "Encyclopedia" later than 1860; and some of us feeling sure of some change being made in 1866, now, for those concerned, I will give the query in full with its answer.

QUERY, No. 43, 1866: "Would it not be more consistent with the teaching of the gospel in receiving disowned members, for the members of the church to go to the disowned members and receive them, than for the disowned members to go around to the members of the church and be received by them in that way? Answer: Inasmuch as we find that the practice, laid down in the minutes referred to above, has not been a general one hitherto; and as it seems a union of sentiment cannot be affected at this meeting, we would feel to leave the matter optional with the churches for the present."

THOM. S. HOLSINGER.

Six Roads, Pa.

Do good to him who injures thee,
that thou mayest show thyself greater
than he, and also gain his friendship.

FOR THE YOUNG.

Compiled by JOHN KNISELY.

Obedience to Parents.

"My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck." Proverbs 1: 8, 9.

Children, consider the relation you sustain to your parents. Recollect that you are a part of themselves. They consider you as such; yea, and a very tender part too, in proof of which they have often exposed themselves in order to protect you. You are under innumerable obligations to love and obey them, for by night and by day you have ever been the objects of their tenderest care.

"Hear the instruction of thy father." Hear it, regard it, attend to it, and be grateful for it; for you may always depend upon it as being designed to keep you from evil and to do you good.

"Forsake not the law of thy mother." Respect and obey her, and let all your actions spring from love to her. There are many good women in the world, but remember you have but one mother. No other one ever did, nor ever can, love you with a mother's love; neither can it be felt by any but a mother. Forsake not her law who has been more to you than all the world beside.

Let your father and mother know that their love to you has not been all lost upon you; and this you must do by evincing your love to them. Let them see that you prefer their company to all others; that you desire their good opinions, whatever others may think of you, and strive in all things to please them. Consult them and make them your counselors on all occasions; and however they may differ from your opinion, confide in their wisdom.

"Honor thy father and mother, which is the first commandment with promise." This must be in the Lord, that you obey them. (Eph. 6: 1—3) "That it may be well with thee, and thou mayest live long on the earth." How live long on the earth? By obeying all good counsel from Christian parents you will obey God, and by so doing you will live in the Lord; and if you will live to four score years old, and live obedient, you have lived all your days in the Lord, and this surely will make a long life in the Lord. But if you grow up to the

years of knowledge, and disobey your parents, you will lose the life you had before you knew right from wrong, and this will make your life short in the Lord. You may live your three score and ten, or, by reason of strength, four score; yet it is soon over. But the life we have in God, by obeying our parents and God, we will not lose when we die, but will take it with us to God who gave it. Then the words of our Saviour will be realized where he said, "This is the bread which cometh down from heaven, that a man may eat thereof and not die."

Obedience belongs to all children, let their age, sex, or condition be what they may; and they are in duty bound to obey both parents, the mother as well as the father: indeed she is first named. Lev. 19: 3.

The duties of children to parents, "Honor thy father and mother," include first, obedience to all their lawful commands. Whatever may be the defects or circumstances of your parents, common gratitude, nature, reason, and the word of God, all say you ought to love and obey them. Col. 3: 20. Yes, dear children, come when they call you; go where they send you; and abstain from what they forbid you; submitting to their instructions, rebukes, and corrections. Prov. 1: 8, 9.

There can be no honor without submission; disposing of themselves according to their advice, consent, and instructions, and being careful never to waste their property. Prov. 6: 20, 21.

Honor them in heart, speech, and behavior; endeavoring in all things to be their comfort through life. Prov. 23: 22

Actions will honor them more than words: by outward acts evincing an inward esteem for them in preference to all others. The reason annexed is a promise that it may be well with you. Obey them in all things which are not forbidden in the word of God, and always let your words correspond with the reverence you feel for them in your hearts. In honoring your parents you honor the Lord's commandment, (Eph. 6: 1,) and those who obey the command may expect a fulfilment of the promise.

Prayer without watching is hypocrisy; and watching without prayer is presumption.

Children's Rules for Home.

1. Be careful to shut the door after you, without slamming it.
2. Never shout, jump, or run in the house.
3. Never call to persons up stairs, or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the domestics, if you would have them do the same to you.
5. When told to do or not to do a thing by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not of those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots or shoes before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table or in the parlor with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last and best confidant be your mother.

Higher.

A noble motto for a young man—higher. Never look down. Aim high—push high—leap high. If you can not reach the stars, you can have the satisfaction of drawing near to them. He who stands on an elevated position is sure to catch the first rays of the glorious sun. So he who is always stepping up and reaching up will first catch the favors and blessings of heaven as they descend. There is no object on which we gaze that gives us so much pleasure as the upward and continuing progress in moral culture and robust virtue of enterprising young men. When the chains of sloth are broken, the vision is clear, the heart buoyant, and the affections and purposes strong, higher and still higher objects will be gained—nobler purposes be achieved, and a sublime elevation attained, that will thrill with joy future generations as they march on in the same glorious path.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., May 18, 1875.

The Tent and Altar.

"Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord." GEN. 13: 18.

It appears it was immediately after Abraham and Lot separated from each other that the Lord appeared to Abraham and renewed and ratified the promise to him of the country he was then in. Abraham having showed a very commendable spirit,—a spirit of self-denial and peace,—God vouchsafed to him a very striking token of his love and friendship. Those who love and honor God will never lose anything by so doing, but in return will be loved and honored by him. Abraham apparently appreciating God's kindness to him, when he removed his tent and took up his residence in another part of the country which had been promised to him, in the place in which he built his tent, there also he built an altar unto the Lord.

In the union of the tent and altar we have a very suggestive combination. The tent may justly represent his relation to the earth, and the altar his relation to heaven. He needed a tent for the convenience and comfort of his body; an altar, for the salvation and comfort of his soul. An altar is as necessary for a man's soul, as the house is for his body. A pious man, or a man of God, neglects neither. He not only acknowledges the propriety and necessity of attending to the wants and interests of both, but he shows that a judicious use of the time and privileges afforded him will enable him to take the proper care of both.

Wherever there is a tent, or a tent occupied, there should be an altar. There is no convenience or part about a tent or house, more needful than an altar. Where there is no altar, there is no religion; and where there is no religion, there is no real and lasting happiness. When there is no altar about the house, it is evidence that God is not acknowledged or worshipped. A Godless individual is a sad spectacle to behold. A Godless household is a still more sad sight.

The altar should always accompany

the tent. Abraham did not want to go any where, or live any where, without God. How correct was his appreciation of God! And how commendable was his course! Helpless as men are, and exposed to continual danger as they are, they should never be without their divine Protector. A Christian to be consistent and safe, should go nowhere without his Redeemer. "If thy presence go not with me, carry us not up hence," said Moses, Exodus 33: 15. If the character of the place, the company, the business or entertainment, is such that we have reason to believe the Saviour would not frequent it, or engage or mingle in it, neither should we. That is forbidden ground to us that our Redeemer would not tread, for we are to follow him.

The altar must be taken with us in all our removals, in all our journeys, and into whatsoever society or place we go. We do not mean a material altar, or an altar of stone. We mean what the altar expresses or represents, and what the literal altar will greatly help to promote when it is properly used—the spirit of devotion and worship. In this spirit we should live, move and act. This is the state of mind in Christian experience inculcated in the command of the apostle, "Pray without ceasing," 1 Thess. 5: 17. And any place, or company, or business, or amusement, that is unfavorable or damaging to a devotional state of mind, must be avoided by the Christian, if he would maintain his character unsullied, and his peace of mind undisturbed. It is true, Jesus ate with publicans and sinners. But it was not because he loved their company, or wished to enjoy their dainties. He frequented their society that he might instruct them and do them good. Paul, when a tumult occurred at Ephesus, was about to enter the theatre, not to share in the theatrical sports, but to quiet the tumult, and rescue his companions, Acts 19: 29, 30.

It is a commendable feature in our holy Christianity that we can have it always with us, as a comforter to comfort us, as a power to help us, and as a shield to protect us. And as the advantages of Christianity are so great, and as it is our privilege to enjoy it with all its advantages, our responsibilities are therefore very great. Much being given unto us, much will be required of us. Let the

altar of God, then, or the religion which it represents, be considered as essential to our being, and its devotional flame be ever kept burning wherever our tent is spread, or our lot cast.

"Where'er I have a tent,
An altar will I raise,
And thither our oblations bring,
Of humble prayer and praise.

"In all my ways, O God,
I would acknowledge thee,
And seek to keep my heart and home
From all pollution free."

"You Know my Address."

So said a kind sister when she asked us to send a missing No. of the COMPANION and VISITOR. Just then a lucky thought struck her and she gave her address in full. We suppose her paper has reached her by this time. We do know the addresses of a good many; but again there are many whose post-offices we do not remember, and we hope our correspondents will not rely on our memory. A little more care, would be of advantage to all concerned. We have hunted for half an hour for a name, and then gave it up till we would hear again, when a few more scratches of the pen would have saved the time and secured what was desired. Will all remember this?

B.

Editor Absent.

On Friday, 7th inst., at 3:42 p. m., the editor and his entire family left for Ohio, and will not return until after the Annual Conference. We hope they have reached their destination in safety, and are enjoying themselves among their friends and the Brethren.

B.

Information Wanted.

Elder I. Price, of Schuylkill, Pa., says, "Horace Mann, in the latter part of his lifetime, was instrumental in getting up a College, which was named Antioch College, and was situated in Clinton, Co., Ohio. It is, I suppose, a college for Unitarians—Baptist Unitarians—or what are sometimes called Christians." Bro. Price wants to know whether it is still in successful operation, and would like to have the name and address of the present President. Who can give him the desired information?

B.

The District Conference of Middle Pa., was held near Lewistown, April 27.

The churches were all represented by two delegates from each. This is commendable and worthy of imitation by other districts. Among the important business before the meeting was the publishing of a full report of the proceedings of the Annual Meeting in pamphlet form. A petition to this effect was forwarded to Annual Conference. There were also some steps taken toward securing a place for worship in Huntingdon, Pa. We hope the movement may be made a success. B.

Since about the 7th or 8th inst. we have had very pleasant weather. During the severe winter and rough early spring, through which we have passed, it was feared that fruit was frozen in the bud; but late examinations tell us that it is nearly all safe yet. We speak only for our own neighborhood, but hope it may be no worse in other places. With the opening of spring, there seems to be a general revivification with us: not only in nature but in a spirit of enterprise and improvement. We now confidently expect the Salisbury Branch Railroad to be completed this summer. This will be hailed with gladness, not only by the citizens of Meyersdale and immediate vicinity, but also by the citizens of Salisbury. Several new buildings have been put up in our town this spring, and we expect considerable improvement during the summer season. B.

On the night of the 7th inst. about 10 o'clock, the German steamer Schiller, from New York to Hamburg, Germany, was wrecked near the Scilly Island. By last accounts but few were known to be saved, while about 200, among whom was the Captain, were supposed to be drowned. In looking over the list of passengers we were made to feel particularly sad on seeing the name of Mrs. R. Cutlow, of Shelbyville, Ill., with whom we were acquainted while living in that city, several years ago. When we last saw her, we little thought that we would read and record her sad fate. But such is life. We cannot tell what shall be tomorrow. We all expect to die sometime, but when?—where?—how? Let us be ever ready, and then these circumstances will matter but little. B.

We learn that since the repeal of the Local Option law there are several licensed houses in our town. We would not like to say how many, but fear there are enough to bring a heavy income to Satan. To say nothing about sin, it is a disgrace which we hope our otherwise enviable little town will not long suffer. B.

Notwithstanding the continued and energetic efforts of Roman Catholics to crush religious liberty, they are endeavoring, in New York and Ohio, to introduce their worship into jails and hospitals; and this they attempt under plea of that same tolerance which they hate and oppose. B.

GLEANINGS AND JOTTINGS.

Brother A. J. Ingleright, of Berrien congregation, Mich., says:

"We are prospering, if accessions to the church and general attendance at meeting is considered prosperity."

A kind young lady friend, residing in the State of Indiana, sent \$1.60 for the COMPANION and VISITOR. She writes, "I am not a member of the church, but I was raised in that way, and often wish I did belong. I think I will join that church if I ever join any. I love to read the COMPANION, and this is why I send for it. From your

Affectionate Friend,

S. B.

NOTE. We are glad that you were "raised in that way;" and we feel encouraged, by the declaration of our Saviour, that you will not depart from it. You say that you often wish that you did belong. Why, then, do you not? We are sure that God and his faithful children wish the same. It is not God's will that you should stay away and be lost; and it is our earnest desire and prayer that you may come and be saved. Why not make up your mind at once? We admonish you neither to hesitate or delay. You say, "If I ever join." Do you think it possible that you might never join? Oh, what a dreadful thought! "If I EVER join!" Yes, but if you never join, then what? Will you not decide and come now? B.

Brother J. T. Meyers, of Philadelphia, writes:

"We had three additions in the Germantown church, and a few more are

coming before long. Health badly impaired."

[We hope brother Jacob may soon regain, and then retain, his health, and be enabled to continue his labors in the good cause.]

Under date of May 2nd, brother G. S. Winey of Michigan, writes:

"The sad intelligence has just reached me that the house of brother Moses Warner, of Barry county, burned to the ground with nearly all the contents. I cannot give particulars."

Sister Jane Tombaugh, of Newtonia, Mo., asks for the address of brother Solomon and sister Lydia Tombaugh. (We think it is Seenery Hill, Washington county, Pa.) She adds: "We are living in the southwestern part of Missouri. * * *

I also wish to give members an invitation to look at this part of the country, if they think of moving to the West. Call with us and see how you like it here. If traveling by public conveyance, come on the Atlantic and Pacific Railway, and stop at Richeyville Station, which is five miles north of us. If any wish to come, they will please drop us a line, and we will have conveyance for them."

JANE TOMBAUGH.

A new twenty-cent silver coin is to be issued, being authorized by the act of Congress of March 3rd, 1875.

The business heretofore conducted by S. R. Wells, will be continued under the style of S. R. Wells & Co. At the new store, 737 Broadway, New York, improved facilities have been introduced for the different departments of their Book, Magazine, and Professional work; and, of course, they respectfully solicit patronage.

It is rumored that S. R. Well of the above firm, the editor of the *Phrenological Journal*, died recently.

It is officially announced in Maine that any woman who has been ordained to preach for any recognized denomination, on proof of such fact and proper recommendation by any persons personally known to the Governor, will be appointed to solemnize marriage in any part of the State.

The arrangements for consolidating all the Presbyterian ecclesiastical organizations are slowly developing. The plan has proved attractive to most of the bodies of that creed, and a grand conference will be held in London on the first of July, when the union will be perfected.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Acknowledgments.

Lists of Moneys and Supplies Received for the Needy of the West.

In order to save space, and to publish these acknowledgments sooner than we could have done it in the form in which they were sent, we have abridged them, publishing only the receipts. Many expressions of gratitude, which accompanied the acknowledgments, we omit.

B.

From Emanuel Slifer, Burkettsville,
Frederick Co., Md., \$15 00

A. PEARSON.

Ozarkie, Kansas.

From Bear Creek and Moscow Churches,
Rockingham Co., Va. \$57 15

C. L. KEIM, Gen. Treas.
Relief Fund Kansas and Nebraska.
Falls City, Neb.

Acknowledged in No. 9, \$16 25; Levi L. Landis, (not acknowledged before,) 1 50, D. F. Wagner 5 00, Sam'l G. Frey 5 00, R. M. Cummings 5 00, J. W. Taylor 5 00, C. W. Taylor 5 00, Peter H. Beaver 1 00, Chas. A. Frey 1 00, Wm. Stiver 1 00, C. Forney (three different times) 50 00, Brother Ives 5 00, Jesse Roop 5 00, B. Bowman 8 00, Henry Schisler 1 00, Sarah Leslie 1 50, Daniel Hoover 1 00, Sam'l Hoover 50, Sarah Beeghley 1 00, Elijah Showalter 50, S. T. Bosserman 5 00, James Quinter 5 00. Total \$129 35.

The above list embraces all the money we have received, except from one person; but we received two boxes from sister Amanda and brother Jacob Witmore, and brother S. T. Bosserman, and a package from brother Elijah Showalter, partly made up through brother and sister Ikenberry.

(NOTE: Brother Hummer also made a statement of the manner in which the money was applied, which we omit. He also wrote an interesting letter, which we would like to publish. He exposes the manner in which capitalists in Kansas oppress and swindle their creditors. All being as he no doubt truly sets forth, he may well say, "Kansas against the world for honorable stealing and swindling!")

He says in conclusion:

We ask a continuance of your kindness. Of course we will not need near as much

during the summer, and only ask for a small sum in comparison to what we have already received. The prospects at best are very gloomy, as the young grasshoppers are swarming over our state, and are likely to consume all early vegetables, at least, if not the fall wheat and the oats. Philanthropically yours,

LEWIS O. HUMMER.

North Topeka, Kansas.

P. S.—We have \$10.00 on hand, but must buy some planting potatoes and groceries, and by the first day of June next we must have \$6.00 interest money, and \$6.00 commission for a new loan, and about \$2.00 for other expenses. Remember, the money you send me is a conditional loan, to be paid to the editor of the *Companion and Visitor*, for the distribution of the paper among the poor, if ever we are freed from this embarrassment.

L. O. H.

APRIL 14th, 1875.

| | |
|-----------------------------------|---------|
| Money previously acknowledged | \$51 00 |
| Union Church, Marshall Co., Ind., | |
| John Knisley, | 15 00 |
| Pine Creek Church, St. Joseph | |
| Co., Ind., David Clem, | 25 00 |
| Wheeling, Iowa, Jacob Camp, | 5 00 |
| Ligonier, Noble Co., Ind., Levi | |
| Stump, | 15 00 |
| Roanoke, Huntington Co., Ind., | |
| Sam'l Stump, | 10 00 |
| Mt. Carroll, Ills., Jacob Arnold, | 5 00 |
| Collamer, Ind., Eliz. Webber, | 1 00 |
| Shoals, Ind., Leonard Stephen, | 2 00 |
| Campbell, Mich., J. G. Winey, | |
| (for use of E. Curtis), | 5 10 |

Total, \$134 10

Also, received one barrel of goods from Sarah Bowman, Aboit, Allen County, Indiana.

Also, by mistake, from Bedford Co., Penn'a, B. Bennett, \$2 00. Sent back. We are truly thankful, and shall ever feel grateful to those who have helped us in this time of need. Farewell.

SOLOMON STUMP.

Rolla, Mo.

MARCH 2nd, 1875.

Received the following amounts:

| | |
|--------------------------------|---------|
| Rodabangh Brethren, Iowa, | \$25 00 |
| Logan Church, Ohio, | 40 00 |
| Sugar Creek Church, Ohio, | 10 00 |
| Lancaster Church, Penn'a, | 50 00 |
| Salmony Church, Ind., | 26 00 |
| Stark County Church, Ohio, | 37 00 |
| Mississinewa Church, Ind., | 57 00 |
| Logan Church, Ohio, | 45 00 |
| J. Beegly, Dark Co., Ohio, | 2 00 |
| Jas. Quinter, Meyersdale, Pa., | 29 00 |

Total, \$321 00

In behalf of the needy Brethren and others, we thank the brethren for their timely donations. We hope that we may still be remembered. If we have

failed to acknowledge any one's donation, we would thank them to inform us.

Affectionately yours,

JESSE STUDEBAKER,

LEVI P. LILLY, Clerk.
Receiver.

Cedar Creek, Kansas.

MARCH 4th, 1874.

Dear Brother Quinter:

Our Treasurer, David Bolinger, has received: From J. A. Slover, Greencastle, Franklin Co., Pa., \$73 00. Also, from C. Forney, Falls City, Neb., \$180., which we distributed, and it did not go very far. May the good Lord reward the donors for what they have done.

A. C. NUMER, Sec'y.

Marmaton, Kansas.

(Pilgrim please copy.)

Brother James Quinter:—

I hereby acknowledge the receipt of \$42.00, from J. P. Ebersole and L. H. Diekey, Fostoria, Ohio, for the benefit of the needy here. We tender many thanks to the donors for their kindness.

JOHN LAIR.

Rolla, Mo.

APRIL 26th, 1875.

Dear Brother Quinter:—

Yours of the 23rd instant is at hand, with Post-office Money Order for \$26.00, payable at Oswego, collected from Brethren and others, in Preston County, West Virginia, and is to be applied to the most needy families, both in and out of the church, which we will endeavor to do to the best of our ability. Please accept our thanks for the same, as we are daily called on for bread by worthy persons, from far or near, who tell us it is the last chance for them.

Money orders sent to our address, should be made payable at Parsons, Kansas. It is about as extensive an office as there is in Southern Kansas. Young grasshoppers, about as large as house flies, are very numerous. They have done no serious damage yet, but have caused considerable excitement among the people. The wheat crop looks, generally, well with us. If we can make it through until harvest, we think we will probably be all right, as the future prospect is favorable, if bugs and grasshoppers let us alone.

Yours fraternally,

JOSEPH GARBER.

Parsons, Labette Co.

FEBRUARY 20th, 1875.

Brother Quinter:—

We received a four bushel box, which had a large quantity of good clothing in it, mostly new. There was a paper on a piece of calico with this address, "D. B. Zuck, Lamark, Illinois."

I would say to those dear brethren and sisters, though these articles may seem

few in their sight, as a gift to a suffering people, yet they will be the same in the eyes of the Lord, as the widow's mite. Oh, how many hearts were made glad by the giving of a few pieces of this clothing!

It is true, we are not all suffering. Our church is tolerably well supplied at present by our kind Eastern brethren; but still there is great suffering, and a great deal of fatal sickness in many places. We live in Northwestern Kansas, and under the care of elder Allen Ives. J. L. Switzer is our speaker.

Yours fraternally,

A. E. GRUBB.

White Rock, Jewell Co.

Report of Bethel Church, Neb.

Brother Quinter:—

I shall endeavor to write out a report of a series of meetings that just closed. According to appointment, brother John Forney, Sen., of Falls City, Nebraska, arrived here on Saturday, April 5th, and preached for us in the evening at the house of Levi Holsinger. We had good attendance and good order. Our beloved brother held forth the word of God in its purity and simplicity. On Sabbath, April 4th, had meeting at Chambers' school-house. Had a full house, as it was noised abroad that baptism should be administered to quite a number of applicants by trine immersion.

As the occasion would require, the brother spoke upon the subject of Christian baptism. On this occasion brother Allen Ives, from Burr Oak, Kansas, was also present, and opened the subject by making appropriate remarks, and was followed by brother Forney who acquainted the applicants with the duties and privileges that pertained to them; at the same time substantiating his assertions by the word of God. After reading a part of the 18th chapter of Matthew and commenting thereupon, as is the custom of the Brethren, repaired to the water, close at hand, and thirteen precious souls were immersed and brought into the church militant, seemingly rejoicing in the God of their salvation. Oh, how solemn and impressive is the ordinance of Christian baptism!

On the Sabbath we had meeting at Levi Holsinger's house. Brother Ives spoke from 2 Peter 1:4; and brother Forney closed with a hearty exhortation, and gave an invitation for applicants to manifest their desire to unite with the church. Had four applicants for baptism on the morrow. On Monday we met at brother Wesley Teeter's, at 10 o'clock, and as the weather was quite raw and cold, the brethren thought it best so to arrange it as to detain the applicants at the water as short a time as possible. But we rejoiced with exceeding great joy that instead of four there were six added unto the church by baptism.

We met at the house of S. R. Holsinger at 12 o'clock, (m.) on the 5th, for the purpose of organizing a church. The church with but three dissenting votes agreed to name our church BETHEL, the meaning of which is, "The house of the Lord." The church elected two deacons and the lot fell on brother Thomas Van Buren, who, although but a young member, is an earnest and a zealous brother in the good cause of Christ. The other brother elected to the deaconship is your unworthy writer. Although I feel my unworthiness, I am willing to submit to the will of my heavenly Father in all things. We met at Martin's school-house in the evening of the 5th for preaching. Brother Forney's text on this occasion was, "Ye are brought with a price." He told us why we were bought, who bought us, the ransom paid for us, and to whom we now lawfully belong.

We next met at the house of S. R. Holsinger, at 2 o'clock p. m., for social worship. Brother Forney entertained us very profitably by speaking of the brightness and glory that shall be revealed to those who hold out faithful in the Christian pilgrimage until the end. We had a joyful meeting, being all bound together by the bonds of love and Christian fellowship.

To day the treasury of heaven was opened and a copious rain fell upon the earth to moisten and fructify the soil, for which we have great cause to thank God, who sends "the early and latter rain." As the rain continued to fall, we had no meeting on the evening of the 6th. On the 7th at 10 a. m., we met at Mrs. Keeler's house, to administer baptism to another young sister, who was willing to be buried with Christ in baptism, and so fulfil one of God's holy commands. May she ever hold out faithful and adorn her profession, is our prayer. On the evening of the 7th our dear brother preached his farewell sermon. Had good attention and good order. We felt sorrowful to part from our dear brother, but

"Duty makes us understand

That we must take the parting hand."

There were twenty members added to the church by baptism, and others are fully persuaded that "the way of the transgressor is hard." We now have thirty-two members in our congregation, in Fillmore and Thayer counties, Nebraska. But we are as a flock of sheep without a shepherd; we have no preacher among us to instruct us in the way we should go. Notwithstanding this, we are resolved to make progress in the divine life.

Brethren and sisters pray for our little church, that we may grow in grace and true holiness. Although we have had but little preaching by the brethren for the last three years, we have had effec-

tual preaching. Yes, brethren and sisters, the *Companion* and *Visitor* has been preaching in about every family represented in our congregation. May the Lord continue to bless your labors, and may your good paper be instrumental in doing much good in advocating the true principles of Christianity as taught by our Saviour.

S. R. HOLSINGER.

Carleton, Neb.

Church News.

Dear Brother Quinter:

As church news is solicited, I thought I would send you from this part of God's moral vineyard. This church has only been organized about three years, at which time it had but very few members and only two deacons. But by the help of our heavenly Father, we have prospered in our Master's cause.

Last July one year ago, we had an election for a speaker. The lot fell on your unworthy brother, who is now writing. Last fall we held another election for a speaker and a deacon. The choice for speaker was brother Samuel B. Stiff; and for deacon, brother I. A. B. Hershberger. And on the 23rd of April, 1875, another election was held for a speaker and three deacons. The choice for speaker was brother I. A. B. Hershberger; for deacons, brethren John Moormaw, Charles J. Meador and James Lindsay. May the grace of God the Father enable them to be faithful in the Master's cause. The church thought it best to advance your humble servant to the second degree in the ministry, and to make a choice of Elder John Brubaker as our overseer for the next year.

We had a feast of good things at our meeting on the 23rd of April. We were made to feel that the Spirit of Christ was in our midst and that to bless the labors of his servants. Brethren Layman and Naff were with us. They ministered to us the word of God as revealed by our Lord and Saviour Jesus Christ. We feel that we have been edified, and that sinners have been warned to flee from the wrath to come. May the good Lord bless the labors of our dear brethren that much good may be done to the honor of his holy name and the good of souls.

We also feel much strengthened in the cause of Christ by having the help of our beloved brother Henry A. Beahm, a minister in the second degree, who moved to our congregation from Roanoke Co., Virginia. He is an able speaker and a zealous brother in Christ.

May God bless every effort made by man to promote His cause. May His word run and be glorified, until the whole human family be brought to a saving knowledge of His grace, is the prayer of your unworthy brother in Christ.

Fraternally yours,

JOHN E. DANNER.

Liberty, Va.

Letter From Reno County, Kan.

The following letter was sent us for publication. We think it explains itself, and we submit it to the consideration of our readers.

HUTCHINSON, KAN. }
April, 8th, 1875. }

A. H. HUBER, ESQ.,
Westminster, Md.

DEAR SIR:—

Yours bearing date March 24th and addressed to our Postmaster, relating to relief supplies, our destitution, etc., has been handed to me to answer, and I beg leave to say, notwithstanding reports to the contrary, that many of our people are *actually destitute*. By that I mean without any means of supporting themselves until something is raised the season coming. There are in our county, Reno, over 2000 persons of all ages, who have been receiving assistance during the past winter. There may have been isolated cases where some drew supplies who might, by making a sacrifice, have supported themselves, but when ascertained, the supplies were stopped on them. As a matter of course, it has been impossible to do absolute justice in every case, but since the present County officers have had control of affairs—since about the middle of February—I know that so far as it was possible for us to ascertain the facts as to the destitution of each one receiving aid, we have acted strictly upon such facts in furnishing supplies. We have an overseer of the poor in each township in the county, whose business it is to acquaint himself with the circumstances of each one requiring aid in his township, and nothing is issued from the supply store except upon the written order of the trustee, countersigned by the county clerk.

The State Central Committee, at Topeka, has been furnishing us with supplies for some time, and some have come through their care, from Missouri, Iowa, Illinois, Michigan and Indiana. About March 20th, the United States Government issued ten day's rations to about 700 in our county, but we have had nothing from that source since.

During the winter our railroad, the Atchison, Topeka & Santa Fe, has been shipping relief goods free, but after the 15th of this month—April—free transportation will be discontinued, and then will come our worst time. We need something to feed our hungry people until they can raise something for themselves. The Central Committee, at Topeka, are receiving nothing now and cannot send us anything. Should you be able to send us anything, mark it *H. W. Beatty, Hutchinson, Kansas, care of Kansas State Central Relief Committee, Topeka*, and notify me by letter of the shipment, so I can send proper receipt upon arrival of goods. Any goods sent should be *prepaid*, otherwise they might cost us

more than they are worth. If you see fit to send the value of your donations in money, in order that it may be properly applied, send by check, draft or P. O. order to Geo W. Hardy, Esq., our County Treasurer.

Yours very truly,

H. W. BEATTY,
County Clerk of Reno county, and
Sec'y. of Reno Co. Relief Society.

Brother Stein's Wish.

In No 15, Companion and Visitor, current volume, brother Stein wishes "that a thousand brethren would make him a present of one thousand dollars worth of Moore's Trine Immersion." That is a good wish, and if complied with, might result in great good to the cause of Christ.

"Trine Immersion Traced to the Apostles" contains a vast weight of incontrovertible evidence in a small space. Brother Stein says he could use them profitably. Many other brethren are, and have been, using them in like manner; therefore I hope the brethren will see that brother J. W. Stein will receive the number desired. Let us use all the "helps" in the advancement of truth, and not, for the sake of "filthy lucre," permit glorious opportunities of doing good to pass by unimproved.

Fraternalty Yours,

M. M. ESHELMAN.

Announcements.**LOVE-FEASTS.**

There will be a communion meeting held in the Grundy church, one mile west of Liscomb, Iowa, on the Iowa Central Railroad, at the house of brother David Buccelly, on the 19th and 20th of June.
H. P. STRICKLER.

There will be a lovefeast in the Bush Creek church, near Bremen, Fairfield county, Ohio, on the 5th of June, commencing at 10 o'clock, a. m. Bremen is the railroad station.

J. K. BEERY.

There will be a lovefeast in the Mississinawa church, Delaware county, Ind., June 11th, commencing at 10 o'clock a. m.

W. R. DEETER.

The Brethren of the Middle Creek church, Mahaska county, Iowa, intend to hold their lovefeast on the 29th and 30th of May, at brother Peter Pfoutz's. There will be conveyance at New Sharon the day before the meeting for those coming on the cars. By order of the church.

S. P. MILLER.

There will be a lovefeast in the Beaver Creek congregation, Washington county, Maryland, May 22nd, commencing at 10 o'clock, and continuing over Sunday. Let the ministry be well represented.

H.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Wolcottville, LaGrange Co., Ind., April 31st, CHARLOTTE MINNIE, daughter of brother Abraham and sister Catharine Bender, aged 3 years, 10 months and 1 day. Disease, intense spinal suffering. Funeral discourse from Job 1:21, by the writer.

D. M. THURY.

In Covington, Miami Co., Ohio, April 27, sister CATHARINE, wife of brother Samuel Hoppeter, aged 43 years, 4 months and 26 days.

The subject of this notice has been a consistent member of the church for a number of years. She leaves a husband and six small children to mourn her departure. They have the sympathies of their friends and the community in general. The disease of the sister was a singular one. The physicians pronounced it a softening of the brain. Her mind seemed to be gone nearly all the time of her illness; she lying quiet in her bed for something like four months, until death relieved her of her suffering, and we hope she is now at rest. Funeral services by the Brethren.

SAMUEL MOHLER.

In the Hopewell Church, Bedford county, Pa., May 2nd, sister ELIZABETH, consort of brother Jacob PATESEL, daughter of the late brother Jon Burger, and sister Elizabeth Burger, and a niece of the writer, aged 35 years, 3 months and 26 days. Operation improved from Feb. 1st 14 to an attentive audience. She leaves a sorrowful husband, 5 small children, a widowed mother, and brother and sister, (all in the church) to mourn their loss. She died a faithful sister, resigned, and in a full triumph of faith.

LEONARD FERRY

In the Mississinawa church Delaware county, Ind., April 27th, of consumption, brother JACOB KARN, aged 26 years, 9 months and 24 days. Brother Karn and his companion were brought under conviction while brother Quinter was laboring with us in 1872, and soon after united with the church, and he has since lived a consistent life. He left a companion, one child, and many relatives and friends to mourn their loss. But we sorrow no as those who have no hope. Funeral services by Elder G. W. Studebaker.

W. R. DEETER.

Near Hagerstown, Washington county, Md., April 23rd, of confinement, SUSAN P. ROWLAND wife of Ezra Rowland, aged 26 years, 2 months and 13 days. She leaves a bereaved husband to mourn the sudden loss of a kind and affectionate wife; also an infant son but a few hours old, and many friends, who are filled with deep sorrow. As she had made no profession, she did not, as one of old, choose that good part; yet she was gentle—she was merciful: "Blessed are the merciful; for they shall obtain mercy." Funeral discourse by Jacob Lehman of the new Meunonites, in the Brethren's meeting-house at Long Meadows.

(Pilgrim please copy.)

L. B. ROWLAND.

In the Spring Creek church, Kosciusko county, Ind., April 28th, of congestion of the lungs, our beloved brother LEVI FOX, aged 50 years, 9 months and 7 days.

The subject of this notice was the father of seven children, two of whom have gone before. He leaves his wife, a dear sister,

and five children yet alive, to mourn the loss of a kind and devoted husband and affectionate father. As a neighbor he will be greatly missed, as he was a man much respected by all who knew him. Brother Fox was a deacon in the church, and was always ready to do his duty when health permitted; and we felt that the promise was his, "Blessed are the dead which die in the Lord," &c. His remains were taken to the Brethren's meeting-house on the 30th, at 12 M., where the occasion was improved by the writer, from Hebrews 9:28; to as large and attentive a congregation as we ever saw on such an occasion. May the Lord enable sister Fox to bear this dispensation of the Providence of God; and may the dear children prepare to meet father, brother and sister in the glorious resurrection morning.

GEO. W. CRIFE.

In the Cumberland church, Cumberland county, Ill., February 23rd, sister SARAH ROTHROCK, wife of brother David Rothrock, aged 73 years, 8 months and 6 days. She had six children, three of whom are living to mourn their loss, which we hope is her gain. She was born in Rockingham county, Va., and was the daughter of Isaac Burner. Funeral services by Absalom Hyer and P. Horning, from 2 Timothy 6:6-9, to a large congregation of neighbors and friends.

JAMES MCBRIDE.

In the Jonathan's Creek branch, Perry county, Ohio, March 16th, brother BENJAMIN DASLER, aged 70 years the day he died. He leaves a feeble wife, 5 sons, 4 daughters and many friends to mourn their loss; but we hope their loss is his gain. Funeral services at the house, on the 17th, by the writer.

Also in the same church, Muskingum county, Ohio, sister SARAH L. RUTTER, of heart disease March 23rd, aged 82 years and 3 months. She left a number children, grandchildren and great-grandchildren, and other friends to mourn their loss. We fondly hope their loss is her gain. Funeral services in Uniontown, in the Baptist church, by the writer.

Also in the same church, ANN CARRIER, of confinement, March 30th, aged 27 years, 2 months and 7 days. Funeral services by the writer, in the 111er meeting-house.

Also in the same church, of consumption, April 13th, brother AMOS BINKLEY, aged 31 years, 1 month and 8 days; leaving a wife, and four children, and brothers and sisters to mourn their loss. On the 12th he called the elders, and was anointed with oil in the name of the Lord. Funeral services by the writer.

Also in the Rush Creek church, Hocking county, Ohio, April 14th, of erysipelas, our much esteemed brother, ABRAHAM STEEMEN, aged 46 years, 7 months and 8 days; leaving a kind companion, 4 daughters and two sons and many friends to mourn their loss; but we fondly hope their loss is his eternal gain. He was one of their ministers. Although not fluent in speech, he was zealous in the cause. He was chosen Sept. 6th, 1858, and at the same time Edwin Hartsaugh, deacon, was. A few days before he died he called the elders in and was anointed with oil in the name of the Lord. The church greatly feels her loss. Funeral services by the writer and others, from the words: "For me to live is Christ and to die, is gain," to a large and attentive congregation.

Also, in the first named church, April 25th,

LUCY ANN, infant daughter of the above named Ann Carrier; aged 2 months and one day. Funeral services by the writer.

W. ARNOLD.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

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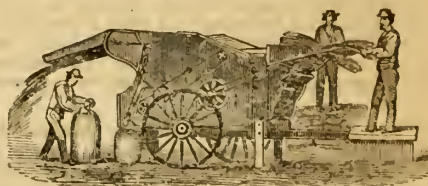
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Vol. II. No. 21.

A Merry Heart that Laughs at Care.

A merry heart that laughs at care,
Is wisdom's beacon light;
It maketh dreary prospects fair,
And gloomy pathways bright.

A merry heart that laughs at care,
Needs neither rank nor pelf;
Content its native crown to wear,
And rich within itself.

A merry heart that laughs at care,
Smiles in the face of fate;
Nor Fortune's frown, nor winsome air,
Can change its equal state.

A merry heart that laughs at care,
Finds good in everything;
Where'er it goes the sky is fair,
And fragrant blossoms spring.

A merry heart that laughs at care,
Life's lesson best will know,
And scent the violet in the air
Beyond the winter's snow.

A merry heart that laughs at care,
Is Faith's familiar friend,
And hand in hand will walk with her,
Serenely to the end.

—Charles W. Huber.

For the COMPANION and VISITOR.

The Fruit of the Spirit.—Peace.

BY J. M. ZUCK.

The fruit of the Spirit is love, joy, peace.—
Gal. 5: 22.

Love and Joy, we have seen are emotions of the mind; Peace on the other hand, as regards the mind, is rather the absence of emotion, or, at least, of its outward demonstrations. Love and Joy are positive and active in their nature; Peace is negative

and passive. In Love and Joy the sensibilities are awake and at work; in Peace they are seemingly at rest. Love sends the heart out to some object for the object's good; Joy detains the heart at home that it may receive some good that is coming to it; Peace is the calm and quiet atmosphere that surrounds the heart whether it goes or whether it stays. Love is the good woman with a well-filled basket on her arm; Joy is the poor neighbor who receives the gift; Peace is the sweet presence which is felt by both but seen by neither, smoothing the pillow of each as though an angel's hand had passed over it and were not quite removed. Love, Joy, Peace—what amiable sisters these! Love fills the air with music that others may feel cheered and blessed; Joy hears, claps her hands and joins heartily in the chorus; Peace also hears, feels and is satisfied. She may feel as happy as Joy, as warm as Love but she shows it not. Perhaps she smiles. Love is the precious fountain that never fails and never freezes; Joy is the noisy brook that hurries down the mountain side and through the valley, dispensing blessings all along its winding course through the fields and meadows; Peace floweth as the deep and silent river that "hastes not and rests not."

Peace may be likened unto a gentle and harmless Dove which once had a beautiful nest in Eden and which has been bitterly persecuted ever since its banishment therefrom by the serpent of sin. Let us sketch a few points in its history, past and present. Oft has it sought the olive branch in vain and found not so much

as a place to rest its foot, because of the floods of

"Laden rain and iron hail"

by which the earth was deluged. At length it finds some peak or jutting crag where it may rest until the thunders cease and the destructive waters have retreated from the plains and valleys below. Then it ventures down to witness the renovation of the wrecked and ruined land. What happy scenes on every hand as if in honor of its presence! The sun seems to warm the desolate land into new life. Birds begin to sing in the trees, while the trees transform lifeless clods and poisonous gases into beautiful crowns of leaves and flowers. Waste places are changed into gardens and orchards, and these fill the air with fragrance, the cellar and closet with vegetables and luscious fruits. Cattle feed upon a thousand hills; the barn is full and furnishes bread for the eater and seed for the sower. Mills and manufactories line the creeks, towns and cities spring up along the river. Schools and churches are built, the iron track is laid on the land, the white sail is spread on the water. Prosperity dwells in the palaces of the rich, happiness makes her abode in the vine-covered cottage of the poor. Happy! happy! the land when the Dove of Peace dwells unmolested within the borders thereof. Alas, that this gentle presence should ever be hunted with guns and traps as though she were some hawk or vulture bent on mischief! When this is done woe! woe! to the land. Instead of the angel with her horn of plenty, a demon called War stalks abroad, a sword in one hand, a fire-

brand in the other. Rachel is heard weeping for her children and will not be comforted. Satan's year for jubilee, the harvest time for Death.

"The battle hustles on the plains—
Earth feels new scythes upon her;
We reap our brothers for their wains
And call the harvest—honor."

Civilization has done much, it is said, to rob warfare of many of its ancient barbarities. Let us hope that it will do a great deal more, not only in this direction, but also in the way of helping Christianity to hasten the time when men shall learn war no more, when the glorious song of "peace on earth and good will to men" will be the national hymn in every land from the rising of the sun to the going down thereof.

"Were half the wealth, bestowed on camps
and courts,
Given to redeem the human mind from
error,
There were no need of arsenals and forts."

The Dove of Peace loves to fly in at church windows and perch near the mark of God. Nowhere does it feel more at home than near those who are commanded to be harmless like unto itself; and nowhere is its presence attended with richer blessings than in the congregation of the upright. Brethren dwell together in unity. Love is without dissimulation. Young and old go up to the house of praise together and mingle their voices in sweet accord. Sinners are won; the scorner who comes to scoff remains to pray. The prodigal returns, the Father is glad, angels rejoice. But how soon all this changes when some begins to "pick" at the Dove of Peace. Perhaps some high-minded brother suggests that its voice is imperfect, its music too tame. He prefers something more on the operatic style. He proposes a choir of gayer birds and an instrument of many stops and swells. Some object; there is a great fluttering and in the confusion the gentle Dove flies out of the window. Let us suppose that she next ventures to enter a more humble edifice of worship. Here she feels welcome; here she feels at home. No fault is found with her voice or her music. But here, alas! the cold wind blows from another quarter. Her plumage attracts attention. The color is right; but one critical brother thinks that the hair does not lie quite right on

her head, and an application of the traditional comb is insisted upon; another affirms that there is one little feather too many in her wing and that it must come out immediately; an observing sister wipes her spectacles and discovers that the tail is just a little too long, and thoughts of the official shears come into her mind and will not be repressed. Some dissent from these views, jangling begins, confusion ensues, the Dove of Peace gets frightened and out of the window it goes, perhaps not to return until the weather gets milder and the sun of Love melts some of the icicles of criticism hanging along the eaves.

The Dove of Peace loves to enter the Christian home and perch upon the family tree. And what a lovely tree this then becomes! Its blossoms fill the house with fragrance, the heart with sweet and tender thoughts of the home above. It roots deep in the soil of parental love and flowers out in filial affection, mutual regard, and that home politeness so much praised and so little practiced. Its leaves are treasured as tokens of youthful joy and love and trust. Its branches are not matted and tangled through neglect; its bark is not hacked by cutting words nor bruised by angry blows. What can compare in loveliness with a happy, peaceful, Christian home? What cluster more delicious can the spirit vine produce?

"Better than gold is a peaceful home,
Where all the fireside charities come,
The shrine of love, the heaven of life,
Hallowed by mother, or sister, or wife,
However humble the home may be,
Or tried with sorrow by Nature's decree,
The blessings that never were bought or sold,
And centre there, are better than gold."

But if there is one place above all others where the Dove of Peace loves to build her nest, it is in the inner temple of the heart, when that temple has been made a fit dwelling place for the Comforter, who once descended in a bodily shape like her own and lit upon the beloved of the Father. This is Eden restored.

When the peace of God reigns supreme in the heart, man becomes the sublimest sight that earth affords. Love like a mother's may warm the Christian's heart, and joy unspeakable and full of glory may be his; yet knowing that these are only a foretaste of the greater love and joy beyond, he "possesses his soul in peace."

And what cares he for the storms that furrow the surface of the sea of life? They disturb not the deep waters of the soul that is anchored on him whom the winds and the waves obey. "Great peace have they which love thy law." The skies may be dark; the winds may howl like so many furies, the rains may descend, and the floods come, all about him may be seized with terror and dismay; but in the midst of it all the Christian "possesses his soul in peace." And when the darkest hour of all approaches, when "the strong men bow themselves," when the billows seem to roll as high as heaven and sink deep as hell, when all that is perishable is about to be wrecked on the fatal rock and lost on the sea of forgetfulness—then the Christian hears the Saviour's gentle "Peace, be still,"—and lo, what a great calm! And in the calm he sinks to rest.

"Like one who wraps the drapery of his couch

About him and lies down to pleasant dreams."

"Lo! he giveth his beloved sleep!"
"Behold the upright man, for the end of that man is peace." And all is peace evermore.

"The storm that wrecks the winter sky
No more disturbs his sweet repose
Thou summer evening's latest sigh
That shuts the rose."

Mercersburg, Pa.

For the COMPANION and VISITOR.

Try the Spirits.

BY J. B. G.

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1

This is a meek, gentle, and yet a very imperative and important appeal. It suggests that each beloved brother, and each sister, should become thoroughly acquainted with every nook of his mind where a spirit might lurk; that he is to become acquainted with every spirit that inhabits his soul; and that he is to try them by the word of God whether they are of God. If they are of God, they will agree with his word; because his Spirit is in his word.

When a poor dying worm of the dust is thus, by the power and goodness and mercy of God, lifted away from himself, into the upper realm from whence he can look upon him-

self, and see himself as God sees him even in a degree, he may truly said to be "born again"—"a beginning Christian,"—"a new creature in Christ Jesus."

But if he grows in grace, he will incidentally become acquainted with the spirit of other minds, and he will find himself under obligations to try them whether they are of God, judging with righteous judgment that he shall not be judged, being fearless and faithful even unto death, as Christ and his apostles have showed him. A brother or sister who is one year, or at the most two years old, should certainly begin to know something of himself; at ten years he should know something about human nature, and in twenty he should be able, instantly to divide a fellow-being up into proper constituent parts, and tell how much of him is spiritual, how much carnal, and whether his spirituality is of God.

Firstly, "Know thyself," and secondly, know others. If we know not ourselves, we are utterly incompetent to pronounce judgment against, or in favor, of others. He who begins to try the spirits of his neighbors, before knowing what manner of spirit he is himself of, will invariably have nothing to do but to find fault and reason for condemnatory conclusions against them. He will mark eagerly every error he can see, though he cannot see the one hundredth part of them, and can see those he can see only very imperfectly. But he who has again and again tested, by God's word the manner of spirit he is of; who has seen his own imperfections; who knows what he would or could do, or not do, under any or all circumstances; who has vigorously repented of sin after sin, until he is forced to exclaim, "Oh! wretched man that I am, who shall deliver me from the body of this death?" will be far up in the way toward Christ; and like him, he will seek to hide and cover up and die for the ninety nine hundredth part of the infirmities of his fellows, which a proud, self-righteous, egotistical brother would glory to remember and to report. "Happy is the man that condemneth not another in that which he alloweth in himself." Thou that teachest another to be humble, art thou proud? He that undertakes to try the spirit of another before he knows himself, will help to cast the spirit, soul and body into

hell, while he that knows himself will cast out only the evil spirit, and will save the soul and body. Many persons first believe, every spirit that is congenial to their feelings, is of God. Afterwards they try them by that part of the word of God which will not condemn them. Their feelings are always the result of their experience; they are therefore not to be depended upon, unless they harmonize with the word. The command to "try the spirits whether they are of God" is a command no less binding than baptism or any other, about which a great deal more may be said.

Come to the Savior.

Come! Who? Weary one; for here is rest; sorrowing one, for here is comfort; burdened one, for here is sure relief; sin-sick soul, for here is perfect cure; longing, hungering soul, for here is that which fills; tempted soul, for here is He who "was tempted in all points like as we are;" despairing soul, for here is the "whosever will." Come with your fear, your griefs, your heart-aches; come with your bitterness and wallings over hardness and unbelief; come with the cry that daily goes up, "unclean, unclean," in dreary anguish of spirit; come with that restless turbulent yearning that makes the sleepless pillow of midnight; come with your leanness, your backslidings, your terrible failures. Come, O come! Where? To Christ, low, low down at the foot of the despised cross, and you shall find rest for your souls. Learn of the sweet mystery of a life hid with Christ in God. Christ, and He only, is all sufficient for all human need. This is the exultant cry of thousands who have been where you are, and now declare in the light of all personal experience, "I know of that which I believe."

Come, O come! How? By prayer renunciation and faith. Come as a little child, and give away self for the bliss of the pure and free. Ah! me; the woe there is in the world that Christ would cure if the world were only willing. It is enough to make the heart bleed just to think of it. Does God create a longing for a need he cannot supply? No; but thousands persist in believing it, and go hungering and thirsting for the bread of life, while the loving Saviour weeps

with the anguish of the tears he shed when he exclaimed: "O Jerusalem! how often would I have gathered thee, even as a hen gathereth her chickens under her wing, but ye would not."

Hungry soul, what a spectacle! The Saviour weeping because you will not come and be filled. Think of it when you cry, "My leanness;" think of it when you mourn over tendencies to sin; think of it when you doubt Christ's power; and think of it when you doubt his willingness to hear, to lead, and to bless.

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better friend, a better workmen. "By their fruits ye know them."

2. Do not set yourself as a standard. Shun all censoriousness, especially toward old Christians, who may not look at things just as you do. Remember that each one "to his own Master standeth or falleth," and not to you.

3. Let nothing keep you from the Saviour. Never be tempted to stray away from him by unbelieving doubts, by past neglects, by present fear, by anything. Remember the faithful saying, "Christ came into the world to save sinners." Be more intimate with him than any earthly friend.

4. Never rejoice in your own strength. Resolutions are of no avail simply as such. A child looking at Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. This is all the resolution you need to make—for "Without me ye can do nothing."

5. Let this be the settled conviction of your soul, for without this all else is unavailing, all efforts to grow in grace will be as useless as to the shifting sands.

Finally. Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour? "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you. For every one asketh receiveth," &c. "If ye then being evil, know how to give gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

FOR THE COMPANION AND VISITOR.

In Memory of Mattie Thomas.

"White hands all closely folded
Upon a silent breast,
And eyes whose light is hidden
Beneath a kiss of rest;
And fee! what strange, new beauty
Is on the face to-day
Of her, from out whose bosom
The soul has gone away!

How many hopes are folded
With the hands so white and still!
How many dreams are ended
In peace that seems so still!
Still lids, how much you cover
Away from human sight!
And oh! for those who love her,
What lonesome thoughts to-night!

Yes, very lonesome must be the family circle from which little Mattie has so soon been snatched away. She, but a short time ago, was such a bright and active child, the pet of the family, with all the prospects of a long life that any others possess, has been laid low in the silent tomb. And while the aching hearts of her fond parents and brothers and sisters may feel ready to exclaim: "O cruel and inexorable Death!" why hast thou robbed us of our treasure? they will be consoled by remembering, that

"The mortal strife,
Which we call 'death' is birth to higher life.
Safe in the Father's mansions in the skies,
She bides your coming: only gone before
A little while, that at your parting breath,
You may endure a lighter pain of death,
And gladlier pass beyond this earthly shore."

May her brothers and sisters who have not yet sought refuge in Christ, profit by this solemn warning of the uncertainty of life, and make this resolve, "I will serve the Lord," so that they may have the blessed hope of meeting their dear little sister in the realms of immortal bliss, where parting is no more.

AMELIA C. NOFZIGER.

Keota, Iowa.

FOR THE COMPANION AND VISITOR.

Music.

I wish to offer here some observations on the utility of music, especially in religious services. In the first place let me examine the common opinion, that music has a refining influence on the mind, and is well adapted to excite pure and elevating feelings in the hearts of both hearers and performers. I think this opinion, general as it is, has no real basis in fact. On the contrary, it seems to me, after no little investigation with special reference to the matter, that music of itself has no influence on the moral nature of man, and that all the power it is said to have over the religious emotions is owing en-

tirely to association. The moral or religious element in man is reached, not by mere sounds, however melodious they be, but by thought. "As he thinketh in his heart, so is he," says the wise man of Israel. The æsthetic and the moral faculties are not closely linked in the mental structure. Conscience and taste are the poles apart, so far as any interaction between them is concerned.

A man may be utterly deficient in musical taste or capacity, and yet be a moral giant with a conscience as tender as Paul's. On the other hand, he may sing and play like Apollo, and be as great a reprobate as the ancients say this musical deity was. In spite of all that has been written to the contrary, it is evident, I think to a close observer, that music neither refines nor purifies. The greatest talent for it sometimes exists in connection with the coarsest manners or the deepest moral depravity. The well-known case of Nero is an illustration of this. Music was his delight, and if we may believe judicious historians, he was equal, if not superior to any of his contemporaries as a performer. Yet what influence had sweet sounds over this cruel monster? He could calmly set fire to the city of Rome, and then calmly sing and play as he viewed the heart-rending miseries of the great conflagration.—Music, I repeat, neither refines nor purifies. This is true both of individuals and of races. What nation is more musical than the Italian, and what more corrupt? Who are more skilled in melody than the Spaniards, and who are more cruel, sensual and degraded? What is here said of music applies equally well to painting, sculpture, and other branches of the fine arts. They have no power in themselves to make men better. Their tendency is rather to enervate and corrupt. The beauty that appeals to the senses awakens no holy desire, and lifts no soul to a higher life. Otherwise the Greeks would have been the purest and best of men. Yet Athens and Corinth, in which the love of the beautiful was a ruling passion, were among the most corrupt of ancient cities. Their teachers of philosophy and religion, not excepting even Socrates the wise, and Plato the divine, were defiled with the common pollution.

In modern times this union of fine arts with moral degradation is found in all civilized lands. Italy, Germany, France and Spain have long had a monopoly of music, painting and sculpture, yet there is no corresponding degree of purity and spirituality. Italy, especially in the Papal States, where these arts have flourished in the greatest luxuriance, is little better than a land of Pagan darkness.—Germany and France are filled with licentiousness and infidelity. And Spain, poor Spain, after ages of guitar and song, is a disgrace to humanity. Such is the present condition of these European States in which the arts that appeal to the eye and

the ear—to the æsthetic nature of man—have received the greatest attention and reached their highest degree of perfection.

I do not say that the fine arts caused this moral and religious corruption of which I speak. I merely affirm that they have had no influence to prevent or arrest it. The corruption itself is mostly owing to false religion. But with such religion æsthetic culture is very closely allied for an obvious reason. A false faith respects mostly the sensuous nature of man, and is therefore outward and showy in its worship. It builds magnificent temples, adorns them with beautiful paintings and elegant sculpture, and excites worshipers with thrilling music. It thus deludes the soul with the material and perishable, to the utter loss of the spiritual and eternal.

Such has ever been the policy of the Romish Church. Such, too, has been the policy of every Protestant sect, in proportion as its members fell away from their primitive creed. On the other hand the true faith is spiritual and eternal. It cares not to gratify the eye and the ear, but it lays hold of the conscience and fills the whole soul with the feeling of duty. It does nothing for show, and burns no incense on the altars of vanity and pride; hence it has no place for the fine arts in its ritual, and offers no gratification to the seekers of worldly pleasure. As a general rule, therefore, we find that where spirituality prevails, simplicity of manners and plainness of worship are seen. The most sober, moral, and some claim religious people of modern times, are the Friends or Quakers. They are also the least ostentatious. Until recently they totally discarded music and pictures, not only from their meeting houses but also from their schools and homes.—Yet in point of true courtesy and refinement these people are inferior to none.

These facts clearly show that music and the other so-called fine arts have no necessary relation to the spiritual or religious nature of man, and that all the influence they may have exerted over it has been accidental. Music excites agreeable emotions and thus soothes the mind.—In this way it may prepare the heart for the entrance of devotional thoughts.

Yet its effect is rather relaxing than strengthening. A person is not fitted by good music to engage in close thinking; and it is a rare thing to find a skillful musician that is also a skillful reasoner. Good sentiments, however, can be closely associated with music, and thus make a deeper impression on the mind. This is all that can be claimed for the art in a moral way and this certainly is not much. Let it be remembered, though, that even in this case the moral influence is in the sentiments and not in the music itself.—From time immemorial music, especially vocal music, has been used in the worship of the true God; and, so used, has proved acceptable to the Most High.

Under the old or fleshly dispensation musical sounds, both vocal and instrumental, were much employed in the temple service; the latter being used, not by the authority of Moses, but rather, it seems, from the language of Amos, through the the unscripural innovation of David. But under the new or spiritual dispensation, vocal music occupies a very subordinate place, and instrumental music is not once named. In Luke's enumeration of the things prominent in the church at Jerusalem he mentions "doctrine, fellowship, breaking of bread and prayers," but omits singing. This omission is significant. It points to the fact that even vocal music as now practiced in modern churches was no part, or, at most, was no essential part of the ancient worship. As I take it the four items named in Acts ii. 42, were invariably present, while the singing was occasional. The latter seems to have been an individual rather than a general exercise. To the church at Corinth Paul writes: "When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." And to the Ephesians he commands: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

To the Colossians he gives a similar direction, with the additional idea, that the singing was for the purpose of teaching and admonishing—a fact which, of itself, shows how utterly incongruous is instrumental music in a church of Christ. The worship of such a body is to be spiritual, and its instruction and exhortation intelligible. What place, then, can it find for meaningless sounds produced by reeds or strings, designed merely to please the carnal ear? That such sounds were heard in the Jewish worship argues not for, but against their use in the Christian assembly. The Apostles were naturally inclined to instrumental music as heard in the temple service, and if left to themselves would no doubt have introduced it into the worship of the New Church. The fact that, with all their strong Jewish prepossessions and habits in its favor, they omitted it entirely, is good evidence that the omission was by the express command of the Holy Spirit.

Whatever was the character of the singing in the primitive church, whether it was a rhythmical recitation of poetry, as some hold, or melodious and harmonious, like our modern music, of one thing we may be certain, it was instructive and simple. Whether one person sang or the whole congregation, all were attentive.—The exercise was designed for edification. Those engaged in it were to understand the language and feel its force. Nothing was to be done for the praise of men, but all for the glory of God. The mind that communed with Jehovah through the medium of song, had neither time nor

inclination to attend to the beauty of style nor the grace of execution. There was no attempt then, as now, to bring the theatre into the Church to please the gay and the godless. A great reform is needed in this respect in our day. Instruments and operatic music should be forever excluded. A few simple airs and a few spiritual songs that have stood the test of time, should displace the musical trash that is now depraving the taste and perverting the hearts of the people of God. Twenty tunes and a hundred hymns would include all that is really worth preserving. These would be sufficient for all practical purposes. They should be taught to the young till they become as familiar as household words. Every tune should be joined to particular hymns, and the association should be so close that the words would at once suggest the music. In this way novelty would be excluded, and the mind of the worshiper left free to attend to the meaning of what he sang. Much of the singing now heard in the churches is a mere mouthing of words, and at best a sort of mockery. Sometimes it is done principally by the godless and profane, a procedure like that of Nadab and Abihu, who offered strange fire before the Lord. No one has a warrant to praise the Most High, who cannot "draw near with a true heart in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water." The notion obtains even among Christians that ought to know better, that although a sinner should not pray he may sing. The reverse would be a plausible view, but the Scriptures teach neither.

The use of music, as I have said, is to prepare the way for devotional thoughts and impress them more deeply on the mind. It is a sensuous means permitted by the Lord for the accomplishment of a spiritual end. When it fails to accomplish this end, it becomes an evil instead of a good. There are cases, perhaps, in which it is advisable to dispense with it altogether. It certainly takes up too much of the hour, devoted to worship in a modern congregation. We generally hear three hymns to one prayer. Thus meeting-houses are turned into opera-houses, and Sunday school rooms into concert rooms. The consequence is that the mind loses its power of serious attention and craves constant variety; so that with fine music and oratory church goers are becoming as ignorant and foolish as were the scribes and the pharisees in the days of our Saviour.

As to music in social life it is fast becoming a nuisance. Vendors of organs and pianos have introduced their wares into almost every house, and nearly every Miss wastes part of her time in distracting the ears of her neighbors. Parlors are turned into ball-rooms, and the church scandalized with the social frivolities of young Christians. It is better for

young folks not to be taught some things lest they be led into temptation; parents should interpose their authority to prevent their children from witnessing scenes of musical revelry; while the church should teach her members to walk no longer in the ways of the world,

Yours Respectfully,

M. S. J.

—In the American Christian Review.

For the COMPANION AND VISITOR.

Immortality.—Both Sides.

C. H. Balsbaugh,

Dear Brother: I read your article headed "Alas!" in No. 10 of the COMPANION AND VISITOR, current volume, and am sorry to find you so ready to treat a doctrine that differs with your preconceived ideas, though based on abundance of scripture, with an air of derision and ridicule, and not even offering one solitary text in defence of your position. I have long ago learned that it is not best for a man to take the position that he and what he believes is all right, and everybody else and every other doctrine, all wrong. I am not afraid nor ashamed to announce to you that I believe what you are pleased to denominate "blind assumptions, and glaring inconsistencies," namely, the unconsciousness of man between death and the resurrection, and the second death, or as you term it, annihilation of the wicked. But as it is human to err, I may be in darkness; and as you are perhaps more familiar with the holy scriptures, and their meaning, than I, I hope you will not withhold from me the light, the truth, the way for which I am searching daily.

1st. In regard to God's immortality absolute: Does not the book of books say, "He only hath immortality?" 1st Tim. 6: 16.

2nd. Does not he who said, "Be ye followers of me, even as I am of Christ," admonish us to strive for glory, honor, and immortality? Rom. 2: 7. If man has already inherited immortality, why should he yet seek for it?

3rd. "No murderer hath eternal life abiding in him." 1st John 3: 15. No, nor even can obtain it except *life* and *death* in well doing, &c.

4th. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16. The two great opposites here are perish and everlasting life,

and this text teaches us that it requires faith in the Lord Jesus Christ ere we can obtain everlasting life; otherwise we must eventually perish. Consult Webster as to the meaning of the word perish.

5th. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. Wages mean compensation for services. But the wages of sin is death. Does death mean death, or eternal life in misery? Eternal life is a gift bestowed only upon those who by patient continuance in well-doing seek for it.

6th. Are not the two great themes throughout the Bible *life* and *death* instead of happiness and misery, as modern theologians teach? But if life means everlasting bliss, and death everlasting life in torment, why were not those terms employed? or were they not in use when king James translated our Bible?

7th. The great I Am said to Adam, "Dust thou art and unto dust shalt thou return." Gen. 3: 19. Did he speak to Adam or his house?

8th. "The living know that they shall die, but the dead know not anything." Eccl. 9: 5. Does that not sound like unconsciousness after death?

9th. "For in death there is no remembrance of thee." Ps. 6: 5. "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." Ps. 104: 29. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146: 4. There can be little consciousness indeed without thoughts or remembrance of God.

I could multiply passages but will not monopolize space. Do you say all this refers to the body and not to the real immortal part of man? But the Bible never applies it to the body of man, but to the man.

Now, brother Balsbaugh, are all these Scriptures interpolations? or don't they mean what they say? If so, will you be kind enough to elucidate to me, and the readers of the COMPANION AND VISITOR, what they do mean?

We are often referred to Eccl. 12: 7, "And the spirit shall return to God who gave it," as proof of the immortality of the spirit. But it should be remembered that the word here rendered spirit is twenty-eight times

rendered breath in the sacred Scriptures, one instance of which is found in Eccl. 3: 19, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one *breath*."

In view of the fact that the brethren often misquote Scripture, (unintentionally I hope,) I will here state that I have before me an offer of twenty-five hundred dollars reward, by responsible parties, to any one who will find either of the annexed phrases in the Bible, viz: Immortal soul—undying soul—never-dying soul—disembodied spirit—immortal spirit—eternal torment—eternal suffering in conscious misery—eternal misery—unending torment—everlasting woe—endless woe—death that never dies—banished from the presence of God in everlasting punishment. The same reward to any one producing Bible proof that the promised blessing of the righteous is not *eternal life*, and the punishment of the wicked *everlasting destruction* in a literal and absolute sense.

JOHN H. PECK.

Lanark, Ill.

Reply.

John H. Peck,

DEAR FRIEND:

The first page of your rejoinder to my "Alas" in No. 10, bears your own image and superscription. All your propositions stated in numerical order, I have so often met with in the works of annihilationists, that I have long since memorized them. If I have written, as you assert, with "an air of derision and ridicule," apart from the cast which the truth gave to my utterances, I am culpable. But the truth itself assumes the hue of the mind it antagonizes. It may be that your difficulty is referable to this fact.

You think it a sufficient refutation of my position that I do "not offer one solitary text in its defence." It is all text, if you could but see it.

To "believe oneself right and all others wrong," is a fallacy which you claim to have discovered "long ago." It depends on what it is that you believe. If all the world should agree that twice two are six, I presume you would hold out against all "peoples and tongues and nations" that it is only four. So with the point at issue.

I will barely touch your propositions in their order.

1st. You say, "does not the Book of books say, He only hath immortality?" This cardinal doctrine I asserted in the most emphatic terms—"Immortality Absolute." Granting this truth, what then? Does it give the faintest shadow of support to your views? Because beings are not immortal retrospectively as is God, does it follow that they are not immortal prospectively? Please cancel that text on your side of the equation.

2nd. Verily he does. Paul was no annihilationist. "What would it profit a man" to bask in the enjoyment of "glory and honor" if there were no "immortality" in it? "A *perpetuity* of bliss is bliss." He that "strives lawfully" for "glory and honor," strives in the element and force of a principle that makes his gains immortal.

3rd. Very true. How can a murderer have eternal life abiding in him? Eternal Life is the life of God, and that is more than existence.

4th. This is nowise different from the preceding proposition. I need not "consult Webster" to ascertain the moral use of inspired phraseology. "A greater than Webster is here."

5th. This is no more than a repetition of points already presented. No one denies the statement, only the application.

6th. Decidedly no. The employment of modern terms has nothing to do with unsettling "the two great themes of the Bible." If you can demonstrate the life of God to signify no more than existence, you have gained the day. If it includes character, then the opposite cannot be construed into non-existence without a gross violation of the plainest principles of interpretation.

7th. If Adam was nothing but dust, having nothing in common with God, no impulses, aspirations, and capacities that put him into the possession of Deific properties, then your reference is pertinent.

8th. Yes, as regards all that is included in the term, under the restrictions essential to the case.

9th. This is only reiteration of the ruling idea that sums up all your propositions. You say "there can be little consciousness indeed without thoughts." I will extend the proposition by adding, there can be no

consciousness at all where death reigns. A dead soul has as little consciousness of the life of God, as a dead body has of the life of nature. But souls are represented as "dead in trespasses and sins," without being dead as a matter of fact. A problem from Euclid would be as relevant as the point you press.

I do not regard any of the texts and terms you present as "interpolations," neither do I maintain a contrariety of meaning to the unquestionable import of the language considered in connection with the subject. The employment of terms in the lower order of being to represent truths in the higher subject to construction in accordance with the sphere of ideas to which they are applied, is the very substratum of the Bible, your whole difficulty in relation to this matter finds its solution at this point.

You say the word rendered spirit in Eccl. 12: 7, "is twenty-eight times rendered *breath*." Well, what then? Is there no other rational conclusion possible, than the non-immortality of man? This very word which annihilationists are so anxious to empty of its primary signification is employed to designate the Spirit of God. The identical term that represents the breath of an ox or an ass, represents also the Life Eternal. If you refer to a thousand such renderings, what of it?

You seem to fancy not a little force in the fact that you "have before you an offer of twenty-five hundred dollars reward by responsible parties to any one who will find" certain "phrases in the Bible." Then follows a catalogue of the obnoxious "phrases." Why not swell the offer to twenty-five thousand, or to this sum multiplied by itself? It is not the "phrases" that are in dispute, but the truth to which they relate.

I quoted no verbal Scripture. I might have cited all *your* passages in proof of the essential immortality of the soul. But I sought to impress certain fundamental principles which *must* be admitted, or give the whole field of religion to the empire of rationalism. To these principles you give no attention, but proceed on an assumption which drags the whole realm of Divine thought and fact and action into the sphere of materiality and literalism.

In conclusion I will offer a propo-

sition which covers the whole domain of existence, in God and angels, men and devils: *Eternal Life is not once used in the Bible as a designation of simple existence, but invariably as the synonym of a Divinely derivative character.* The loss of that character, and consequently the loss of Eternal Life, is not extinction of being.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the COMPANION and VISITOR.

"What is Covetousness?"

BY E. WILLIAMS.

I feel much interested in the above question, and join with brother Sell in requesting the brethren, to "give us some practical hints on the subject." Pray brethren, you that are able to teach others, don't let us fall into idolatry through ignorance. It is evident from Scripture that covetousness is an idolatry that we are especially liable to fall into. Something insidious stealing into the heart and affections and erecting an idol there before the person is aware that he has fallen into sin. Our Lord warned us against it, saying: "Take heed and beware of covetousness." The occasion on which Jesus gave this warning to his disciples, was when the man asked him to speak to his brother to divide the inheritance with him. This man, in all probability, was only seeking his rights—his own inheritance which his brother had deprived him of. Who would suppose that to be covetousness? Yet from what the Lord afterwards said, and which this little incident seemed to lead him into saying, it would really appear that it was an evidence of covetousness in the man? On the same occasion our Lord told of the men that purposed to pull down his barns and build greater, that he might have room to bestow his fruits and goods, the product of his own land. He wanted to keep what he had for his own benefit or gratification. How many thousands are doing the same! Are they all idolaters? The apostle Peter in writing to those "that had obtained like precious faith," tells them that "there should be false teachers among them who through covetousness with feigned words should make merchandise of them." 2 Peter

2: 3. Here covetousness assumes another aspect, a form in which ministers are liable to be led away with it. Is it covetousness to wrest the Scriptures, or preach to please the people, for "filthy lucre's" sake? Every one will assent to that as readily as they would that a violation of the tenth commandment is sin. Let us ask another, a "practical" question. Is that traveling minister, who is more concerned about having his expenses paid than he is about the conversion of sinners, an idolater? and is that brother or sister who spends twenty dollars for their own gratification, and give fifty cents to the cause of Christ, (to the traveling minister, or in any other way,) a worshiper of Mammon? Please brethren tell us what this thing of evil influence is. It seems to have many forms, a monster with many faces, and though hideous in itself, each face is so fascinating that depraved nature is easily led away captive—a captive in chains which it takes a stronger than Samson to break. And while showing what covetousness is please give us a few hints how to be rich toward God; for they that have treasures in heaven and are rich toward God are not, I imagine, in much danger of covetousness. Would be pleased to hear further from brother Sell. I think he has more light on the subject than he seems willing to communicate. Permit me to add a text suitable to the subject: "With their mouth they shew much love, but their heart goeth after their covetousness." Ezekiel 33: 31.

A Question.

A lady had written on a card, and placed it on the top of an hour-glass in her garden-house, the following verse from a rural poet; it was when the flowers were in full bloom:

"To think of summers yet to come
That I am not to see!
To think a weed is yet to bloom,
From dust that I shall be!"

The next morning she found the following lines in pencil on the back of the same card:

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more!
Oh, where will then my portion be?
Where shall I spend ETERNITY?"

Selected by ELMIRA RODABAUGH.

The River's Crossing.

One by one they are gathering there—
 There at the River's Crossing;
 The weary of life, its turmoil and care,
 Down by the River's Crossing.
 Thousands have gone to that River's side—
 Thousands have plunged in its chilling tide,
 There—at the River's Crossing.
 There waits a ferryman, pale and grim,
 Down by the River's Crossing;
 He silently, solemnly gathers them in
 There—at the River's Crossing.
 There, our sisters, so gentle,
 And our brothers brave,—
 The beautiful children must pass the wave
 There—at the River's Crossing,
 Death is the name of that ferryman pale,
 Down by the River's Crossing;
 He lists not the dying supplicants' wail
 When at the River's Crossing.
 He heeds not the sinner's despairing cry,
 His power is crushed when the righteous die,
 He hurries them all to the shore that is nigh,
 Over the River's Crossing.
 We, too, shall stand on that heathen strand,
 Down by the River's Crossing;
 And pray for a home in that "better land,"
 Beyond the River's Crossing.
 The friends of years, the true and tried,
 Who lov'd and sustained, when our hope
 Had died—
 We must part from them at the water's side,
 Down by the River's Crossing.
 The loved ones of "the long ago," too, are
 Gone
 Down to that River's Crossing;
 They have pass'd the way. Each passeth
 Alone,
 Down to that River's Crossing.
 Faces beautiful—hands most fair—
 Little feet that have climbed the "Golden
 Stair"—
 Tresses of gold and gray are there—
 Over the River's Crossing.
 Methinks "voices" come back, when the
 Wind is fair—
 Back from the River's Crossing—
 Singing: "Jesus of Nazareth waiteth there,"
 Close by the River's Crossing.
 The "City Celestial" is seen from afar,
 With its "Beautiful Mansions" and "Gates
 Ajar;"
 The rest for God's people remaineth there—
 Over the River's Crossing.
 Brothers and sisters and friends shall meet
 Over the River's Crossing;
 With parents and children at Jesus' feet,
 Over the River's Crossing.
 Oh! that "Home of the Soul," in our visions
 And dreams,
 Which tells of its beauty, how peaceful it
 Seems.
 Oh! to wander for aye by its murmuring
 Streams—
 Over the River's Crossing.

For the COMPANION AND VISITOR.

Purity.

BY. D. ELMER WOLF.

"Blessed are the pure in heart for they shall see God."

Some things we so readily associate with ideas of purity, that I shall mention them. None is more frequently used in this connection than snow. Purely white and untainted with any other substance, it is emblematic of heaven. We come into the world stainless as the snow flakes as they fall from the sky, and as quick as they, are we covered and soiled with mud.

The water, flowing from the spring on the hillside is pure and colorless. It leaves no sediment in the glass, while one can see clearly to the bottom of the stream. It leaps, clear and sparkling, from rock to rock, but in the lowlands it loses its sparkle. Whatever is white reminds us of that desired state. Isaiah says of our sins: "Though they be red like crimson, they shall be as wool." John the evangelist, says, "White robes are given to those who overcome."

A child that knows not evil, is the most beautiful figure of purity. It is God that has created it. There is no guile in its heart. It is fit to be received into the arms of its heavenly Father. Its face is lovely, without a line upon it. No wonder Christ said, "Let little children come unto me for of such is the kingdom of heaven." But a nobler sight it is to see a man who has long been in the world, yet has kept himself unspotted from it; who is full of the experience of life, yet is free from its beguiling influences; whose face has many a deep line upon it, but not one drawn by impurity.

The man or woman, the boy or girl, who has never been impure has never touched evil. What is impure has never come into his heart. He has ever been chaste. Her skirts have been kept clear of whatever defiles. Her rule must have been, "Touch not, taste not, handle not." One must be pure in all their deeds.

Yet something more is required to make a pure person. There are many that have never done an impure act; yet their tongues are foul and their talk rank poison. Their conversation is stained. They breathe corruption wherever they go. The filth that

comes from them will hang to those with whom they come in contact with if there is any room for it. Often professors of Christianity, who would scorn to depart from the path of rectitude, will engage in telling stories, the benefit of which is doubtful. Even those called to set forth the word of God, sometimes in private use that of iniquity. It is best if we never use one word of the vile vocabulary.

Yet another step is needed; we need to be pure in heart. There may be those whose walk and talk is void of offense, and their imagination be working evil all the time and their hearts be full of sin. At the bar of God many a one who passes for a saint may be tried for crimes against those that were never harmed.

Could others see us as God sees us, and as we see ourselves, we would be dreadful sinners in their sight. Are there not among the enrolled ones a few that would be ashamed to do or even to talk of what they think of or imagine? Do not honor, position, pride, love or fear restrain us from what we covet? The world judges us as we seem to be; it is our duty to judge ourselves as we are. We are too apt to think because these things are unseen of men they are not so bad.

Rut if we are impure—as we all are to some extent—can we not become pure again? Can we become so loaded down with impurity that we cannot be cleansed again? Isaiah 1: 16—18, gives the remedy: Be penitent, work mightily, and the load will be taken from us; then it will not be so difficult for us to keep pure. But there are effects which God will not remove. If we violate Nature's laws, we bring the fruits of the violation upon ourselves.

Each time we sin we bend our character in the sinful direction. Each time we are more inclined to transgress. In the way of error, youth soon loses a part of its vigor; the stamina that enables us to come fresh and buoyant to work each morning, and to do what is demanded of us each day for the greater part of life, is diminished. Age and decrepitude come awhile before they are needed.

Our characteristics we impart to our children, and any parent would sooner give purity and health to them than impurity and weakness.

FOR THE YOUNG.

Novels.

"Why don't you read novels?" said a lady to her friend the other day. "Now you are too feeble to walk out, they will help to pass the time away. Here is a new one, highly spoken of. Won't you read it?" And she laid down a new book on the table, entitled "Heart Hungry."

The lady smiled at her friend's earnest manner, and said: "I have no need of novels to pass away the time. While I am feeble I can *think*, and the great mercies of God to me fill my heart and soul so full that I am not anxious to understand that kind of 'heart hungriness' that I presume the book you mention treats of. I *am* heart hungry, but it is for the love of my Saviour, and I have the sweet promise that those who hunger and thirst after God *shall be filled*."

"Don't you approve of reading novels at all?" said her friend.

"No, I do not. Let me ask you what good you ever knew done by novel reading?"

Her friend was silent, and she then continued: "I have failed to see any beneficial result from them in my own case. Many years ago I used to sometimes read what was called a *good* novel; but when I bowed in deep anguish of soul over my darling boy, kissed the sweet lips for the last time, and folded the waxen hands upon the silent heart, saw the coffin-lid close over my precious treasure, nothing I had ever read in a *novel* gave me any comfort then. In my sorrow I could only cling to my Saviour's promises, and believe that 'he doeth all things well.' Then in the frequent sickness that I have had, when lying too weak to talk, the sweet, consoling passages of Scripture, and those alone, gave me strength to endure. No remembrance of any tragedy or love-scene depicted in novels cheered me then, but the remembrance of the tragedy enacted on Calvary's brow, and the astonishing display of divine love exhibited on the cross for *me* gave me courage and faith. Then when I and others thought I drew near to the shadowy land, and stood on the brink of eternity, and looked with anxious gaze into the untried future, was it a novel that stayed my shrinking soul? Oh, no! but the tender, loving words, 'Fear not, I am with thee,' and, 'Lo,

I am with you alway,—I will never leave nor forsake thee,' and kindred passages, came rushing up to support my soul in that solemn hour, until I *almost* seemed to see heaven open before me. My friend, I feel no interest in novels; the sensational stuff that they are filled with cannot save a sinner nor turn him from the error of his ways. I do regard novels as the literature of Satan; then how can I spend my time reading anything that belongs to his kingdom? Christ, in his ministry on earth, spent his time in doing good; and are not Christians to imitate him? Let me tell you that when you stand on the shore of Time, and bid farewell to earth and friends, nothing you have ever read in novels will assist you upon your untried journey which lies before you. The Bible, its promises and truths, can then alone sustain the soul. Bring your reading, my friend, to that solemn test, and you will do as I have done—throw away such false, sensational, pernicious trash, that can never do any good here, and unfit the soul for communion with God.—*Selected*.

Lifting Up Both Hands to Christ.

During the winter season a young lady, while crossing the ice, came to a thin place, and fell through.

A gentleman, sitting by his office window, hearing a cry for help, hastened to the spot.

He immediately put out both hands, saying, "Clasp my hands tightly, and I will save you."

She replied, "Oh, I cannot lift up both hands! One rests upon the ice; were I to raise it I would surely sink."

He answered, "Let go your hold upon the ice; trust me, and I will save you; were I to take but one, I could not draw you out."

She then raised up both hands, he caught them, drew her out, and she went on her way rejoicing.

Are there not many who, while walking upon the sea of life, come to some point where they see their needy condition, and cry for help?

The Savior hears the cry and stands with outstretched arms to save them; but like the young lady, they are unwilling to put up both hands, saying in heart, if not in words, "Oh, were I to lose my hold upon earth I would

surely sink, for he might not save me; then what should I have to lean upon?"

But the Savior stands waiting, saying, "Trust me. You cannot cling to both. Let the fleeting world go. Look to me. I will take you from the 'horrible pit and miry clay, and set your feet upon the rock,' where you can rest secure for time and eternity."

Some obey the voice, lift up both hands, crying, "Lord, save me or I perish!" and are saved, and go on their way rejoicing.

But alas! too many would be saved by raising one hand to Christ, while cleaving to the world with the other, placing it either upon its riches, honors, or pleasures, feeling they cannot give up all for Christ.

And when Christ says, "Leave all and follow me," they turn back and sink deeper into worldliness and sin, and are lost; yes, lost forever.

May none who read the above choose the world instead of Christ, but offer sincerely this prayer:

"Father, I stretch my hands to thee,
No other help I know;
If thou withdraw thyself from me,
Ah! whither shall I go?
Death's dark waters o'er me roll—
Save, oh! save my sinking soul."

Then, dear reader, you will go on your way rejoicing, ready to point other sinking ones to your Savior and Redeemer.—*Banner*.

A Petite Boy.

The other day we were riding in a crowded railway carriage. At one of the stations an old man entered, and was looking around for a seat, when a boy ten or twelve years of age rose up and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy," was the reply.

The passengers were much pleased and gratified. For my part I wanted to seize hold of the little fellow and press him to my heart.

"Wicked men stumble at a straw in the way to heaven; and climb over great mountains in their way to hell."

For the COMPANION AND VISITOR.

Be Meek.

BY D. M. WITMER.

'For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' 1 Cor. 6: 20.

The apostle says in the latter clause of the preceding verse, "And ye are not your own," then follows the above verse. Now if we are no longer our own, but are bought with a price, and a great price indeed—nothing short of the price of the blood of the only begotten Son of God, how unreservedly we should give ourselves up to the Master's use! "Not any longer my will, but thine be done." When we buy some property, whether real or personal, we claim it as ours; and more especially so, when we pay a good price for it. We want a good indisputable title for it; we want it entirely for our use. So we should, having been purchased with so great a price, give ourselves up to the Master's use, and glorify God both in body and in spirit, which are God's. By considering ourselves our own, or receiving that portion of goods that fell to us, (which the prodigal son craved and received. Luke 15: 12), that is, our own mind and will, we were led off from God, in the way of sin and folly, and will continue to go in that way so long as we have our own will. So we should truly want our wills no longer, seeing where we were led to, away from the Father of Mercies and God of Love, into a land where famines arise; where misery befalls us, ending in eternal misery and woe! Oh! then we should feel to say no longer my will, but "thine, O Lord, be done," for we are no longer ourselves; for thou hast created us; thou hast bought us with such a great price. All our service is thy due, and glorify God in our body and spirit. The same apostle says, Romans 12: 1, 2, "We are to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind," &c. So we understand to glorify God in our bodies, we must give them up as a sacrifice. Not any more in our former lusts, where we may have been too covetous, not dealing fairly and honestly. We must now deal strictly honest, or we

will not glorify God, but be a hindrance to his cause, a stumbling block to the world, therefore a dishonor to God. And if we continue to follow the lust of flesh, and the lust of the eye, and the pride of life, we will not honor God in our bodies, and are not transformed by the renewing of our mind, and cannot prove what is that good, and acceptable, and perfect will of God. Romans 12: 2.

Thus in many and various ways we may give our bodies not to glorify God, but rather to dishonor God. Oh, what a pity! Dear brethren and sisters let us not, instead of glorifying or honoring God as his dear highly bought children should do, dishonor him, by cleaving too much to our former and sinful lusts. Glorify God in your bodies and spirits which are God's. The apostle Peter says, when speaking of the adorning of the body, what it should not be, then turns and says how the adorning should be, and ends with saying, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." See 1 Peter 3: 4

If we have that ornament which Peter speaks of here, we will glorify God in our spirit, but if we are given to so much levity and light-mindedness, we will not glorify God in our spirit, which is God's. Oh! then, dear members, let us try by the help and grace of God, to put on this meek and quiet spirit, and not give our bodies to evil, or put upon them that which is an abomination to God, not only in the above named few things but in all things contrary to sound doctrine, that we may be obedient to the above injunction, to the glorifying of God our heavenly Father.

Ashland, Ohio.

On Which Side of the Line are You?

In a village near the sea-coast in the South of England there lived an old man, by trade a shoemaker. I often looked in upon him as he sat in his stall making or mending shoes, and had many interesting conversations respecting the state of his soul, but generally came away disheartened and sad, for he was built up in self-righteousness.

One day, after a long conversation with him, I perceived that all I said was of no use, and pausing for a moment, lifted my heart in prayer to God that he would help me to set forth the truth so as to

strike upon the conscience of this poor, perishing sinner.

With my cane I then drew a line on the sand of the cottage floor, and said to him, "Do you see that line?" He had watched my action, wondering what I was about, and replied, "Yes, sir."

"Well, then, mark me," said I:

"On this side of the line is

DEATH,

LOST,

HELL,

DARKNESS,

DAMNATION,

MISERY,

SATAN,

is

LIFE,

SAVED,

HEAVEN,

LIGHT,

SALVATION,

HAPPINESS,

GOD,

ON WHICH SIDE ARE YOU?

I paused, perceiving that I had at length caught his attention. His fixed look, and earnest, solemnized manner, proved that he understood and felt what I had been saying, and on my repeating still more strongly, "On which side are you?" he slowly replied, "On the lost side." "I am not sorry to here you say so," I continued. "These are the first words of truth concerning yourself that I have heard you utter; and as you are on the lost side, there is only one other side on which you can be, and that is the saved. Altogether lost now, you may be at once and forever saved by believing in the Lord Jesus Christ. To believe in Jesus is to step across the line at once; or rather the lost sinner that trusts in the Lamb of God is himself out of the power of darkness into the kingdom of his dear Son. No efforts of yours, no good works, no good resolutions, no good prayers, can translate you from fitness for hell to fitness for heaven. Christ alone can do that, and when with earnest cry we ask him, he will not refuse. His own words are: 'Him that cometh unto Me I will in no wise cast out.'"

The old shoemaker found this true by blessed experience, and now he is gone to rest in Christ, on whom he believed.

Reader, on which side of this line are you?

THE SURE FOUNDATION.

There stands a rock on the shores of time,
That rears to heaven its head sublime;
That Rock is cleft, and they are blest,
Who find within this cleft a rest.

Some build their hopes on the ever-shifting sand;

Some on their fame, or their treasure, or their land;

Mine's on a Rock that forever shall stand—
Jesus, the 'Rock of Ages.'

"THE Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns."

The very essence of truth is plainness and brightness; the darkness and crookedness is our own.

MISCELLANEOUS.

Something Worth Knowing.

Every little while, writes a correspondent, we read in the papers of some one who has stuck a rusty nail into his foot, or knee or hand, or some other portion of his body, and that lockjaw has resulted therefrom, of which the patient died. If every person in the world was aware of a perfect remedy for all such wounds, and would apply it, then all such reports must cease. But although we can give the remedy, we cannot enforce the application. Some will not employ it because they think it too simple; others have no faith in it when they read it; while others often think such a wound is of small account and not worth fussing over, until it is too late to do good. Yet all such wounds can be healed without such fatal consequences which follow them. The remedy is simple, almost always on hand, and can be applied by any one, and what is better it is infallible. It is simply to smoke such a wound or bruise that is inflamed, with burning wool or woolen cloth. Twenty minutes in the smoke of wool will take the pain out of the worst wound, and repeated once or twice, it will allay the worst case of inflammation arising from a wound we ever saw. People may sneer at the "old woman's remedy" as much as they please, but when they are afflicted, just let them try it. It has saved many lives and much pain, and is worthy of being printed in letters of gold and put in every home.—*Selected.*

An Interesting Renunciation.

Rev. Henry Cogswell, of Mansfield, Ohio, whose renunciation was a notable feature of the late convention in that city, is an Englishman by birth and took two degrees in Masonry in that country. After coming to America he took the Master's degree in Troy, N. Y., and went on to the Royal Arch. He has long been disgusted with the institution and sometime since he abandoned it. But he still carried the needless burden of the obligations and did not renounce them. Within a short time his attention has been called to their false nature, he read the arguments against them, became fully convinced, and willingly came forward, and asserting his Christian manhood, read the following, his first renunciation:

MR. PRESIDENT and members of this convention, together with all Masons present and the entire fraternity of Free and Accepted Masons at large:

I do hereby renounce forever the institution of Free and Accepted Masons; and disavow, disclaim, and disallow all duties, obligations, penalties and impositions heretofore taken, imposed, consented to or promised—past, present and

future, known or to be known, communicated or anticipated.

And henceforth hold myself amenable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God.

HENRY COGSWELL.

—In *Christian Cynosure*.

Bathing in the Dead Sea.

About six o'clock in the morning I reached the shore. I was desirous of ascertaining the truth of the assertion that nothing sinks in the Dead Sea. I swam a considerable distance from the shore, and about four yards from the beach I was beyond my depth; the water was the coldest I ever felt, and the taste of it most detestable; it was that of a solution of nitre mixed with an infusion of quassia. Its buoyancy I found to be far greater than that of any sea I ever swam on, not excepting the Euxine, which is extremely salt. I could lie like a log of wood on the surface without stirring hand or foot as long as I choose; and with a good deal of exertion I could just dive sufficiently deep to cover my whole body; but I was again thrown on the surface in spite of my endeavors to descend lower.—*Madden.*

A Remarkable Clock.

A strange clock belonged to a Hindoo prince. In front of the clock's disk was a gong swung upon poles, and near it was a pile of artificial human limbs. The pile was made up of the same number of parts necessary to constitute twelve perfect bodies, but all lay heaped together in apparent confusion. When the hands of the clock indicated the hour of one, out of the pile crawled just the number of parts needed to form the frame of one man, part coming to part with a click, and when completed, the figure sprang up, seized a mallet and walking up to the gong, struck one blow. This done he returned to the pile and fell to pieces again. When two o'clock came, two arose and did likewise; and at the hour of noon and midnight the entire heap sprang up, and marched to the gong struck one after the other, his blow, making twelve in all; then returning fell to pieces as before.

An Affecting Letter.

An exchange says: During one of the crowded services held in London by Messrs. Moody and Sankey, a number of very affecting letters were read from persons making special requests for prayers. The most touching of all was the following from a little girl. We can readily believe that the whole audience was moved to tears by its unaffected simplicity and pathos, and that Mr. Moody could not refrain from sobbing

andibly as he read it. This truly child-like and confiding note ran thus:

"Dear Mr. Moody:—Would you be so kind as to pray at your next prayer-meeting for my dearest mamma, who is ill in London, that God may be pleased to make her better again? I love her so, and I have no papa, and I am only seven years old. Mamma is a dear Christian, and has taught me to love Jesus. ("Thank God for such a mother, and such a child," interposed Mr. Moody, with faltering voice.) I like your hymns very much and am learning the easy ones, for some seem made for little children like me. I am your little friend."

HYGIENIC POWER OF THE SUN.—

Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few as possible in shade. Many women are martyrs, and yet do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, they do all that is possible to keep off the subtlest, and yet the most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, and so get roses and color in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate; they may be blooming strong, and the sunlight will be a potent influence in this transformation.

...Mr. G. D. Symons, of London, England, recently made some interesting experiments on the earth's temperature in an artesian well, 1,300 feet deep. The results show an increase of 20 deg. of heat at 1,100 feet, so that water would boil at a depth of a mile and a half. At a depth of 31½ miles the temperature is 3,000 degrees. As iron melts at 2,800 degrees, it is plain that the problem of a central furnace heat at no great distance below the surface of the earth is becoming more and more settled—in fact, has already reached what may be considered absolute certainty.

A BURIED FOREST.—A buried forest has recently been discovered in the Orwell River, Suffolk County, England. It is represented by layers of peat containing trunks, leaves and fruits of the oak, elm, hazel and fir, associated with which are the remains of the mammoth. A belt of fresh water shell, containing species not now living, underlies the peat. This forest is contemporaneous with others along the coast which existed previous to the depression separating England from the Continent.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Our Mission North.

Brother James Quinter:—

For the satisfaction of our dear brethren and sisters in Northern Illinois, but more particularly to those who have felt an interest in the result of our mission North, we will pen a sketch of our visit among the churches and scattered members in Wisconsin and Minnesota.

We left home at noon of the 26th of January, and in Freeport, Illinois, we met our dear brother Enoch Eby, whom we accompanied on the above mission. Went to Beloit, Wisconsin, where at one o'clock on the morning of the 27th, we took the train on the Milwaukee and St. Paul Railroad, for Menomonee, Dunn county, Wisconsin, where we arrived safe at three o'clock, p. m. Were met by brother Joseph Brunk. We here also met our beloved brother C. F. Wirt, of Minnesota, who also joined with us.

Brother Brunk conveyed us to his home, and this eve met for public worship. This is a small congregation of perhaps twenty members, with brethren Brunk, Pippingier, Hoover and Weaver in the ministry.

Being called by the brethren, we met with them in council, on the 29th. We found the difficulty to be of a serious nature, which we tried to consider calmly, and in the fear of the Lord. The decision rendered, we were glad to know gave general, if not individual, satisfaction.

We remained in this congregation until the morning of February 1st, when brother Brunk took us in his sleigh about twenty miles to brother William Roby's, in Pierce county, where we were kindly received. The membership here is but small, with brother Roby alone in the ministry. May the Lord help him to feed the little flock faithfully. Here we were delayed two days, our way being blockaded by a severe snow storm on the 2nd and 3rd, when on the morning of the 5th, we hired a conveyance to Hastings's 17 miles through the snow-drifts, thence to Lewistown, and shortly after felt at home in the kind family of brother Wirt. Here had but three meetings; enjoyed ourselves much. This church numbers perhaps twenty members, with brother Wirt and his son John in the ministry. Here they have a very good meeting-house, built, I believe, last summer.

At Stockton we took the train on the 8th, and after a succession of delays, on account of the recent storms, we arrived at Muscoda on the morning of the 10th, and after a walk of three miles, we found

ourselves at the residence of our dear old sister Replogle, and also our kind friend and sister Johns, in the family, we felt ourselves right at home.

The members here in Richland county, Wisconsin, are scattered over considerable territory, under charge of brethren Thomas Patton and John Shepherd. We began our labors in this end of the district this evening and continued over Sunday. There is quite an interest manifested here by the people.

On the morning of the 15th, we were conveyed some twenty-three miles to place of meeting. On the 19th returned to Boaz, where we had one meeting, thence back to the Bass Wood school-house, when it was announced to us that some were ready to enter into the vineyard of the Lord. And on Sunday, the 21st, eight precious souls were led into the chilling waters of Mill Creek and buried with Christ in baptism, all young men and women. The Lord grant them grace to hold out faithful, that they may receive a crown of life that fadeth not away.

Sunday eve was our concluding meeting, held in Orion, on the bank of the Wisconsin river. We will also say that by the united consent of the church, brother John Shepherd was advanced to the second degree in the ministry. May the Lord help him (in connection with all our dear brethren and sisters) to labor faithfully, so that the good work of the Lord may go on.

We arrived home on the morning of the 23rd, after an absence of four weeks. Found all well, for which the Lord be praised; and for the unceasing love and kindness shown us by our dear brethren, sisters and friends, while on our mission of love, we tender our sincere thanks, and if we never see them again in this world, let us be faithful that we may be so unspeakably happy as to meet in our Father's glorious kingdom.

Your sincere brother,

JOHN J. EMMERT.

Mt. Carroll, Ill.

The Church in Michigan.

MAY 2nd, 1875.

Dear Brother Quinter:—

About ten years ago the first church was organized in Southern Michigan with two ministers. F. P. Lochr was the first elder in the State. He is getting old and infirm, and his days are well nigh spent, still the good Lord has spared him to attend another District Meeting, which was held with the brethren in the Pokagon district, eight miles east of Dowagiac. We had a good meeting, all business being transacted in peace, union and harmony, F. P. Lochr, Moderator. About the year 1867, a district of church was organized in Barry and Ionia counties. Elder F. P. Lochr and others were present. Darwin M. Wood was chosen to

the ministry, and served about three years, apparently faithful, when, in the meantime, some difficulty arose, and he resigned the office of minister, and withdrew from the church. So the church had but two ministers. In the year 1868 a small colony of members moved from Darke and Miami counties, Ohio, to this part of Michigan. That swelled their number to, perhaps, twenty-five or thirty members in the Thornapple district.

In November, 1869, brother Jacob Kepner and Josiah G. Winey were chosen to the ministry. Elders D. B. Sturgis and Jacob Berkey, from Goshen, Indiana were present. The calls for meeting were too many for the two young ministers to perform. The district then consisted of Barry, Ionia, Kent, Eaton, Clinton and Gratiot counties. About a year or so later, brother Isaac Smith was chosen to the ministry, and has labored in that capacity ever since.

About the year 1871, Elder George Long moved from Lagrange county, Indiana to Ionia county, Mich., and some time after, Elder Isaac Miller, from Darke county, Ohio, came to Barry Co., Mich. The district known as Thornapple was then divided into two—Woodland and Thornapple. I. Miller is house-keeper in the Woodland district, and George Long in the Thornapple.

In the year 1874 Isaac N. Miller was chosen to the ministry in that church. We hold meetings in Ionia, Kent Barry, Eaton, Gratiot, Clinton, Shiawassee and Saginaw counties—more calls than are filled by the brethren.

The above is a very condensed sketch of the church; but to enter into minute details would make my article too lengthy. Perhaps a few lines in regard to our country, health, &c., would be interesting to your readers.

SOIL.

There is a diversity of soil. It is from a rich, sandy loam, to a white and yellow sand "openings." The beach and maple lands are very productive for wheat, oats, barley, corn, potatoes and vegetables of nearly all kinds, and yields as high as thirty five and forty bushels of wheat per acre, corn about fifty, and oats from forty to fifty.

CLIMATE.

The climate is a mediate between two extremes—of heat and cold, however, the term "mediate" would not do, for the cold last winter was extreme, mercury being as low as 40 degrees below zero. As for its salubrity, I think it is as healthy as in any other parts of the Middle and Western States, yet we are subject to epidemics as well as malarial diseases, such as chills and fevers of different kinds.

The health of the members generally, at present, is good, for which, as well as for all other blessings, we try to thank the Giver of all good.

JOSIAH G. WINEY.

Campbell, Mich.

From Nebraska.

MAY 4, 1875.

Brother James:—

We will give you a little church news. Bro. S. C. Stump and the writer just returned from Jackson County, Kansas, where we had nine meetings. There are three members living in the above named County; namely, John Faidley and wife and brother Hondysbell. Bro. S. C. Stump preached for them last November, when he baptized the last named brother and promised them to come some time again, which was delayed till the 23rd of April. We went to brother A. Glick's house, Brown Co., and had one night meeting; thence to Faidley's, and here we baptized ten, and eight more made application the last night of meeting, and the next morning, they were to be received, when we started for home. We promised them that they can again have meeting before long, if we can persuade some brother to go, as we could not stay any longer; for we had five appointments out in Brown Co., on our way home. Would not some brother in the full ministry move to this place, Jackson Co., Kansas? as they have no speaker here, and the Lord has many people here, and an effectual door is open, and many calls for preaching in different parts of that county. Brother J. P. Faidley's address is James' Crossing, Jackson county, Kans. May the good Lord speed the way that a full organization can be made there, is my prayer.

JOHN FORNEY, Sen.

*Fall, City Nebraska.***Why Is It?**

MAY 4th, 1875.

Dear Brother Quinter:—

There is a sister living about twelve miles from Wichita, Sedgwick county, Kansas, who has not received anything of the money that has been sent west for the sufferers there. She was a member of the Bush Creek congregation, Frederick county, Md., Jacob D. Trostle, bishop. Her maiden name was Catharine Utz. She married a man by the name of James Deal, who is no member, about five years ago, and moved west. Her brother in the Bush Creek congregation, and her brother here in this (Welsh Run) congregation, both brethren in the church, have been sending her some assistance. They also contributed freely when collections were made for the sufferers of Kansas. She

writes that they are in destitute circumstances. They had two cows in the fall, the one they sold to buy flour, the other they killed and ate, which is now all consumed. She also writes that she does not know of any members within fifty miles of where they live. She says they could buy seed and provision, but they have no money. Anything sent to Wichita, Sedgwick county, Kansas, which is their post-office, they would receive it. The above information is received from a letter from her to her brother Joseph Utz. You will please send the above information to the brethren that are nearest her in Kansas, that have been appointed to distribute the money sent west.

Elder CHRIS. KEEFER.

NICHOLAS MARTIN.

JACOB FUNK.

JOSHUA EMMERT.

A. B. BARNHART.

From Indiana.

MAY 2nd, 1875.

Dear brethren, sisters and readers of the *Companion and Visitor*, feeling this evening like penning a few lines to you, I would just say, that brethren Jacob Rife and David Bowman, from Delaware county, Indiana, have paid us another visit; this being the second time for the former. I met them at the railroad on the 16th of April, and on the 17th, at 10 o'clock, had preaching in the Baptist church, and continued over Sunday—four meetings in all. Then on Monday, 19th, the brethren and myself and wife went to Nebraska, Jennings county, Indiana, it being ten miles from here to my father's and mother-in-law's, Joseph and Sarah Wilson. There the brethren had three meetings, and on the 20th David Bowman baptized Joseph Wilson.

The brethren's preaching here has put the people to searching the Scriptures. This effect was produced by the faithful labors of our dear brethren, whom we hope the Lord will richly bless for their labors of love. I wish we might enjoy many more such visits from our dear brethren to strengthen our faith, and encourage us on our way to heaven.

DAVID SCHOONOVER.

*Tanglewood, Ind.***From Kansas.**

MAY 3, 1875.

Dear Brother Quinter:—

We have not forgotten our duty toward our God and our Savior in this place of God's moral vineyard. There were ten precious souls added to our beloved family. As we feel to progress and be faithful unto the end; we pray God that he will strengthen us in our undertaking, that the ministering brethren may not forget us in the time of our weak-

ness. Visit us often and encourage us. If there are any ministering brethren that wish any information from us, address J. P. Faidley, James' Crossing, Jackson Co., Kansas.

Yours in love

J. P. FAIDLEY.

Book Notice.

I have on hand about one hundred copies of "Non Conformity to the World," which I would like to dispose of within the next thirty days. I need the money to pay for publishing "The One Faith Vindicated," and "Faith-alone Weighed in a Balance and found Wanting," a pamphlet in which the doctrine, as held forth by the Brethren, is shown to be the "one faith" of the gospel, while "faith-alone" is everywhere found wanting when weighed in the gospel "balance. This will bear distribution by the hundreds; and I hope those dear brethren who are abundantly blessed pecuniarily, will assist in thus scattering "the good seed." In the meantime orders for "The One Faith Vindicated," will be received and booked, and sent out as soon as published at the following rates: 1 copy, 15 cents; 2 copies 25 cents; 10 copies \$1.00.

Acknowledgment.*Dear Brother Quinter:—*

Please acknowledge in the *COMPANION*, the receipt of \$1 for the needy in Kansas, from sister L. L. Tombaugh. As she did not give her address, we could not acknowledge to her.

James is sick at this time. There is a great deal of sickness

ELIZABETH L. SWITZER.

HOME, }
May 7th 1875. }*Brother Quinter:—*

Please publish immediately that I desire the prayers of all my dear brethren and sisters everywhere for the relief of my sore distress of body and mind. May God in his infinite mercy hear them. Amen.

JAMES L. SWITZER.

From West Virginia.

APRIL 18th, 1875.

Brother Quinter, and to all the Brotherhood, greeting: I am a reader of the *Companion and Visitor* and have been for several years. It always does my poor heart good to get the paper and to read of the good meetings the brethren have at different places; and to learn how they are getting along. Yet it

causes us to feel sad when we learn of brethren writing against one another and causing ill-feelings to exist. That should not be; for it causes all the brethren to have sorrowful hearts that hear of it. Brethren, let us henceforth be more careful what we say or do, that we give none offense; that we be not consumed one of another. Jesus said, "It must needs be that offenses come; but we to that man by whom the offense cometh."

We have noticed in the past month, or so, that several of our brethren have been writing against each other, which caused many to feel sad. But upon receiving No. 14, present volume, and seeing our aged brother's article, namely, "Conciliatory," it made us feel glad while reading it, and we hope, by this time, it has caused many glad hearts to rejoice, that God's holy word is sufficient for all things to our good.

Brethren let us all read the morning lesson, and act accordingly. If we were to do this, all would be well with us. Brethren let us love one another; for love is of God. And let us try to live in that way and manner that God intends we should live. May the God of peace be with us, is the prayer of your well-wisher in the Lord,

DAVID J. MILLER.

Overhill, W. Va.

From East Tennessee.

APRIL 27th, 1875.

Messrs Editors:

As we have noticed but little concerning the country of East Tennessee in your valuable paper, we thought a few words would not be out of place.

East Tennessee is known as a mountainous country, being from fifty to sixty miles wide and is bounded on the north-west by the Cumberland mountains, and on the south-east by the great Smoky mountain. Minerals of different kinds are found in these mountains; also mineral springs of various kinds, many of them are attended by invalids and others through the hot months of the summer.

This valley is known as the Cumberland Valley, and is divided into numerous smaller valleys by ridges. The soil is mostly of a limestone quality. It is generally fertile, although some of it is somewhat exhausted for want of proper treatment; but the effects of a fertilizer, when applied, is readily perceived, while many acres are yet in a good state of cultivation. Corn, wheat, oats, &c., are raised in abundance, while timothy, clover and other grasses generally do well. Limestone and marble also exist, and are generally found in bodies only. There are yet many acres covered with timber, among which is the pine, oak, hickory, walnut, sycamore, &c.

The country is generally well watered by streams and fine springs, many of them furnishing good water power for manufacturing purposes.

Last, but nowise least, have a mild and healthy climate. Have but little winter. The deepest snow of last winter did not exceed the depth of two inches, while the temperature was but six degrees above zero at the coldest, but did not continue long, while the temperature in summer seldom rises above ninety degrees, Fahrenheit. The first peach blossom we noticed on the 29th of March, while the green foliage of the forest has also made its appearance. Wheat generally looks well: some of it knee high. Oat fields are nice and green, while much of the corn is planted, some of which was planted in March. Some will yet be planted in June. Harvesting is generally done in June, although clover hay is occasionally put away in May. Have known even wheat to be cut in that month. Fruit generally does well; but at times is injured by late frosts.

The current of emigration is mostly flowing to the Great West, as it is called. It is true, the West is generally a very beautiful country. We have never seen a finer looking farming country than parts of the West, and no doubt the soil is very productive; but how great have been the ravages of insects among the crops, that even many of the inhabitants were driven to want! Great snow storms frequently occur on those plains, while the cold is at times extreme. Although our country is mountainous, and while it affords us many advantages over the West, who can deny the beauty of mountain scenery? Well may the poet say:

Their lonely columns stand sublime,
Flinging their shadows from on high,
Like dials which the wizard Time,
Had raised to count his ages by.

Yours, &c.,

J. M. S.

Concord, Tenn.

From Iowa.

APRIL 19th, 1875.

Dear Brother Quinter:

Please give these few lines a place in the *Companion*. To all my dear brethren and sisters in the East and elsewhere, greeting. We left Millerstown station, on the Pennsylvania Railroad, April 5th, on mail, as far as Altoona, remaining over night with friend and neighbor Adlum. Left Altoona, April 6th, at 9:20 a. m., and arrived in Chicago on the 7th at 9:20. a. m. Remained all day with our brother in law, Elias Shellenberger. Left Chicago at 10:20, p. m., and arrived at Clinton, at 6 a. m. From there to Sabula, and then to Lost Nation, on the Sabula, Ackley and Decatur R. R., arriving at our new home all well and safe.

We had a nice and pleasant trip. Made all the connections on the railroads without any trouble. We thank the Lord for his kind protection while on our way. We had the pleasure of meeting with the brethren at brother Shultz's on last Sabbath. Very good meeting, few in num-

ber, but we felt that the Lord was with us. This leaves us all well. We are all well satisfied with our new home so far. I shall be pleased to give any information to such as have a desire to change. My address is Lost Nation, Clinton county, Iowa. Our love to all.

ISAAC BARTO.

In Hartford, Lyon County, Kan.

MAY 1st, 1875.

Brother Quinter:—

Please acknowledge through your paper the receipts of the following amounts: James Quinter, Meyersdale, Pa., 25.00; David Bowman, Nettle Creek church, Wayne county, Ind., 20.00; A. K. Brown, Eagle Creek M. E. church, Williams county, Ohio, 20.00; S. T. Bozerman, Eagle Creek church, Hancock county, Ohio, 17.80; Isaac Dell, Modale, Harrison county, Iowa, 5.00; Harleysville, (by request name omitted), 2.50; Reason Maugan, Ostrander, Delaware county, Ohio, 2.00.

We feel to thank the donors for their donations; and hope the good Lord will reward them. We have a committee to investigate in every case before anything is forwarded, in order to avoid intrusion and extravagance. We think it wrong to indulge in luxuries, and therefore only buy staple provisions; such as flour, beans, bacon, hominy, and in extreme cases a little clothing, and medicine in case of sickness. We do not buy any seed or feed. We aim that the money sent us shall be applied to the present and actual wants of the needy. We distribute regardless to sect, creed, or color, whether professors or non professors of Christianity. We aim to be careful not to indulge in idleness, and to discard laziness. Hope the brethren and others will still remember us in our distress.

By request of committee.

L. H. FLACK. Sec'y.

Hartford, Kan.

(Pilgrim please copy)

From Michigan.

MAY 1st, 1875.

Dear Brother:

As I have been looking over the names of the ministering brethren in the almanac, and see what a great number of laboring brethren we have, I have been made to think when we go to meeting where there is no speaker, and a deacon has to take charge of it, why are not the ministers spread more over the world, to preach the Word to dying souls? Is it because they have a nice home where they are? And do they think they cannot live anywhere else only where they have lived so long? Dear brethren this should not be the case. We learn that the Scriptures teach us that we should go and preach the gospel to every creature. We almost think sometimes, this is not done; for I have heard a great many say, that they never

heard a Dunkard preach, until last June, when we held our first meeting here. There are almost all kinds of speakers here, but the Brethren. We heard it said before we moved here, that there was no church here; but we do not believe that Christ meant that the gospel should be preached only where there were members, but everywhere. They that are well need not a physician, but they that are sick.

Dear brethren, we feel that there has already been some good done here, and we believe much more might be done, if a speaker would move in here. Written in love by your unworthy sister,

ANN ALBAUGH.

Elsie, Michigan.

Announcements.

LOVE-FEASTS.

We expect to hold a lovefeast in the Spring Run congregation, Mifflin county, Pa., two and a half miles north of McVeytown station. Preaching to commence at 10 o'clock on Monday, May 24th. Also preaching next forenoon. An invitation is extended.

By order of the church.

S. W. BOLLINGER.

Brother Quinter:—

Please announce that our communion in the Sandy Creek church, Preston county, W. Va., will be held in Salem meeting-house, June 12th and 13th. Meeting to commence at two o'clock and to continue over Sunday. A general invitation is extended. By order of the church.

M. J. THOMAS.

If the Lord will, there will be a communion meeting held by the Brethren of the Somerset congregation, Wabash county, Ind., on the 12th and 13th of June.

H. R. MINNICH.

MARRIED.

At the house of Jacob Christner, in Saltlick township, Fayette county, Pa., on the 26th of April, by the undersigned, ABRAM M. DAVIS and FRANCES S. CHRISTNER, both of Fayette county, Pa.

WILLIAM JOHNSON.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Grundy church, Grundy county, Iowa, children of brother Edward and sister Amanda Slifer: on the 10th of March, CLARA DRUSILLA SLIFER, aged 7 years, 10 months and 12 days; on the 14th, ARMINDA CATHARINE SLIFER, aged 3 years, 9 months and 14 days; on the 15th, MELVIN CHRISTOPHER SLIFER, aged 10 years; and on the 17th, IRA CLINTON SLIFER, aged 3 years, 9 months and 17 days. The last two were bur-

ied at one time. Disease, scarlet fever. Thus in the short space of one week, our beloved brother and sister were bereft of four children. Only one child is left with the parents and friends to mourn the loss of those that are gone to the climes of immortal glory, where they may meet again if faithful to the Lord.

Also in the same church, April 10th, sister MARGARET SLIFER, aged 23 years, 2 months and 24 days. She leaves a kind husband and two small children to mourn the loss of an affectionate mother. Sister Slifer united with the church quite young, and lived an exemplary Christian life. Disease, scarlet fever. Funeral occasions improved by the writer.

HENRY P. STRICKLER.

At the residence of his son, B. F. Flory, in the English River church, Keokuk county, Iowa, May 1st, brother ABRAHAM FLORY, aged 65 years, 6 months and 15 days. Brother Flory received something like a stroke of palsy a few years ago, since which time he had been in a feeble, and for some time, almost helpless, condition. On the 2nd he was followed to his last resting-place by many bereaved relatives and sympathizing friends. Funeral discourse by Elder Jacob Brower, from 1 Thess. 4: 13-18.

G. S. WINE.

In Monroe township, Cumberland county, Pa., friend JACOB STINE, aged 40 years, 5 months and 11 days. Funeral discourse by brother David Neisly, from Heb. 13:14. The subject of this notice came to his death at an ore bank by the falling of several tons of earth upon him, from a height of 15 feet, killing him instantly, and crushing his body into a horrible mass, burying it at a depth of 4 feet.

J. B. G.

In the Bango congregation, Elkhart county, Indiana, January 11th, sister ANNA STREELY, aged 27 years, 2 months and 24 days. Funeral services by Andrew Bigler and the writer.

February 18th, FIANA CLEMENT, aged 34 years, 3 months and 29 days. She was a consistent member of the Menonite church. Services by Jacob Wisler and the writer.

March 2nd, HATTIE SHAM, aged 2 weeks. Services by J. Wiler and the writer.

March 10th, sister NANCY RICHARDSON, aged 55 years and 10 months. She was an exemplary member of the church about fourteen years. We hope our loss is her eternal gain. Services by brother Joel Shively and the writer, from Rev. 13:14.

March 19th, ENOS SMELTZER, aged 1 year, 8 months and 1 day. Services by Jacob Butler and the writer.

April 17th, brother JOHN KRONK, aged 26 years, 3 months and 16 days. Services by brother Moses N. Hess, from Romans 8:1, to a large congregation.

April 26th, ELIZABETH MOYER, wife of brother Joseph Moyer, aged 31 years, 3 months and 7 days. Disease, lung fever. She was a member of the Methodist church. Services by Christian Farker, from 2 Tim. 1:10, and the writer from John 5:24.

JOHN METZLER.

In Philadelphia, April 21st, brother SAMUEL SUPLEE, aged 74 years less 6 days. He made every arrangement for his funeral and temporal affairs several weeks before his death, with as much composure as if he was going on a pleasant journey, and daily

looked forward for immortality and eternal life. He has left an aged widow, two sons and two daughters, all in the church, and twelve grandchildren, to mourn the loss which we trust is his eternal gain. He called for the elders and was anointed, after which, he felt much comforted. He was afflicted with heart disease for the last two years, and this winter had dropsy with it. He was not confined to his bed, but died sitting up. He was one among the little flock that started the Green Tree church. Funeral services on the evening of the 23rd, at his residence, by J. P. Metrie and J. Spanogle. He was buried at Green Tree, on the 24th. I. Price preached at the meeting-house.

ROBERT I. EVANS.

(Pilgrim and Visitor please copy.)

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The Child Jesus, The Angel of Prayer, Angel of the Covenant, The Three Holy Women.

PORTRAITS.

George Washington, Martha Washington, Jefferson Davis, General Lee, Stonewall Jackson, Gen. Beauregard, Gen. Forrest, Gen. Breckinridge.

LANDSCAPES.

The Lost Cause, Lee at Stonewall's Grave, Lee's Surrender, Death-bed of Lee, Watch on the Rhine, Fall of Richmond, The Sunny South, Harvesting the Last Load Tallulah Falls, Ga., Niagara Falls, The Old Farm House, Summer Morning, Summer Evening.

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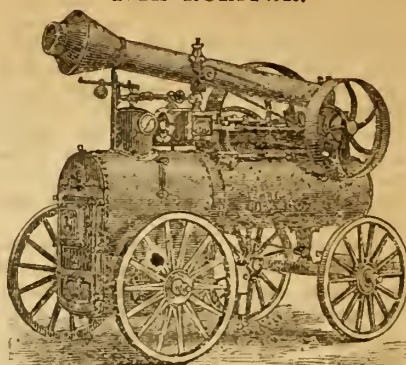
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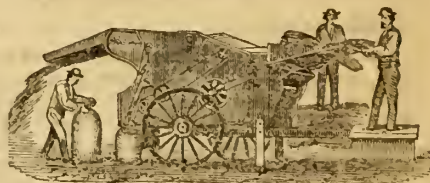
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MEYERSDALE, PA., TUESDAY, JUNE 1, 1875.

Vol. II. No. 22.

The Divine Call.

"Today if ye hear my voice, harden not your hearts."

Go, bow at Jesus' feet,
And all your sins confess;
Go, plead with penitential tears
Your own unworthiness and fears;
Ask for his righteousness.

He'll hear your contrite prayer,
He'll come to your relief,
He'll take a way your guilt and sin;
Make you all glorious within,
And heal the fount of grief.

O make no more delay!
At his mild scepter bow;
With arms extended wide he waits,
He beckons toward the pearly gates;
Says, "Enter, enter now."

He waits to seal your vow,
While it is "called to-day,"
The morrow may be "too late" to choose;
O then make haste, don't, don't refuse!
And cast your soul away.

—Selected.

For the COMPANION and VISITOR.

The Fruits of the Spirit—Long-Suffering.

BY J. M. ZUCK.

The fruit of the Spirit is long-suffering.
Gal. 5: 22.

Ever the bitter with the sweet. Love, joy and peace are a sweet cluster from the Spirit vine, but what a bitter berry is *suffering*! Who can taste its acid juice without making wry faces? Sometimes it burns like fire and cuts like sharp blades. It throws the body into convulsions and unseats Reason from her throne. It tears down this earthly tabernacle, drives the soul hence—and where? Who can see anything lovely or desirable in suffering? much less in long suffering?

But the long suffering here intended does not mean merely suffering that is

long, neither does it refer chiefly to physical pain. There is a great deal of suffering—yea even long-suffering—of this kind which is the fruit of sin and excess rather than of the good Spirit of God. Even such suffering may be sanctified to the good of the soul—the sickness of the body often proves the health of the soul—yet it is hardly what is meant by long suffering as the fruit of the Spirit.

Long suffering is an attribute of the mind rather than an accident of the body. It dwells in the temple of the heart together with love and joy and peace. Long suffering is twin sister to Forbearance, and Patience is the mother of both. In another sense, long suffering is forbearance lengthened out—same in quality, different in quantity. One is like the brook at one quiet point; the other is more like the brook's onward flow, pure and clear despite the dirty banks and muddy bottom, calm and constant despite the rocks and other impediments in the way. Forbearance withholds the chastening rod this once; long suffering has often withheld it and withholds yet. Forbearance spares the barren fig-tree another season in the hope that it will yet produce a little fruit; long suffering has spared it many seasons in the same hope. This is the long suffering of him who "is not slack concerning his promise as some men count slackness; but is *long suffering* to us-ward, not willing that any should perish, but that all should come to repentance." Would that some could "come to this repentance" a little earlier in life so as to bear the Lord a little fruit before all the sap of youth is gone,—and perhaps many of us who think we have come to it might bear more and better fruit "meet for the Master's use."

Long suffering is patient endurance when the burden presses hard, marching steadily on while we can, staggering on when we must. It is possessing the soul in peace when the trouble comes, turning the other cheek when the blow is given. It returns good for evil, blesses

the persecutor, forgives until seventy times seven. It is to be calm when others revile and say all manner of evil against us for His name's sake in whom we trust. It is to come up through great tribulation and gloom in the one glorious hope that the light will break through somewhere and sometime. It is the spirit which sings—

"Then sorrow touched by thee grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day."

That long-suffering, especially the patient, forbearing, forgiving element, is the fruit of the Spirit may be seen from a consideration of the natural and instinctive tendencies of man's heart. How quick he is to resent an injury, either real or fancied! No sooner is the grievous word spoken than it stirs up a prodigious strife in his heart, and, to use a vulgar phrase, "loosens his tongue at both ends." It is not more natural for a snake to bite when trodden upon, than it is for man's fist to fly out from the shoulder when he is smitten. The blow is returned and if possible with tenfold violence. Some people are very conscientious about paying certain debts,—an enemy, for instance, is always "paid back in his own coin" and with compound interest added. With them it is an eye for an eye, a tooth for a tooth, curse for curse, slander for slander. For such people, the courts are often too slow, there is too much room for mercy, too many chances of escape. And so with murderous hearts and masked faces, they take the law into their own hands and with rope or pistol avenge a foul crime by committing one equally foul. The papers record another case of lynching.

Such is the propensity of man's heart when not renewed by that Divine Spirit one of whose fruits is long-suffering. But when thus renewed, all such grievances are meekly committed unto Him who has said, "Vengeance is mine, I will repay saith the Lord." The Chris-

tian knows that although "God's mills grind slow, yet do they grind exceeding sure." "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth generation."

Clay Lick, Pa.

FOR THE COMPANION AND VISITOR.
Overcoming Evil.

BY D. E. BRUBAKER.

"Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

In the history of David's trials, and sufferings in his exile; driven out as he was from home, and home comforts, by the fire of jealousy, we have one of the most striking illustrations of this heaven-taught doctrine. He must be lacking in the finer feelings, who can read from the 16th chapter of 1st Samuel to the end of that book, without being thrilled to admiration, at the disposition that David manifests towards his most bitter and avowed enemy. When our minds picture out the extreme peril and danger that David was subjected to in Saul's malicious attempt to murder him, and consider David's innocence, instinctively we are made to exclaim, O horrible! It turns out that the *stripling* of Israel is not only equal to the task of meeting a Goliath in deadly conflict, but also proves himself more than a match for the God-forsaken Saul.

In his conflict with Saul, David takes the God of Israel for his hope, mercy for his weapon, and how soon are the tears of remorse and regret wrung from the would-be murderer of David? In the cave of Engedi the first opportunity offers itself to David to make such disposition of his enemy as he sees fit. Vengeance would say, "Kill." Mercy prevails and whispers to David, "Do him no harm!" He gently cuts the skirt off of Saul's robe, (for which he afterwards received a conscience-smiting) by which Saul, though vile as he was, was made to acknowledge, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil."

We would think that one such a proof of David's heart would surely

be enough, but ah! jealousy is never satiate. Saul is determined to have him out of the way. When David is put to the test again and has the most ample opportunity to slay his enemy, but so far from taking revenge by slaying Saul, he quietly takes away his spear and cruse of water, and that only to show Saul the power he had, or might have had, over him. But the climax in the history of David's disposition is not yet reached,—not until Saul and his three sons are slain in battle, according to the prediction of Samel. The message reaches David of the result. Saul and his sons slain! The army of Israel discomfited! Vengeance would say, "Now has come the day of exultation and rejoicing for David, over his enemy." But listen to the outpourings of his grief-stricken feelings when he takes up this lamentation, "Ye mountains of Gilboah, let there be no dew; neither let there be rain upon you, nor fields of offerings: for there is the shield of the mighty, vilely cast away; the shield of Saul, as though he had not been anointed with oil." Then again hear David saying, "Ye daughters of Israel, weep over Saul." How different the disposition and feelings of David, to what is generally seen in humanity at large; under the same trying circumstances! Throughout the New Testament we are taught by precept and example, to cultivate and practice this heaven-born principle of overcoming evil with good.

Brothers and sisters of the Lord Jesus, will we not still try to be more entirely governed by that rule? The more we see and hear of the opposite rule being practiced; i. e., "overcome evil with evil," whether by individuals, or nations; the more we are compelled to acknowledge the correctness of that precept as taught by our Divine Master. If rendering evil for evil would accomplish that most desirable result; i. e., *overcoming* evil, why then evil would long since have been swept from the face of the earth. But far from it. In many respects the nations are vile, and as much contaminated with evil as at any period in our world's history. For instance on the subject of war, the untold millions of human beings that have been sacrificed upon the altar of ambition; and the countless rivers of blood that have been spilt, upon the deadly field of conflict, all

suffice not. But the nations, to-day are as ready, seemingly, to imbue their hands in their fellow-man's blood as ever. And from every indication, as well as from prophetic teaching, we need not be surprised, at yet seeing a most terrible and general conflict with the powerful nations of the earth, in the not far distant future. But the Christians duty seems not so much to be to look out for the conflicts and convulsions of the nations, as for the "*coming of the Lord.*"

FOR THE COMPANION AND VISITOR.

Home.

BY P. A. E.

What meaning in the word Home—one's dwelling-place, house, or one's abode! There appears to be an irresistible attraction about the place we call Home. How we strive and toil to make home cheerful and pleasant! We try to keep our little cot,—no difference how humble,—neat and attractive. We exert ourselves, and spend a vast amount of time and money, for no other purpose than to make our residences attractive, and these around us happy. And do we ever think what charms our dear native spot has?

Let us who have been reared under a parental roof go forth ourselves and battle with the world for a season, then, when we return to our Father's house, we know what there is in a home. We have this clearly represented in the parable of the prodigal son. As long as he remained at his Father's house, he had no idea what the blessing of home was; but becoming dissatisfied, and after having received the portion of goods that fell to him, and spending it in riotous living, then he thought of his situation, and of his dear, native home, of his Father's house, where even the hired servants fared better than he. Is it a wonder that he made that inward resolve, "I will go home; I will go to my Father's house, and tell him that I have sinned against Heaven and in his sight?" &c. In the example we have a demonstration of the fact that home and the comforts of home are remembered in time of need as well as at leisure.

We might ask, What is it that draws our minds in the direction of Home? Is it the recollections of

loved ones there, or is it the fond remembrance that in our childhood days we were the inmates of that abode? The recollections and fond remembrance of scenes past, no doubt, constitute a part of this attraction. But the Christian looks from another stand-point. He waits in expectations of the arrival of the day when he will be called from the stage of action, to the eternal joys that await him in the paradise of love, our Home in Heaven. Well might the Poet say:

"A home in heaven, what a joyful thought,
As the poor man toils in his weary lot,
His heart oppressed and with anguish driven
From his home below to his home in heaven"

But who are going to be the happy recipients of this home? None but they who do the will of the divine Father; they who "have washed their robes, and have made them white in the blood of the Lamb;" they who have unceasingly toiled, and have fought under the blood-stained banner of king Emmanuel, and have become conquerors in the great battle with the adversary. We have many a foe to conquer, and many a storm to face before we gain the blissful port of heaven, to sing the song of redeeming grace. But shall we not be amply paid for our labor when our warfare is ended? Eternal life is promised us and a home that is eternal in the heavens.

We notice that there are those who have no place they may call Home. They are depending on the charities of a cold and unfriendly world for a support. But is it thus in that heavenly land? Is it that way where Jesus is? Oh, no! we feel to thank God that the poor are remembered by him, and we may be poor as Lazarus that lay at the rich man's gate, if we are only the children of the living God, we have an inheritance in that mansion of love; an inheritance that is incorruptible and that fadeth not away. We become heirs to God and joint-heirs with Jesus Christ. Then who would think that this Home is not worth striving for? I am sure that it is worth our while and worth our all to fit and prepare ourselves to be welcome guests at the marriage supper of the Lamb.

Then I would say to those who have started on their Christian race, press onward "toward the mark for the prize of the high calling of God in Christ Jesus." A few more years, at

most, and we must be called away. When our warfare is ended may we say in the language of Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness;" and in the great day may we hear the welcome, "Well done, good and faithful servant, enter thou into the joys of thy Lord." This will be our eternal home.

And let me ask those who have not yet enlisted in the cause of Christ. Is it not high time that you are preparing for that goodly land, for that better home? Have you never thought you ought to become religious? Most assuredly you have felt that you should live a Christian life. Then why delay coming to Christ? Some may say, "Oh, I am young yet, I bid fair for a long life." But, kind friend, you have no assurance of to-morrow. To-day, when you hear his voice, "harden not your hearts, as in the provocation." No doubt others thought as you now do, but where are they now? Sleeping that long sleep of death, and some of them had to go unprepared. We know by observation as well as Bible teaching that we all must die. And how many are called away without a minute's warning! Then since death is on our track, is it not well that we improve the short space of time allotted to us? Should we even reach our three score years and ten, would we be dealing justly with God to put him aside in our hearts till our last expiring breath? Would we be doing right, or could we expect after a life spent in the service of the evil one, to call upon God for help and protection in our last time of need? After fighting against God all our life, and doing with our mights for Mammon, then to ask God for pardon, we think would be doing injustice to our Maker, the giver of every good and perfect gift which we enjoy. Then while life and strength are allotted to us, let us join the army of the Lord and fight manfully to gain that Home that is incorruptible and full of glory.

Dry-Good Christians.

There seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a picket of fashion.

But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a-jingle and a-flash. Ten cents for the missionary cause and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, diamond-locked. Unsophisticated person traveling on two yards of silk, dragged by the lady going up the aisle in front of him. Diamonds enough to give all India the Gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But this strife in Christian circles as to who shall excel in costly millinery, and who shall dash up to the church door in gayest turn-out, and who shall make the most blazonment of wardrobe, is one of the great hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head-gear is worth more than our souls. We teeter and swagger up the aisles, to the disgust of good men and the grief of angels. Enough money is expended by the Christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and baffle all the crime. Much of the piety of our churches is being smothered under shirred basques and jabot ruffles and Louisines. Some of our Christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our Christian women shut out the sun of righteousness by twenty-dollar parasols, lace-trimmed, silk-lined silver-mounted. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Shoo these religious peacocks out of the house of God. Do not put so much dry-goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that.—*Dr. Talmage in Christian at Work.*

Sorrow and Consolation.

Oh God ! what awful depths of woe
 Beneath the flowers the happy tread !
 What mournful cypress branches grow
 Beside the roses joy has bred !

For one who smiles—how many grieve !
 For one who laughs—how many weep !
 While those on shore securely live,
 What ruthless storms the ocean sweep

And yet, ye storms, ye come and go :
 Ye torrents sweep the land and pass ;
 Oh that it were with sorrow so !
 Oh were it thus with tears, alas !

Though one the aim—the common tomb—
 How different shows each single way !
 Ye all who wander that of gloom,
 Of grief, and terror, and dismay—

Bear on the load nor feebly sink,
 Nor doubt for all a fitting close :
 It is the thirsty who will drink,
 The weary who will find repose.

—From the *Aldine*.

For the COMPANION and VISITOR.
A Living Sacrifice.

BY MATTIE A. LEAR.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12 : 1.

The apostle in the language of our text, makes use of a metaphor taken from bringing sacrifices to the altar of God. Sacrifices were instituted by divine appointment, immediately after the entrance of sin, to prefigure the sacrifice of Christ. Abel, Noah, Abraham and many other of the ancient worthies, offered sacrifices in the faith of the great sacrifice. Under the Mosaic law sacrifices of various kinds were appointed for the children of Israel, all of which emblematically set forth the sacrifice of Christ. Accordingly Christ fulfilled and abolished them, when he offered his own sacrifice, and thus became the end of the law for righteousness to every one that believeth. Rom. 10 : 4.

Christ becoming a mediator of a better covenant, which was established upon better promise, took away the first covenant, the offerings and sacrifices for sin, which were prescribed by the law, that he might establish the second covenant. This second covenant is a covenant of grace. Under the first covenant the law of God was written upon tables of stone. But under the second covenant, saith the Lord, I will put my laws into their minds, and write them in their hearts. All their affections, passions, and appetites, should be purified and filled with holiness and love to God and man. It is such a consecration or devotion of ourselves to the service of God that our text demands. All, all that we

have and are, talent, wealth, influence, ALL, must be laid upon the sacrificial altar. Peter tells us that we are a royal priesthood. All are called to sacrifice to God the great King of kings, and this King owns us as his children, therefore we are a royal priesthood. If priests we must then offer sacrifices, and the sacrifice which we are called upon to offer is our own bodies. Under the law when anything was given in sacrifice it was wholly the Lord's. No part could be appropriated to any other use.

The term sacrifice conveys at once to our minds the complete and perfect surrender that we are required to make of ourselves to God.

Have we made this sacrifice, this complete surrender? Have we acted out our baptismal vow, which we made before God and many witnesses? We then promised to renounce Satan and all his works, and take Christ for our portion, to govern our lives by his laws. Have we kept this promise? Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" Have we not bound ourselves in the most solemn manner by this most impressive act, to live a life of righteousness? We have now entered into a covenant with Jesus our Lord. On his part he sealed it by his death upon the cross. By the symbolic act of baptism we promise to seal it by our death to sin. Jesus Christ in his crucifixion died completely so that no spark of life remained in his body. So we should completely die to sin, so that it will have no influence or control over us.

"Therefore we are buried," says the apostle, "with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This death to sin is more forcibly expressed in the following text: "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Crucifixion was a most painful and lingering death. Though it was sometimes several days before a person expired after he was fastened to the cross, yet as it was against the law to take him down until he had expired, he was by his friends considered dead as soon as he was extended on the cross. So we, as soon as we have put on Christ by baptism, should consider ourselves as dead indeed to sin, but alive unto God.

We have now fastened the old man to the cross, and although he may not immediately expire, and we sometimes feel his motions in our hearts, yet we should not obey him. We should now yield ourselves servants to Christ, that our fruit may be unto holiness. What will baptism avail us, if we continue to live in sin, and follow the promptings of the carnal mind? Will it not, instead of being

a savor of life unto live, prove a savor of death unto death? God hath called us unto holiness. This is the great end and aim of the gospel. Without holiness shall no man see the Lord, therefore we are commanded to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to cleanse ourselves from all filthiness of the flesh, that is, all impure and sinful actions, and from all impure and sinful thoughts. It is not enough that the outward is right, but the heart must be pure. Ah! here is where the great change must be wrought, in the heart. If this is once made right, the heaven will soon spread until the whole lump is leavened.

Having made this complete consecration of ourselves to God, by a full surrender of ourselves to his service, the apostle tells us that now "having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The house of God is the Christian church, or all true believers. Over this church Christ is the high priest. And O what a merciful high priest we have! One who has been touched with the feelings of our infirmities, and was in all points tempted like as we are, yet without sin." Therefore, says the apostle, because we have such a high priest, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The words which are here called "throne of grace," are the same which are sometimes translated mercy-seat or propitiatory. This mercy-seat was the lid or covering of the ark of the covenant, made of pure gold. At each end of this lid was a cherub, and between them the Shekinah or symbol of the divine Majesty, which appeared to, and conversed with, the high priest. This ark was placed within the veil, in the most holy place of the tabernacle. None might enter there but the high priest, once a year, on the great day of expiation. And he approached this sacred place with fear and trembling, with the blood of a victim, for if in anything he transgressed, he might expect to be struck dead.

But now since Christ has consecrated for us a new and living way into the holiest by his own blood, we are invited to come boldly, ALL may come to this mercy-seat, which has been sprinkled, not with the blood of goats and bulls, but with the atoning blood of the Lamb of God, which blood alone can take away the sin of the world. We may come boldly, we have nothing to fear provided we come with pure motives, and sincere desires, trusting alone in the sacrificial blood of Christ. Christ is our great propitiatory. Through him God has come to us, and through him we may approach God. But let us ever remember that we

cannot approach but through Him. Our own righteousness is but as filthy rags; we can only be accepted in the beloved.

"Let us draw near with a true heart."

Let us as we approach this mercy-seat, deeply feel our need of help, and let us have an earnest, a longing desire to obtain it. Let us empty ourselves of all pride, envy, malice, and come in deep humility, confessing our weakness and ignorance, our helplessness, and trusting alone in the merits of Christ. If we come in this way, we may come with a full assurance of faith, for we have the promise that, "Whatsoever we shall ask of the Father in the name of Christ, he will give it us." John the seer of Patmos, saw standing at the altar an angel with a golden censer, to him was given much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

That this angel was the angel of the everlasting covenant, our great high Priest, there scarcely can be a doubt, for he is occupying the place, which under the Jewish economy, none but the high-priest might occupy. He approaches the golden altar, with his golden censer, and offers incense before the throne. This was a part of the service of the Jewish high-priest on the great day of expiation. He first took the golden censer with fire from off the brazen altar and incense, with this he went within the veil, before the mercy-seat, and waived it before the mercy-seat. Now in heaven we behold our glorious High Priest offering much incense before the throne with the prayers of all saints. In silence we wonder and adore. Will not those prayers thus offered be acceptable? "Beloved, now are we the sons of God, and and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is."

"Having our hearts sprinkled from an evil conscience." When the Hebrews contracted any uncleanness, such as touching a dead body, or being present at a funeral, they were to be sprinkled with the water of separation. See Numb. 19. But here the apostle says our hearts are to be sprinkled, not with the lustral water, made with the ashes of a heifer, but with the cleansing blood of Christ.

"And our bodies, washed with pure water." On the great day of expiation, the high priest not only washed his hands and his feet, as at common sacrifices, but his whole body, so the apostle says when we approach this throne of grace, or propitiatory, we must have our bodies washed with pure water, with the waters of baptism. Oh! let us ever keep in view our high and holy calling, let us not stoop to the groveling things of earth but let us shew to the world that we are under the tuition of Christ, and that we have bread to eat which it knows nothing of.

Urbana, Ill.

For the COMPANION and VISITOR.

Sabbath Schools.

BY R. T. POLLARD.

The heading of this article is one of no small importance. And in taking it upon myself to write on this subject, I feel it a great task, knowing that it is subject to many severe criticisms; but nevertheless I believe the above-named institution necessary—yea, essentially necessary—to the future welfare of the Church of Christ; that Sunday Schools should be organized in order that the young and rising generation should be instructed in the Scriptures. In the past history of the Church the objection was raised that we have no Scripture for Sunday Schools, but we are very glad indeed that this notion or idea is partly getting out of the minds of those Brethren that imbibed it.

In the first place we think it necessary to see if we have a "thus saith the Lord" for Sabbath Schools, which some want. We who are members of the Church Militant are to take Christ as our example, and we find that while he was in the world "He went about doing good continually." Then in the cause of Sabbath Schools we think that much good can be done. We are strictly commanded in the Word of God to "Train up a child in the way that he should go, and when he is old he will not depart from it."—We find also that Paul in speaking to Timothy says: "Thou hast known the Scriptures from thy youth up." Now in what way or by what means Timothy had acquired a knowledge of the Scriptures, I have no way of ascertaining, but he evidently had received a good knowledge of the Scriptures while young, or Paul would not have addressed him in the manner in which he did. We find in Deut. xi. 19 these words: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Thus did God speak through Moses concerning his commandments, how they should be taught to the children. And are the commandments of the New Testament less important? Nay, verily not; but by being ignorant of them we are not aware of the duty we owe to God, therefore it is high time that we should take steps to have more meetings connected with the Church to insure its prosperity and keep it alive. And where it is convenient, it should be conducted directly under the management of the Brethren, that we may teach the Scriptures as we understand them. And not only children but members of the church; and not only private members, but officials. We are often grieved to find members of the Church that are so little acquainted with the Word of God—those who should be instructors. And to what can we attribute this but to the

indifference manifested by some of our leading members in times past with regard to Sabbath Schools. If we notice men who have lived lives of true piety and have been as lights in the world, they invariably received instruction in Sabbath Schools. Again if we see Church members that regard not the Sabbath, who are not careful of their language, who are not acquainted with the Scriptures, who are cold-hearted, lukewarm, indifferent, who have no desire for anything good beside attending meetings once in three or four weeks, they have received little or no instruction at the Sabbath Schools.

We have often thought and still think that the reason so many of the Brethren's children affiliate with other churches is because they have attended their Sabbath Schools where they have been so won by the plausible perversions of doctrine there taught that they have adopted their views and finally left the Church of their parents. And perhaps the parents of these children are of the class who have no faith in Sunday Schools, and say they are institutions of man's own getting up; but we can readily perceive the advantage that other churches have over our own. Are not the Sabbath Schools the very nursery of the Church? The Church is depending on the rising generation, and in a few years those who are now children will be the leading members, and the government of the Church will rest upon their shoulders.--- Then how necessary that we should adopt such means of imparting instruction as to more thoroughly acquaint our children with the Word of God, that they may be better counselors and expounders of the same.

Then in viewing the prosperity of the Church from this standpoint, is it not necessary that we look after her best interests? Seeing the good results of Sabbath Schools and being aware of the good that they are capable of doing, I feel like rendering assistance whenever opportunity offers.

And if the Church generally looks at this from a right stand point, we are confident that much good will be done.

Ellderton, Pa.

FOR THE COMPANION AND VISITOR.

Faith and Works.

BY R. C. BERKEYBILE.

We are told to-day by nearly all teachers of Christianity, that we must believe on the Lord Jesus Christ, and that if we believe we will be saved; but we are not told what we are to believe.

Great stress is laid on believing. If we were to ask what we are to believe in order to be saved, what a variety of answers we would receive! Nearly as many as there are denominations. One would say, "You must believe that Jesus came

to save you;" another, "that you must see yourself a sinner and accept salvation through the finished work of Christ;" another, "that you must believe what the Lord Jesus teaches and live in accordance therewith;" another, "that you must believe that Jesus Christ is the Son of God." Now amid all these various ways and beliefs what is the poor repentant sinner to do? He has listened to preaching, has heard the songs of God's people, and is convinced that he is not in the condition morally that he ought to be; but just what to do, just how to get out of this position, is the great question with him; and it seems to be the great question with many just how to lead men from darkness to light—what to tell men to do to be Christians. It is a favorite method with some to say to the inquirer after truth, "believe, repent and be baptized." Now, we believe that to be very true, as a Scriptural order.

But what kind of faith is necessary and what kind of repentance are men to exercise before being baptized? This brings us to our original position—faith and works. The Master told his disciples in one place, that they believed in God, now, he says to them, "believe also in me." They had, as Jews, received the truth of the one God, who made and upheld all things by the power of his might; who caused the sun to shine by day and the moon by night; the seasons to follow one after another in their order, and all the various machinery of nature to move on in regular and unchangeable method; and now he calls on them to believe on him. He claims to be the Son of their God in whom they trusted, and in proof of his claim, he cites them to the facts, that his birth—the time, place and manner—had been prophesied centuries before he was born, and that he exactly fulfilled the conditions. He points them to the fact that he had been recognized by the Father as his Son when he had publicly commenced the work of fulfilling all righteousness by being baptized. He speaks to them of the voice, which in the glorious moment, announced to the wondering and affrighted Peter, James and John, that he was the Son of God; and that they were to hear him, rather than Moses and Elias, in whom they had been so long taught to trust. He asks them to remember the works which they had seen him perform. How he had opened the blind eyes; caused the deaf to hear; healed the sick; raised the dead to life; and had shown that he had power on earth to forgive sins.

They took all these into consideration and governed themselves accordingly. They did what every one will do who believes these things of him—they obeyed him.

Then we see the kind of faith which is necessary for us, is such as shall lead us to obey Christ. He says: "If any man will be my disciple let him deny himself,

take up his cross and follow me." Man-kind is sinful. Let man deny himself and turn from sin. Christ is without sin, and is holy, pure and righteous. Let man turn wholly to righteousness and truth, and what will be the result? The moment any man, woman or child, comes to this position, resolving to wholly reject sin, and wholly turn to God in obedience to the commands of Christ, that moment that soul will have knowledge of its acceptance with God, and joy unspeakable will flow into and pervade every atom of the whole being. And then what must that soul do? Listen to the voice of the Master as he gives the commission to the apostles after his resurrection: "Go ye into all the world and preach the gospel to every creature. He that believes and is baptized shall be saved." This soul has believed, and has gladly received the Word, and it has brought him an assurance of life, instead of death which he saw impending over him. And now he is willing and anxious to know what further to do. Right here the guiding hand of Jesus is pointing out the way.

"He that believes and is baptized shall be saved." Shall we obey him? Shall we take that step into the Christian life he points out? Most certainly we must. For we have taken upon ourselves to believe the witness of him; we have felt the love in our hearts, and now all to know is what he says and we will obey implicitly. Well, he says, "Believe and be baptized." He has connected the two close together, so that there can be no mistaking his meaning. It is for the pardon of our sins, and to show to the world our faith by our works. Christ calls on us to testify of him. We do so by publicly professing that we are Christians, in the act of baptism. Christ was proclaimed to be the Son when he had been baptized, so we are openly proclaimed to be his followers when we have been baptized.

We all see the importance of starting a piece of work right if we would carry it to a successful termination. How necessary it is then to begin the Christian life aright, if we would carry it to a successful termination! It is the experience of all Christians, that the willing and obedient shall eat the good, and disobedience brings spiritual death. No sooner doth the soul become convinced of the truth that Christ commands baptism, than it becomes the imperative duty to submit to the ordinance. And unless it is attended to in accordance with the directions of Christ, there will be no spiritual life.

How are we to live the life of faith unless we couple our faith with our works. Abraham showed his faith by his works when in the act of obeying God, he was about to lay bloody hands on his only son, and the voice of the angel calling him, said, "Now I know that thou fearest God, seeing that thou hast not with-

held thy son, thine only son, from me." So also we shall show our faith by our works when it leads us down into the water, and we are buried with Christ in baptism; when we show our obedience in feet-washing; the Lord's supper; the holy kiss; the communion; and in fact, all that Christ has commanded.

Let us remember that he said, "believe," and also, "be baptized." May the Lord help us to rightly divide the Word of truth, and to set this matter before the world and professing Christians in its true light, and that we not shun to declare the whole counsel of God. Let us not swerve a hair's breadth from the holy Scriptures, but bring home to the hearts and minds of all, the necessity of obeying Christ in all things, remembering that he is the only begotten Son of God, and that he has authority and power on earth, and that all power is given unto him in heaven and earth. Let us strive to realize that Christ is the one altogether lovely, and the chief among ten thousand. Let us "bring forth the royal diadem and crown him Lord of all."

Berkey, Ohio.

For the COMPANION AND VISITOR.
The Hour of Crucifixion.

BY M. J. THOMAS

The circumstances which attended our Saviour's death upon the cross, to the Bible reader, are well known, yet, perhaps, much neglected by not giving the subject that serious thought and reflection which its importance would demand.

It was the hour in which Jesus suffered "the just for the unjust"—the hour of suffering and blood—the hour when, by suffering, Jesus was glorified. He was now to teach all men how to suffer and how to die. On this great occasion, how magnanimous in all his actions and words! No complaining word or expression escaped his lips. No symptoms of anger manifested themselves towards his persecutors and murderers. His holy heart was still full of love, and in prayer was lifted to God, "Father forgive them; they know not what they do." This was the hour when Christ made atonement for the sin of the world, and purchased salvation, eternal salvation, for all them who obey him; the hour in which was offered up the great sacrifice, the blood of which "cleanseth us from all sin," and is efficacious in reaching back to man's first disobedience in Eden, and forward to "the restitution of all things." In this event many prophecies, and types, and shadows,

were consummated; this was the center in which they all met; this was the hour of the end of the law and the beginning of the new—the gospel dispensation. It was the hour when Jesus proclaimed to the world “*It is finished.*” and changed the state of the world, the point which marks the separation of the old and new dispensations: the veil of the temple was rent in twain. This was the hour of the high priests’ delivering up of their robes, and Christ the great Redeemer stood forth King of kings and Lord of lords. It was the hour of triumph, when Pagan temples shook and tottered, mighty men and tyrants quailed in wonder and astonishment, devils trembled, and the powers of hell were shaken.

“*It is finished.*” The lamb is slain, the price is paid, the gates of paradise are flung open, the flaming sword is removed and the world reconciled to God. “Behold the Lamb of God which taketh away the sin of the world!” “Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city.” And when all the grandeur of earth shall have faded away, and every vestige of human greatness shall have sunk into oblivion, will the name of a once crucified Jesus be sung on harps of gold tuned to the song of “Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!” Rev. 15: 3.

Brethren and sisters, let us think on these things and take the advice of the apostle: “Let us go on unto perfection;” and love the Lord, doing his commandments, that we may be cleansed and fitted for heaven, through and by the efficacy of the atoning blood of Jesus Christ our Lord.

Gibbon’s Glade, Pa.

For the COMPANION AND VISITOR.

Fragment of a Letter.

BY C. H. BALSBAUGH.

Wrecked, miserably wrecked, yet not hopelessly. The primal germ of your moral nature is not so degenerate as not to admit of a glorious resurrection. You have lived on afflictions so long, contriving to keep up the seeming of virtue without the consciousness of any, till you have

well nigh lost the distinctions of character. Now that you are wrenched in the very centre of your being by providential visitations, and feel the necessity of a purer, nobler life, you are made fearfully aware that the long dispossession of yourself by low aims and motives and impulses, has almost burnt out the colligations of your moral nature. Do not despair: there is still a thread left to bind the shattered elements. If you will enter deep enough into yourself, you will discover that the great stumbling-block is the loss of self confidence. You stand abashed before your own self, and steer your course against the current with the discouraging consciousness that you are helpless. To start again is the great crisis. You must hold yourself rigidly to principle, even when approval comes neither from within nor from without, long enough to win self-respect, and make right doing for the sake of right a habit. This means battle, yea, battle to the death; and you cannot too soon buckle on your armor and enter the conflict with all the desperation of a perishing sinner. You have little to begin with, but the All-Mighty, the All-Merciful, can manifest His power in a mustard seed as effectively as in a cedar of Lebanon. Make suit to Omnipotence by an unreserved consecration to “whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report,” and abide therein, and see whether God is not as willing to meet you in these virtues as you to meet Him.

Union Deposit, Pa.

For the COMPANION AND VISITOR. Mercy and Forgiveness.

BY SARAH A. SCOTT

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.” Matth. 6: 14, 15.

Perhaps there is no one duty urged upon us with more solemn sanctions than is mutual forgiveness. Oh, if we would only cultivate the Spirit of Christ more, and keep down in the valley of humility. The apostle James tells us to humble ourselves in the sight of the Lord and he shall

lift us up. Blessed promise! if we will only try and live up to the requirements of the gospel. Paul said to the Ephesian brethren, 4: 32. “And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Oh, let us not be weary in well doing, for in due time we shall reap, if we faint not.

Mercy is one of the Christian graces; and no duty is more strongly urged by the scriptures than the exercise of it toward all mankind, and especially towards such as have transgressed against us. The sacred scriptures abound with promises of grace and favor to the humble; threatenings of sorrow and punishment to the proud. Oh, boasted self, if we would crucify you daily and hourly, I think all would be well! When in prosperity and health we are too apt to forget the benefits and privileges bestowed upon us for good; but when adversity and sickness come, how soon we begin to call for Mercy to lend a helping hand.

Time, Ill.

A correspondent of the *Examiner and Chronicle*, treating of the Waldenses, says:

It is greatly to the credit of the Vaudois Church, specially in view of the general primitiveness and small worldly prosperity of the Valley people themselves, that their standard for the education of their ministry is of the highest. “We believe,” said one of the pastors, “that the inspiration of the Holy Spirit comes to us through the channel of our own minds, and that it is our duty to train to their highest capacity the powers which we offer for the action of the Divine influence.” The Waldensian College at La Tour is so well appointed in all respects as to attract many foreign students, while their Seminary at Florence is as thorough in training as it is evangelical in doctrine. There are also candidates who study at Geneva, and others at Leipzig. Nine years of preparatory work in school and college, and a full theological course of three years, are obligatory. No candidate can be ordained before the age of twenty-three; and all, of whatever age, are required to spend at least a year in practical ministerial labor as evangelists—i. e., assistants—before they are admitted to ordination.

To the Unconverted.

Thy face like flowers may bloom,
Thy life may pleasure give :
But O, prepare thou for the tomb,
And then thy soul shall live.

Thy face like wreaths may smile,
Thy life may merry be ;
But is thy soul, alas, to wail
Through all eternity ?

O no, forbid it thou
By seeking that dear friend,
Who bids us come unto him now,
And he'll salvation send.

Come, choose this better part,
To Jesus yield thy all.
And he will change thy sinful heart,
And save thee from the fall.

No longer stay away,
To Jesus' service fly ;
He will reward thee good for aye,
And thou shalt never die.

Why wilt thou Satan mind,
Who makes thee sinful live ?
Sad wages thus thy soul shall find ;
No other can he give.

Thy face must pale in death,
Thy laughter cease to ring ;
O what is this thy conscience saith ?
Shalt thou in heaven sing ?

Fair flowers immortal bloom,
And joys that never die,
In that dear home where there is room
For all the saints on high.

Make now your title sure
To that sweet place of rest,
Lest you should fail it to secure,
Nor be forever blest.

—*Christian Republic.*

For the COMPANION AND VISITOR.

The Foolishness of Worldly Wisdom.

BY D. P. SAYLER.

"The world by wisdom knew not God ; it pleased God by the foolishness of preaching, to save them that believe." 1 Cor. 1: 21.

Dr. Lightfoot, as per Clarke, speaks my mind on this subject so fully, I will give his own words. He says : "The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom and industry, find out God : nor had the most refined philosopher among them, just and correct views of the divine Nature ; nor of that in which human happiness consists. Even the writings of Plato and Aristotle, have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God, could ever penetrate and illuminate the human mind."

That the learned philosophers labored

and put forth their best efforts to better the condition of their fellow-men who were with them strangers and foreigners to the commonwealth of Israel, and who were without hope, and without (the knowledge of) God in the world ; is manifest from their writings. But if God keeps not the city, the watchmen watch in vain. Lyeurgus was one among the early philosophers and legislators. He flourished about 884 before Christ. He was regent of Sparta, about 884 before Christ, until Charilaus, his nephew, had attained to mature years. Then leaving Sparta, he traveled into Asia and Egypt, for the purpose of improving his mind, and observing the manners, customs, and political institutions of different nations. At this period there was a deplorable state of things in his native country. All authority was engrossed by the wealthy land-holders, who abused their ascendancy in crushing the poor. Intestine divisions and factious contentions rose so high, that the laws fell into contempt, the authority of the kings was disregarded, and all was anarchy and confusion. The conviction became general, that a reform in the national institutions was indispensable ; and the eyes of the Lacedemonians turned to Lyeurgus, as a man whose experience, wisdom, and probity pre-eminently qualified him for the task of preparing a new constitution for his country. At this crisis he returned ; and we will see his worldly wisdom in rescuing his fellow-men from the state of their depravity.

When he returned, he had his plan of government already formed ; its leading principles being adopted from Crete, where he had passed much of the time of his exile. Having procured the sanction of the oracle at Delphi, he had sufficient influence to establish his scheme of government. He began his labors by instituting a senate to make laws, and see that they were executed, &c. He next made a division of the lands, so that all the Spartans shared fairly between them. But when he endeavored to do the same with the furniture, clothes, &c., he found the rich very averse to his proposals. He therefore pursued another course. He substituted iron for gold and silver as a medium of exchange. And as this iron money was of no account among the neighboring countries, the Spartans could no longer indulge in luxury by freely purchasing costly articles. The necessary arts of life he allowed to be practiced only by slaves. His object being to equalize society by bringing the rich down to a common level with the poor, and the slave equal to the master. To accomplish this he made a regulation that all persons, even kings, master and slave, should eat together at public tables, and that these tables should be served only with plain food, a kind of soup called black broth. This regulation at first, more than any other, offended the rich citizen. It was hard for the

proud master to eat black broth with his degraded slave out of the same dish. In time, however, these dinners were much relished by them, and agreeable discourses often attended them.

After having fully established his laws, he engaged the citizens under oath, not to alter them until his return from a foreign country to which he was going. He left his country ; and by a violent death inflicted upon himself, rendered his returning impossible ; and thus securing, as far as in his power, the perpetuity of his institutions. (I have compiled this from Goodrich's history of all nations.)

This being the wisdom of the world which knew not God ; but seems to have been all the light a benighted Gentile world had, who without the light of revelation must grope in the gloom of Nature's darkness. But "when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves," until it be accomplished what is written, "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder : for the wisdom of these wise men shall perish, and the understanding of these prudent men shall be hid." Isa. 29:14. And this was done when it pleased God, by the foolishness of preaching, to save them that believe. God sending his Son into this benighted world, a light, to enlighten the whole world by the gospel, which is the power of God, not only for reformation, but also salvation unto them that believe ; hence the charge is to "go into all the world, and to preach this gospel to every creature ;" with this promise, that all who believe it and are baptized shall be saved.

Christ being crucified, and now to preach his doctrine, or gospel, is to preach Christ and him crucified. This to the Jews was a stumbling block, and to the worldly wise Greek it was foolishness ; but to them that are called, or, to them that believe, whether Jews or Greeks, it is Christ the power of God, and the wisdom of God. And thus hath it pleased God through the foolishness of preaching to save them that believe.

By the term *foolishness* of preaching, we must not understand *foolish* preaching ; or to be foolish in preaching by employing foolish, simple, odd, or slang, sayings, nor to be simple, foolish, or odd in manner when delivering the divine message. But the gospel, which is Christ crucified, was to the Gentiles foolishness ; while they termed their systems wisdom. Preaching salvation by the gospel, through Christ crucified, was to them foolishness, and it hath pleased God by this *foolishness* of preaching to save them that believe ; for to them the preaching of Christ crucified, was the power of God and the wisdom of God. Dear reader, it is the same power, and the same wisdom still, to all them that believe.

FOR THE YOUNG.

Harmony at Home.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature, as well as ourselves, so we must not expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, lift up the heart in prayer.

5. If from sickness, pain, or infirmity we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to servants, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for the soft answer that turneth away wrath.

12. When we have been pained by an unkind word or deed, let us ask ourselves, "have I not done the same and been forgiven?"

13. In conversation, let us not exalt ourselves, but bring others forward.

14. Let us be very gentle with the younger ones, and treat them with respect.

"That's How."

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that?" asked a man passing along.

"By keeping at it," said the boy cheerfully, "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is; but go at it, and then little by little it will grow smaller, until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying, "I can't" or "I do not see how;" but go at it and keep at it,—study. That is the only way to conquer it.

If a fault is to be cured or a bad habit broken up, it cannot be done by merely being sorry or trying a little. You must keep fighting until it is got rid of.

If you have entered your master's service, and are trying to be good, you will sometimes find hills of difficulty in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it. Never forget "that's how."—*The Household.*

Take My Hand.

In the dead of the night I am frequently awakened by a little hand stealing out from the crib by my side with the pleading cry, "Please take my hand, papa."

Instantly the little boy's hand is grasped his fears vanish, and, soothed by the consciousness of his father's presence, he falls into a deep sleep again.

We commend this lesson of simple faith and trust to the anxious, sorrowing ones that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your pathway; and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once; night may unfold you in its cold embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand sweet peace will be given, and you will rest securely, knowing that the morning cometh.—*Christian Messenger.*

The Difference.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another; who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face:

"Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?—*Selected.*

Disagreeable Habits.

Nearly all the disagreeable habits which people take up come at first from mere accident or want of thought. They might easily be dropped, but they are persisted in until they become second nature. Stop and think before you allow yourself to form them. There are disagreeable habits of body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key or fumbling at a chain, drumming with the fingers, screwing and twisting a chair, or whatever you can lay your hands on. Don't do any of these things. Learn to sit quietly, like a gentleman, I was going to say, but I am afraid even girls fall into such tricks sometimes. There are much worse habits than these, to be sure; but we are only speaking of very little things that are only annoying when they are persisted in. There are habits of speech also, such as beginning every speech with "you see," or "you know," "now-a," "why-a," "I don't care," "tell ye what," "tell ye now." Indistinct utterance, sharp nasal tones, a slow drawl, avoid them all. Stop and think what you wish to say, and then let every word drop from your lips just as smooth and perfect as a new silver coin. Have a care about your ways of sitting and standing and walking. Before you know it, you will find your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—*Little Corporal.*

Bad books are the public fountains of vice.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., June 1, 1875.

Our Late Annual Meeting.

Our Annual Meeting of 1875 is among the things that are past. As usual it was looked to with interest by many of the members of our brotherhood as was evident from the large number of them that was present. The meeting was very large. In 1866 there was a change made in the manner of holding our Annual Meeting, and according to the plan and rules then adopted, there was to be no public preaching at the place of holding the Council as there formerly had been. This had in a measure the desired effect of reducing the number of persons present on such occasions.

Our late meeting was decidedly the largest that has been held under the order adopted in 1866. There are many large congregations of brethren in the Miami Valley, and consequently the number of members present was very large. And the number of persons present that were not members was also very large. The number of members from a distance was not as large as it sometimes has been.

And owing to the great number of persons present, members and others, though the accommodations for entertaining the congregation when the public Council was in session, were about as good as they usually are at such times, but comparatively a small part of the people on the ground could get within hearing distance of the speakers. Hence there was considerable disappointment as many desired to hear that could not. Many also came with the expectation that there would be preaching, and were disappointed in finding there was none. Considering the number of persons present, the order and conduct of the multitude were as good as could be expected. There was but little occurred to disturb or annoy the meeting to any considerable degree. It is true, there were some bad characters present and several persons had their pockets picked. It was thought by some that those who committed this evil assumed the garb and appearance of brethren, to enable them the better to accomplish their wicked purposes.

The weather was favorable, but the earth being dry, the dust was somewhat annoying. Upon the whole, however, the occasion was a pleasant one. There being many brethren in the community, and the citizens being hospitable, the accommodations for entertaining those in attendance from a distance with lodging and other desirable conveniences, when away from the place of meeting, were very satisfactory. There was a good deal of preaching in the community, both before and during the progress of the meeting. The different denominations kindly offered their houses of worship to the brethren, and invited them to occupy them. The invitations were accepted.

There was considerable business before the Council, and it was disposed of as satisfactory, we think, as could reasonably be expected, when we remember that there is some variety of opinion in regard to some of the subjects that were before the meeting. While all the decisions of the Council are not what all would prefer or desire, we think there was a general feeling of acquiescence in those decisions. The prevailing spirit of the meeting was good. That it was not in variably and universally so, is to be regretted. A deeper consciousness of our responsibility for every word we utter, and for the influence that goes out from the expression of our countenances, and from our manners on such occasions, no doubt would lead to guardedness and watchfulness in both the matter we present, and the manner in which we present it, that would add dignity to our deliberative Council in the eyes of the world, and increase brotherly love among ourselves. We are happy to believe there is an improvement in transacting business in our Annual Council, and more especially is there a growing conviction among us that our business being done so publicly, and in the presence of so many, should be done in strict harmony with the principles of brotherly love, meekness, self-denial, forbearance, and fidelity to Christ, principles of great prominence in the faith of our fraternity.

Knowing as some of us did that there would probably questions come before the meeting of a perplexing character, we felt considerable anxiety in regard to the meeting and its results. But at the close of the Council we felt as Paul felt

when he met the brethren at Apia forum, "he thanked God and took courage." We hope the brethren appreciated the goodness of God to us, in favoring us as he did, and enabling us to pass the labors of our Council as pleasantly and as successfully as we were permitted to do, and that they felt humble before God, and thankful to him. We also have cause to take courage and be encouraged. With some variety of opinion among us in regard to some things, there is much brotherly love and attachment to one another in our brotherhood. We feel that the tie that binds us together as we are bound, is divine, and as such it cannot be easily broken. And while we may sing,

"Hail, sweetest, dearest tie, that bind,
Our glowing hearts in one;
Hail sacred hope, that tunes our minds
To harmony divine,"

let us seek to have the strands of that tie increased and the harmony of our hope more complete, by an increased conformity to the mind and life of Jesus. The more we all become like Jesus, the more oneness and harmony will prevail among us. Holiness will cement us together. Carnality will alienate us. As the friends and servants of Christ, we have a great work to do. Let us guard with vigilance against everything that would alienate our feelings, or corrupt our principles, and thereby diminish our spiritual power, and disqualify us for that work.

The Grasshoppers.

Some days back there were conflicting reports in regard to the appearance and destructive work of the grasshoppers. Late accounts however go to show that the reports that these pests have resumed their work of destruction upon vegetation, are alarmingly true. We give below some information upon the subject from the *New York Daily Witness*.

At our late Annual Meeting we had a statement in regard to the scarcity of provision in the West, produced by the grasshoppers and other causes, from S. S. Mohler and other brethren. The statement was a touching one, and awakened sympathy for the needy in many hearts. The brethren from the west who spoke expressed the thanks of the western sufferers who had been relieved by donations from the east, but made no

request for further help, though they stated further help was greatly needed. A resolution was then offered by brother H. R. HOLSINGER, to the effect that a collection should be taken up for the needy in the west. Accordingly it was done, and though it was not done until the close of the meeting, and though those only were solicited to contribute, that filled the tables at supper at one time, the collection amounted to about \$230.00, showing there was charity of an active and working character present.

ALARMING REPORTS FROM KANSAS AND MISSOURI.

CHICAGO, ILL., May 19.—Additional advices from Missouri and Kansas are very discouraging, and there seems to be no prospect of the grasshoppers departing until every green thing is devoured in Missouri. The plague is most severe in the region of Paole, Fort Scott, and Atchison, Kansas, and considerable damage has been done.

Special telegrams from Pleasant Hill, Liberty, Indianapolis, St. Joseph, Lexington, Kansas City and St. Louis, in Missouri, give most alarming details of the extent and increase of the grasshoppers. It seems they have crossed the Missouri River in their eastward march, and are playing sad havoc with the crops.

The western tier of counties are already overrun with these pests, and they appear to be eating their way eastward. Everything in some counties from which advices are at hand, has been destroyed, and the farmers have been obliged to drive their stock into Arkansas for pasturage.

It is feared they will pass through the entire State of Missouri and infest Southern Illinois during the present season. Ten thousand square miles of Missouri land has already been laid waste, and the farmers are utterly discouraged. Every effort is being made to exterminate the plague, but all seems futile. It seems nothing short of a miracle can avert famine and bankruptcy.

All wholesale houses of St. Louis are receiving letters by hundreds from Western Missouri creditors, declaring their total inability to meet their paper on account of the plague. The formation of relief committees is already being agitated.

"A Full Report."

By a full report is generally understood, we believe, a report of all the speeches made at our Annual Meeting in deciding questions, with the names of the speakers attached. It appeared from the questions before the Council, that a great many brethren desire such a report inasmuch as a request for a report of

that kind came from seven districts. There were also requests from three districts averse to a report. But while the stronger feeling seemed to be in favor of a full report, it was thought best by those who desired to have a full report, not to push the subject unduly upon the meeting, but await the further developments of time, reflection, and circumstances, hoping that a greater unanimity of sentiment will prevail, and their wishes be gratified.

We hope the brethren will have patience and meekness, and with these feelings, and a spirit of humble prayer, we trust the Lord will bring about whatever is to the edification of his church. He himself has said, "Let all things be done unto edifying." We therefore hope that he will work with us to promote the edification of his church and people.

Our Paper the Remainder of the Year.

We will send our paper, beginning with the number that contains the first part of the proceedings of the Annual Meeting, to the end of the year for \$1.00. We hope a considerable number of persons will be found that will avail themselves of this offer, and send at once for the paper. Will our agents and friends please call the attentions their neighbors who are not taking our paper, to our offer? The postage is included in the above offer.

The Minutes of 1875.

The Minutes of our late Annual Meeting will be published in both the English and the German language, and sold at 10 cents single copy, and 75 cents per dozen.

GLEANINGS & JOTTINGS.

Brother D. L. Myers, of Hartford, Kansas, writes: "The COMPANIONS that you are sending out west are doing a noble work—those that you sent out of the Forney fund. * * * If I could afford it, I would send you fifty dollars or more, as I think it would only be lending to the Lord; but my circumstances are such at

present that I cannot contribute. Let us all be engaged in the great work—the salvation of souls. This is my prayer."

Dymond on War.

Is a book of 124 octavo pages. It is an able defence of the non-resistant or peace principle. The retail price is 50 cents. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit ten cents postage. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

A worthy ministering brother says: I wish to inform you that I am not able to pay for the COMPANION. I have lost my health and can scarcely work half of the time. I thought best to let you know in time that I am not able to pay for it. I must remove to a warmer climate on account of my lungs, as soon as I can provide a way and means. I do not want to read the paper at the editor's expense, so it will be best to stop it. My trust is in the Lord to provide a way for the future."

NOTE: We do not feel like stopping the paper, and hence will continue to send it for the remainder of the year, at least.

We acknowledge the receipt of a set of three Photographic views of the late Annual Meeting grounds. The views are 8 by 10 inches in size. They will be sent by mail, postpaid, on receipt of \$1.50. Orders to be addressed to O. Williamson, Covington, Ohio.

Under date of May 14th, John H. Eshelman, Batavia, Iowa, says, "We have had it quite cold all spring until of late. It is getting pleasant now. Not half the corn crop is planted yet. Fall wheat was badly frozen. Spring wheat and oats look well for the coldness of the spring."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

From Brother and Sister John Kniseley.

MONTPELIER, IND. }

MAY 11th, 1875 }

This is to let the readers of the COMPANION and VISITOR know where we are, and where we have been since we left home on our mission of love. We started on the last day of April. Went to North Bend, Tippecanoe Co., stopped with sister Bennett. Had meeting at North Bend school-house in the evening. Had very good order. Stayed over night with sister Bennett.

Thence we went to Winamac. Had three meetings. The elder here is Daniel R. Freeman. It was very cold and wet while we were in this church. On the first day of May the snow was nearly two inches deep. We left here for Wabash, Wabash county, Indiana, on the 3rd of May, and got within twelve miles of Rochester. Lodged with friend Andrew Beimter, and were well entertained. From here we started for Wabash, and got to old brother Stombaugh's, and as the old brother and sister wished us to stay with them, we did so. As they are old and live away from the church some distance, we tried to comfort them as much as we could. We believe they are strong in the faith. We took our leave from them on the 5th morning of May, and got to Wabash, to brother Samuel Murry's about one o'clock. Found the sister poorly, though she was some better than she had been for some time. We hope the dear sister will get well again, if the Lord is willing. The dear sister bears her sickness with Christian fortitude, and our dear brother and elder takes good care of her. He would like much to travel and visit the members as we do, if his wife were able to stand it.

We left them on the 6th and went to Lancaster church, where we had four meetings. Had very good order. The members are very lively. Here we visited my wife's friends, her old uncle, Andrew Klepser. He is a very warm brother, and the sister is also a very good sister, and all the Klepser family are good members.

Next we went to the Prairie Creek church. Here lives brother and elder George W. Sala. He has the oversight of this church being in Blackford county, Indiana. We found the most of our members well, and still in the faith of the brethren, and willing to hold to the old land marks. May the good Lord bless them to do so is our prayer. We have been well since we left home, and had nothing to contend with but bad colds and bad roads. To-day we had as bad roads as I have seen for many years, as there has been much rain.

The fruit is mostly killed by our last freeze; and the wheat crops can't average more than a half crop, as far as we have come. I will now close for this time, but hope to write again. Pray for us, dear members. From your well-wishing brother and sister,
JOHN and REBECCA KNISELEY.

**Acknowledgments—Continued
from Page 268.**

| | |
|---|--------|
| John Sterling, George's Creek church, Fayette county, Pa., | 80 20 |
| Friends, James Boyd and David Parnell, Liscomb church, Marshall county, Iowa. | 54 25 |
| D. S. Bowman, Sandy church, North Georgetown, Calumbiana Co., Ohio. | 80 00 |
| Joseph R. Hanawalt, Spring Run congregation, Millin Co., Pa. | 41 55 |
| Sister Mary Helser, Frankling Co., Ohio. | 2 00 |
| L. M. Dunbar, Clowers Mills, Indiana. | 20 00 |
| John W. Metzgar, Edna Mills, Clinton Co., Indiana. | 184 35 |
| John H. Eshleman, Batavia, Jefferson Co., Iowa. | 15 00 |
| Michiel Rosserman, Dunkirk, Harden Co., Ohio. | 7 00 |
| Jacob H. Erb, Lone Tree, Iowa. | 40 00 |
| Jacob P. Replogle, Okaw church, Piatt and Macon counties Ill. | 14 37 |
| Joseph McCarty, Arcadia, Hamilton county Indiana. | 22 00 |
| David Schoonover, Tagglewood, Ripley county Indiana. | 1 00 |
| Adam Beaver, Union county church, Pa. | 26 00 |
| Eli Horner, Mongo, La Gran county Indiana, from Brethren and Friends. | 25 00 |
| L. M. Dunbar, Clowers's Mills, Montgomery county Indiana. | 13 00 |
| David Kuns, Milmine, Piatt Co., Ills, by Brethren and Friends. | 32 00 |

David Grossnickle, Beaver Dam church, Ladiesburg, Frederick county Maryland.
 6 75 |

John Rowland, Treasurer North-eastern District of Illinois.
 50 00 |

Solomon Henricks, Owl Creek church, Knox county Ohio.
 7 00 |

William E. Stickler, Pleasant Valley congregation.
 80 00 |

William Pacheo, in behalf of the Brethren at East Coventry, Chester county, Pa.,
 75 00 |

Daniel Senger, Cedar Rapids Linn county Iowa.
 85 40 |

John Heckman, Cerro Gordo, Piatt county Illinois.
 50 00 |

D. C. Moonaw, Blackburg Montgomery Co., Va., Friends
 \$2 00, 19 00 |

D. Miller, Mouroe Co, church, Iowa.
 15 00 |

Sister Mary Helser, Hilliards, Franklin county Ohio.
 2 00 |

John Zigler, Linville Creek church, Broadway, Rockingham county Virginia.
 15 00 |

Saml. R. Myer, Conastogo church, Bareville, Lancaster Co, Pa.
 33 50 |

George Brumbaugh, Palestine church, Darke county Ohio.
 100 00 |

D. P. Stouffer, Beaver Creek congregation, Benevola, Washington Co., Md.,
 21 40 |

John H. Eshleman, Batavia, Jefferson Co., Iowa. Brethren.
 5 00 |

G. W. Crissman, Cowanshannoe church, Elderton, Armstrong Co., Pennsylvania.
 8 25 |

John Sterling, Masontown, Fayette county Penna.,
 12 70 |

Cyrus Lentz, Union Center church, Milford, Elkhart Co., Indiana.
 44 00 |

John Sterling, Georges' Creek church, Fayette county Pa.,
 9 90 |

Sister Mary Helser, Hilliards, Franklin Co., Ohio, individually.
 2 15 |

S. D. Bowman, Spring Creek church, Collamer, Whitley Co., Ind.,
 51 25 |

Solomon Henricks, Owl Creek church, Knox Co., Ohio.
 12 00 |

Henry P. Strickler, Melrose Grundy county Iowa.
 20 00 |

A. G. Black Bushnell arm of the church in McDonough county,
 Illinois. 12 47 |

Daniel Wolf, Manor congregation of Wash. county Md.,
 43 00 |

We desire to thank you, dear brethren and sisters, for the liberality you have shown to us in responding to the calls for help through the different parts of the brotherhood in the West. Words will not express our thankfulness to you as we would wish. We hope the above report will be satisfactory. Should any

see that their donations have not been acknowledged, please let us know, and we will make it right.

The crops at present in this section of the country look promising. We hope we may receive a bountiful crop, and thereby be enabled once more to sustain ourselves. Many at the present time of writing are depending on us to supply them until they can raise something to eat.

Faternally Yours,

per HENRY P. BRINKWORTH.
Edgar, Neb.

ROCK CREEK, KANSAS, }
MAY 10th, 1875. }

Brother Quinter:—

As I am requested to print, a list of relief money received, in your paper, I send the following statement of money which I have received:

| | |
|-----------------------------------|---------|
| L. Keim, Falls City, Neb., | \$70.00 |
| Joseph Faith, Leighton, Iowa, | 5 00 |
| A. Kinzie, Hoover, Ind., | 16 00 |
| J. Quinter, Meyersdale, Pa., | 29.00 |
| M. Neher, Laplace, Ill., | 10.00 |
| Hen. Smith, Mearesdale, Mich., | 32 25 |
| C. Forney, Fall City, Neb., | 50 00 |
| M. Neher, Laplace, Ill., | 30.00 |
| C. Hoover, Smithville, Ohio, | 36 00 |
| M. Neher, Laplace, Ill., | 10.00 |
| Mary Moomaw, Bonsack, Va., | 35.00 |
| D. Frantz, Cerro Gordo, Ill., | 25.00 |
| A. Kinzie, Hoover P. O. Ind., | 19 00 |
| Jos. Holder, Hagerstown, Ind. | |
| 10 barrels of provision. | |
| Jos. Kulp, Elkhart, Ind. | 2.00 |
| J. B. Shively, Pettit, Ind., | 71 00 |
| Jno. Knisely, Plymouth, Ind., | 27.35 |
| C. L. Kiem, Falls City, Neb. | 100.00 |
| P. Nininger, Amsterdam, Va., | 30 00 |
| H. B. Brumbaugh, Huntingdon, Pa., | 24 00 |
| J. R. Gish, Roanoke, Ill., | 66.55 |
| Martin Neher, Laplace, Ill., | 5.00 |

Total, \$693.15

WM. GISH, Treasurer.
(Pilgrim please copy)

To the Brethren of the Southern District of Kansas.—A Suggestion.

Inasmuch as there has no announcement appeared in our periodicals of any communion in the Southern District of Kansas, which we attribute principally to the present scarcity of provision, Brethren, I have thought much about it of late. Cannot the brethren and sisters come together and commemorate the death and sufferings of our dear Lord? Must we refrain from this for another

year? The apostle says, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he comes." Brethren must we deprive ourselves of this privilege? I do think we ought to come together and bind ourselves together in that union and fellowship, and in breaking of bread together, with supplication and prayer, that or spiritual strength might be renewed.

A PROPOSITION.

Let the brethren come together, say one, two, or three churches, at o'clock in the evening. Let all the brethren that can spare something in the way of provisions, bring it with them. We will throw our mites together, and have all things common. Let the brethren and sisters who think they have nothing to spare come too; they can bring a turtle dove or two young pigeons, which represents love. We will not be like the Corinthians, those that sit down and eat their own suppers, shame them that have not. I would say, brethren and sisters, come all. We will pray for one another and exhort one another. Horse feed may be brought in the same way; but there will soon be grass for feed. Whether one district or two, let the brethren decide; but as the brethren are very much isolated probably each district should have its own communion. Now brethren we have made the suggestion. The matter is open for amendment, correction or rejection; but brethren will you not give it a little consideration? Let us hear from you. Fraternally,

GEORGE MYERS

Wade's Branch, Kansas.

Novel Reading.

APRIL 8th, 1875.

Dear Brother Quinter:

The following is a speech on the evils of novel reading, prepared for the consideration of a literary society in this neighborhood, and as it discusses a subject of more than ordinary importance, it perhaps will not be out of place in your columns.

B. C. MOOMAW.

MR. PRESIDENT:—It is useless for me to say, that our question for to night, is a very important one, as it involves the discussion of an influence which manifests itself with great power in the intellectual and moral world, and it shall be the object of our investigation to show, that it is a power for evil, and not for good.

Of all the forces that are operating in

the precincts of the mind, that of novel reading is one of the greatest and worst; and could an angel descend from the heights of heaven, and sweep the whole corrupt mass of pestilential literature into the sea, he would bestow upon the world a blessing second to none, but the removal of the great original curse.

First, then, we will show its origin; secondly, its character; and lastly its influence upon the mind and soul. In order to demonstrate the first proposition, we will classify the literature of the world into two grand divisions. All of those sciences which interpret nature, and which are founded upon truth, as she reveals herself throughout all of God's works in the material universe, led by the glorious Bible, are influences which enrich, and ennoble the mind, and fill the soul with the highest and holiest aspirations and religious impressions, while the thousands of heretical, idolatrous and skeptical isms, headed by the monster novels, compose the library of Satan, which he uses for the subversion of the souls of men. One evidence of this fact is, that novel writers are irreligious, and often grossly wicked persons; but the most conclusive proof can be established by a course of analagous reasoning, to which our antagonists will oppose in vain their shallow pretenses.

You are all aware of the effects which material poisons like spirits, tobacco, opium, &c., exert when habitually taken into the system. They assert an unequalled ascendancy over the will, and drag their slaves and victims down to ruin. Just so is the effects of that slow, and insidious mental poison—novel reading. It establishes a habit which grows by what it feeds upon, until all the faculties of the mind are effectually undermined, and debilitated. Why is this? Simply because it furnishes no food for these faculties. The same natural law, which operates for the health and strength of the body, determines the mental condition. Unless you furnish the digestive organs with that kind of food which supplies appropriate nutriment, you can have no physical health or strength. To the same degree does the mind require that nutriment, which alone can be assimilated from immortal truth; but novels are lies in sentiment and fact; for I might qualify my language so as to suit the exquisite sensibilities of the times, and say that novel writers use the truth with penurious frugality: they are not irreligious, irreverent and false, but they are immoral. And did it never strike you, that their productions exactly illustrates the principle of evil, first enticing, alluring, then destructive? There is among the treasures of Flora a rose of dazzling beauty, and exquisite fragrance; but the exhalations of that flower are as deadly as the breath of the Upas. Charmed by its beauty, intoxicated by its fragrance, the unhappy victim clasps the infernal thing

to his nostrils, until its fumes reach the vital current, and smothers the vital spark.

And now as we are grappling with the issues of this important subject, let me ask with all solemnity, in view of the work that is given us here to do, that we may prepare for awful eternity, is life so sure or time so abundant, that we should fling it away upon such trifling amusements? Can we watch and pray when we are morally and mentally asleep? Can we bathe with impunity in this tide of filth, which overflows the banks of common sense and decency, and call ourselves pure? Dare we subject ourselves to a power which unfits us for any of life's practical and important duties? On the western shore of Sweden is a mighty whirlpool in the sea. So great is its force that strong whales and ships have been known to sink beneath its vortex; a boat's crew were seen to drift within its influence, and were warned of their danger, but intoxicated with wine, they heeded not the warning, and their boat revolving around the ever-narrowing circles, was finally plunged into the jaws of destruction.

This life is a great whirlpool, and spiritual death its vortex, and those who are absorbed in a corrupt literature, or intoxicated by sin, shall neglect the awful issues of an impending eternity, and laying by their oars glide smoothly around with the current, and will finally be swallowed up in the last dread holocaust; but the mind which is awake to life's stern duties, and the arm that is nerved by supernal help may escape all these dangers and sail on the peaceful seas among the beautiful isles of Paradise.

To Husbands.

Dear Brother Quinter:—

Being alone I was impressed with the thought of the sympathy the poor minister's wife ought to have, as it becomes her duty to stay at home many a time when her husband is absent. And oh, how long the time seems when he is gone! Not lonesome because there is nothing to do. No, mothers have always plenty to do, sometimes more than health and strength will permit; and when the husband is gone, there truly is more care on the mothers. And what makes it more sad, sometimes, perhaps, the dear husband, when he left, forgot the parting kiss, or to say "Farewell, dear wife and children," which would make the burden much lighter. Or perhaps he could think of nothing when he left but to say, "Take care of all the things and see that all the work is done," which any good mother will do any way. I have seen husbands leave their dear

wives and children, and stay away two or three weeks, and never say "farewell" to them. How hard it must be to the tender-hearted mother, not knowing whether they ever shall see each other again in this world! Dear husbands, think of this.

Your unworthy sister.

In Memoriam.

Sister SARAH wife of Elder David RUPEL, who died February last, was much afflicted for several years, which she endured with Christian patience. After her death there were found among some papers several pieces written by her for the COMPANION and VISITOR, which we think are worthy of a place in its columns. She was a worthy member and a good counsellor in the church. Willing to obey all the commands of the Lord, a short time before she died she called for the elders of the church and was anointed with oil in the name of the Lord. She was much respected by all who knew her. She was a faithful, exemplary Christian; and being dead yet speaketh. The following article was written by her.

DAVID CLEM.

Walkerton, Ind.

"If any man serve me him will my Father honor."

Dear brethren and sisters, it is highly necessary that we reflect upon this text of scripture seriously, and meditate with religious reverence upon the necessity of serving God aright. Jesus says: "If any man serve me." We understand the word *serve* to mean, to work for, to obey, &c. Christ came not to do his own will, but the will of him that sent him; "for the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." Then to serve God aright we must love and fear him above all things else, which zeal will incite us to govern our thoughts, words and actions by the gospel of Jesus Christ, which is the will of God. To honor the Son we must perform those duties obligatory upon us in the gospel, in true faith and solemnity, regarding the gospel of Jesus Christ as the "power of God unto salvation, to every one that believeth." Let us consider well that

those whose faith stands "not in the wisdom of men, but in the power of God," and are obedient thereunto, are those who serve the Lord Jesus Christ, and seek not the honor of men, but the honor that cometh from God only. Solomon says: "Before honor is humility;" and also, "By humility, and the fear of the Lord, are riches and honor and life." And the apostle says, "Humble yourselves in the sight of the Lord, and he shall lift you up." Our Saviour humbled himself and became obedient even to the death of the cross; wherefore "God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Then if we follow Jesus, we must take up our cross; we must walk as he walked; be humble as he was humble. When we see and meditate upon the importance and efficacy of the humiliation of Christ for our redemption, and see that without God and his mercy we are in the most extreme state of wretchedness, should we not come down in the depths of humility and godly sorrow, and be willing to walk in the footsteps of Jesus, obedient to the gospel and the church, keep in the old paths? It will not avail us anything that we make a profession, if our Christianity be so limited because of popularity and worldly honor that we are scarcely recognized from the world. Then if we are enlightened by the light of the glorious gospel of Jesus Christ, let us walk in the light; and if we walk in that light, we will not be in darkness—not the honor of the world—but have the honor of God.

It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Having so many precious promises, let us take courage in opposing pride and vanity; not desirous of vain-glory, but take the prophet Micah's counsel when he asks, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The apostle says: "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth,

and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things."

SARAH RUPEL.

North Liberty, Ind.

From Cedar Creek Church, Kan.

MAY 11th, 1875.

Brother James:—

Please announce through the *Companion and Visitor* that we need no more aid. We think we can get through with what we have received and we feel very thankful to the brethren, sisters and friends, who have responded to our call; and we hope the Lord will favor them for their charitable acts. We will make out a full list of what we have received and send it on for publication in a short time.

JESSE STUDEBAKER.

Garnett, Kan.

(Pilgrim please copy.)

In Memoriam.

The subject of these lines, sister CHARITY, consort of brother John Debolt, was born in Fayette county, Pennsylvania, A. D. 1805. Her maiden name was Walters, daughter of brother Ephraim Walters, deceased. She was joined in holy matrimony to brother John Debolt in 1824. She, with her husband, joined the church in 1833. They were immersed by brother James Kelso. Sister Charity was afflicted nearly four years, and bore her long affliction with great patience. The writer visited her several times during her illness, and always found her cheerful; notwithstanding she was unable to walk for nearly two years.

Sister Charity was benevolent, almost to a fault, as many poor persons can testify. No doubt many will "rise up and call her blessed." In her death the church lost a worthy member, the community, a benevolent citizen; the children, an affectionate mother; and brother John, a helpful wife. Ah! yes, she is missed everywhere on earth, but lives above with the blessed.

Brother Alpheus, you will no doubt often feel the sentiment you expressed at the return from the funeral, i. e., "you never knew before what it was to be without a mother." Often, no doubt, you will feel the loss of your very dear mother, but your loss is her great gain.

Dear children, imitate her virtues and you shall share her bliss.

"Beyond the pearly gate.
Where many mansions wait."

We fondly hope to meet her in that beautiful world on high. May God help us so to live, that we may meet in that better country, where the inhabitants never say, "I am sick;" where there shall be no more death, neither sorrowing nor weeping, but where former things shall have passed away and all things shall be renewed.

JOHN WISE.

Scenery Hill, Pa.

Announcements.

LOVE-FEASTS.

In the Coon River church, one mile and a half north of Panora, Iowa, at the Brethren's meeting-house, there will be a communion meeting, if the Lord will, on the 19th and 20th of June.

B. E. PLAINE.

The lovefeast at Waddam's Grove, Stephenson county, Ill., will be on the 22nd and 23rd of June.

ALLEN BOYER.

We purpose holding a communion meeting in the Deep River church, Poweshiek county, Iowa, near Dresden, on the 19th and 20th of June. Those coming by railway will stop at at Brooklyn.

J. S. SNYDER.

There will be a lovefeast at the house of brother Jacob D. Burger, in the Sugar Creek church, Holmes county, O., six miles south of Shanesville, on the 26th and 27th of June, commencing at 10 o'clock, a. m.

MICH. H. SHUTT.

[Pilgrim please copy.]

The Brethren of the Swan Creek congregation, Fulton county, Ohio, intend to hold their communion meeting on the farm of Daniel Eberly, commencing on Thursday 17th, at ten o'clock, a. m., two miles and a half west of Delta.

A. STUTSMAN.

There will be a communion meeting in the Yellow River congregation, three miles northwest of Bourbon, at brother Jacob Lint's, June 13th.

DARLIN HALE

There will be a communion meeting, if the Lord will, at the residence of brother John Leedy, Linn county, Oregon, July 3rd and 4th.

DAVID BROWER.

The Chippewa congregation, Wayne county, Ohio, expect to hold their lovefeast at brother George Irvin's, June 15th. None need be hindered from attending on account of small pox, as that is all over. Only one case proved fatal.

E. L. YODER.

There will be a communion meeting in

the State Centre church, commencing Wednesday, June 16th, at ten o'clock. The meeting will be held at the house of brother Isaac Vannorsdel, 5 miles south of State Centre, Marshall county, Iowa.

There will be a communion meeting, God willing, in the Elkliek branch, Somerset county, Pa., on Saturday, June 19th, commencing at 3 o'clock, p. m. Meeting next day.

C. G. LINT.

MARRIED.

By Esquire Critcher, at his residence, May 8th, Mr. GEORGE W. SUECK and Miss RACHEL MICHAEL, both of Union Centre, Kansas.

M. E. STUDEBAKER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Maknoheta church, Jackson county, Iowa, November 1st, 1874, sister MARY ZOOK, daughter of John Zook, of Bedford county, Pa., intermarried with Jacob Snowberger, of same county, aged 65 years, 11 months and 20 days. Disease, typhoid fever. They moved to Ohio, and thence to Indiana, where Jacob Snowberger died. She was then married to Jacob Zook, and moved to Jackson county, Iowa. Funeral occasion improved by the Brethren, from 1 Peter 1:24, 25.

JOHN GABLE.

In the Rush Creek church, Hocking county, Ohio, GEORGE HENRICKS, aged 81 years, 5 months and 17 days. He was born in the State of Pennsylvania, November 14th, 1793, and died May 1st, 1875. He was a member of the German Baptist church for upward of 55 years, and died in full hope of a better world than this, beyond the grave. Funeral by E. Horn and the writer.

ELI STONER.

In the Bethel congregation, Filmore Co., Nebraska, April 16th, EMMA S. HOLSINGER, daughter of brother S. R. and sister Carrie Holsinger, aged 11 months and 2 days.

In the Elkliek congregation, May 8th, EDWARD HUTCHINSON son of Susan Shumaker, aged one year, 1 month and 4 days. Funeral services by J. Kelso and the writer, from Matth. 19:13, 14.

J. B. SELL.

In the Big Creek congregation, Richland county, Ill., WILLIAM ELMER and WILLARD ELLSWORTH, twin sons of brother Aaron and sister Martha Michaels. The former died when eight weeks old; the latter lived 9 months less 4 days. They were born on the 28th of February, 1874. Funeral discourse by Elder Samuel Forney. We believe them to be in the paradise of God; and oh, what an incentive to the parents to draw them still nearer to our loving Saviour!

WM. H. PULLEN.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
Polo, Ills.

Dr. Pierce's Favorite Prescription

is very strongly recommended by the Medical Faculty and is largely prescribed among their Female Patients. It is worthy of all confidence, as may be seen from the following testimonials:

Dr G. B. CHAPMAN, Plattsburgh, Neb., writes: I have under treatment a lady, who, for the past seven years, has been afflicted, and, after trying several physicians without receiving benefit, is gaining rapidly on your Favorite Prescription.

ATLANTA, ILL.

Dr. R. V. PIERCE, Buffalo, N. Y.:
Dear Sir:—I have not words to express my gratitude to you for your advice and assistance in my case. There is not one who has used your medicines since they have been brought here, but that can say with me they have been greatly benefited. Since I have been so helped by its use, six or seven around me left off doctors and other medicines, and now use it in their families, after being cured of the same disease as mine. You do not know what a wonder it created in our city, by restoring my sister. I wrote you about, for she had been under the care of three of our best doctors, but could not sit up but for a few minutes at one time. I begged of her to try your medicines, and before she had used half the bottles she could go all around the yard, and has now just come home from a visit five miles away.

Mrs. THOMAS MCFARLAND.

Dr. Pierce's Favorite Prescription is sold by dealers in Medicines generally.

HOME WOOLEN FACTORY.

We are manufacturing a superior article of woollen goods which we will guarantee to give perfect satisfaction. And we will send them to the brethren, or to anybody that may want good goods, by Express, and pay charges on goods, if the amount is ten dollars or more. Having been in the business over forty years, I think I know just what farmers want, and think they will find it to their advantage to correspond with me.

Address:

JOHN STUDEBAKER,
HOME WOOLEN FACTORY,
Troy, Ohio.

18-1f.

These are hard times, but a man of clear sight will turn his hand to almost anything. He will make a fortune out of this time, and the other thing being none the worse for it by the end of the year. The farmers will have their spare hours. Let all such keep it. Not a penny right, nor things used as luxuries, for people these hard times have only money for the necessities of life. Let it be something of rest in the winter. People must have something when time is short, something you need not be ashamed to offer because it is a wise thing. Such an article is Dr. Farnham's Blood Cleanser or Purifier. It is not held in solution by medicine and water, but is composed of thirty-three ingredients, including pure and unadulterated spirits such as are in olden times. It has no equal. Persons who have seen fortunes in doctors, and months at water cures, have been finally saved from death by the use of a few bottles of Dr. Farnham's medicine. A fair profit is made by keeping this medicine for sale. For particulars, apply by postal card to Dr. F. FARNHAM, 151 N. 3rd St., Waynesboro, Pa., or Dr. F. FARNHAM'S DRUG CO., Waynesboro, Pa.

Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Cearfoss P. O., Washington Co., Md. 19 6m.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

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Somerset Co., Pa.

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Selens Grove, Snyder Co., Pa.

"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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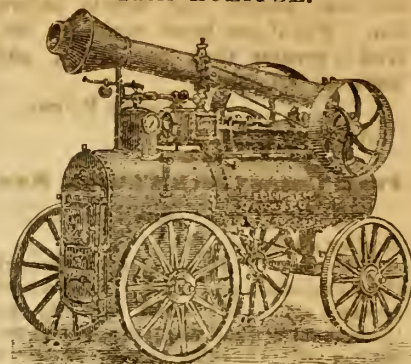
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, JUNE 8, 1875.

Vol. II. No. 23.

There is Life for a Look.

There is life in a look at the Crucified One ;
There is life at this moment for thee ;
Then look, sinner, look unto him and be saved.—

Unto him who was nailed to the tree.

Oh, why was he there as the bearer of sin
If on Jesus thy sins were not laid ?
Oh, why from his side flowed the sin-cleans-
ing blood
If his dying the debt has not paid ?

It is not thy tears of repentance or prayers,
But the blood that atones for the soul ;
On him, then, who shed it thou mayest
at once

Thy weight of iniquity roll.

His anguish of soul on the cross hast thou
seen ?

His cry of distress hast thou heard ?
Then why, if the terrors of wrath he en-
dured,
Should pardon to thee be deferred ?

We are healed by his stripes—wouldst thou
add to the word ?

And he is our righteousness made ;
The best robe of heaven he bids thee put on ;
Oh, couldst thou be better arrayed ?
Then doubt not thy welcome, since God
has declared

There remaineth no more to be done ;
That once in the end of the world he ap-
peared,
And completed the work he begun.

But take, with rejoicing, from Jesus, at once
The life everlasting he gives ;
And know, with assurance, thou never canst
die,
Since Jesus, thy righteousness, lives.

There is life in a look at the Crucified One ;
There is life at this moment for thee ;
Then look, sinner—look unto him and be
saved,
And know thyself spotless as he.

—Selected.

For the COMPANION and VISITOR.

**The Fruits of the Spirit—Gentle-
ness.**

BY J. M. ZUCK.

The fruit of the Spirit is gentleness. Gal.
5: 22

"The quality or state of being gentle,
mild, benevolent, docile, and the like ;
gentility ; softness of manners, disposi-
tion, &c. ; tenderness ; mildness ; docil-
ity."

The above is what Webster says under
the word "gentleness." It is the qual-
ity or state of being "gentle." *Gentle*
is from the Latin *gentilis*, and this, in
turn, comes from *gens*, which means a
generation, race, clan—that is, a number
of individuals springing from the same
stock or bearing the same family name.

The etymology of the word suggests
one of its most important and most beau-
tiful applications—the treatment which
those should receive who are most closely
related to us or associated with us—gentle-
ness among our kinsfolks—gentleness
in the home. Home politeness—how
much praised, how little practiced ! The
heads of families are often at fault on
this point. Some parents who are po-
lite and kind to strangers or when away
from home, are just the reverse when
among their own children and servants.
All sunshine and June blossoms abroad ;
all storm-cloud and June thunder at
home ! Of course they wonder why their
children and servants are so rude and ill-
mannered. It is all for the want of more
gentleness in their management—gentle
words, gentle tones, gentle measures.
How can it be expected that young peo-
ple will be kind and polite to one another
and to their superiors, when they are
continually scolded and found fault with
and sometimes even ordered about in
language that a well-organized dog could
hardly help growling at ! If the poor
child takes time and does its work care-
fully, it is too "slow" or "lazy" and
must needs have its ears boxed, or at
least be scolded just a little to let it know

that it has a "master ;" if it heeds the
"hurry, hurry, hurry !" that so often
greet its ears, why of course it hasn't
done its work half," of course it must be
made "do it over again," or at least re-
minded of the "consequences" if it don't
do better next time. Nothing like (?)
keeping young people "in their place."
When they get big they can behave like
scolds and tyrants too, but until that
time comes they "must know their place !"
"John, shut that door this minute !" and
the door goes shut with a "bang" and
John looks as cross as usual. Well, that
is one way to get a door shut, but is
there not a more excellent way ? Would
not an occasional "will you ?" "can you ?"
or "please," do away with a great many
of the "slams," "bangs," "thumps,"
and other jarring sounds that afflict
some homes ?

There must, of course, be implicit obe-
dience on the part of children ; but
should it not, if possible, be the obedi-
ence of the heart as well as of the hand
and lips ? Oppression can secure the
latter but seldom the former. It cannot
secure that obedience which love renders
sweet and pleasant. Is it any wonder
that some children behave like ruffians
when they are continually treated as
such ? Is it any wonder that they act
like colts let loose for a frolic as soon as
they get out of the presence of the "old
man," the "boss," or the "governor" ?
The law of cause and effect holds good
in domestic life as well as elsewhere.

As a rule, gentle measures are best in
the management of the young. Volumes
have been written upon this subject,
(the one by Jacob Abbott is excellent)
and parents and teachers should avail
themselves of the hints to be found in
such books. Children have their little
joys and sorrows, their little hopes and
fears, and they need sympathy and ap-
preciation as well as older persons. It
will not do to look upon them first as so
many necessary nuisances, and afterward
as so many slaves and subjects, with no
rights which big folks are bound to re-
spect. Neither can they always think

and feel and act just like grown people. What does Paul say on that point? "When I was a child, I spake as a child, I understood as a child, I thought as a child." "All work and no play makes Jack a dull boy"—sometimes worse, a sour, ill-natured boy who believes happiness to be a myth, and who, saddest of all, is not likely to find out his mistake. Parents cannot bequeath their children a better legacy than a happy, well-improved childhood. It is one of the few things that can be enjoyed and yet preserved for future enjoyment. It blesses those who give and those who receive. It is the best foundation upon which to build a happy, useful and virtuous life. It is the gleaming time for the "pleasure of memory." The eye may be dim, the ear dull of hearing, the form bowed with age, yet how vivid are the impressions stamped upon the soul in youth! How bright yet seem the sunbeams then gathered up, the wheat and roses then kept! How sweet even yet sound some strains of music then heard, some gentle, loving words then spoken! The old man lives his happy boyhood over again. Sunbeams, roses, gentle words, kind deeds, loving faces—these are treasures with which the store-house of memory cannot be overstocked in youth, and which will increase in value as the years roll round and the evening—the gold and crimson tinged evening, comes on.

What then shall we think of that severe and often harsh system of training which banishes, in a manner, everything lovely and pleasant from the heart and the hearth stone? No childish sports, no harmless amusements, no flowers on the window sill or in the front yard, no music (especially instrumental), no carpets on the floor, no pictures on the wall, no anything, in short, except the doctrine of self-denial as occasionally taught, but perhaps not by the Saviour, and occasionally practiced lest we should somehow get to heaven on "flowery beds of ease." Self must be denied, but is it not the lower, sensual, devilish self rather than the higher, purer, spiritual self? It is not the spirit, but the *flesh* with its affections and *lusts* that is to be crucified—not that which points heavenward, only that which drags earthward. It is true that the earth was cursed for man's sake, but who supposes that birds and flowers and other gentle influences came in consequence of that curse? Heaven is pictured to us as a place of still waters, sunny banks and green meadows, of pearly gates, jasper walls and golden streets, of light and joy and music—yea, even instrumental. What then does all the talk about making a heaven of earth mean, if we are to have but little else than sombre clouds, gloomy homes and saddened hearts? There is enough sadness and gloom in the world, God knows, and we know it too; we dare not ignore the clouds and what they threaten, but should we not look on the

bright side as much as possible? And if so, should we not surround ourselves with such influences as will help us on in that desire and purpose? Paul says in substance, "Finally, brethren, whatsoever things are true, honest, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things."

Outside polish, such as gentle behavior, politeness, &c., is not everything, either in the home or elsewhere; but it is something. A knotty tree that is sound is certainly better than a hollow one, no matter how smooth and nice-looking the latter may be on the outside. But why may not a smooth and nice-looking tree be sound all through as well as the other? The true *gentleman* is not gentle from any mercenary motive. His politeness must come from the heart; otherwise it is merely "cleansing the outside of the cup and platter." This cannot give true manhood and womanhood—only the "hood" without the man or woman in it. It gives something like the fashionably dressed figures seen in clothing stores or on the pavement outside as an advertisement of what is kept within. They perhaps turn on pivots, have springs in their backs, and, on the whole, are a little hard to distinguish from their counterparts who walk the streets, bowing, scraping, and smiling as pleaseth their own sweet will! Thus we see that gentleness, "softness of manners," is not always the fruit of the Spirit—rather an apple that looks nice on the outside but rotten at the core. But gentleness may be a sound apple—always is when the fruit of the Divine Spirit.

Paul says, "The servant of the Lord must not strive, but be *gentle* unto all men, apt to teach," &c. This may apply to all Christians, but especially to those who have been called to teach, or in other words, to preach. It is sometimes said that when the Word is preached it will either bring men and women to Christ or drive them away. And the "drive away" clause is thought to be sufficient explanation in the case of young people and others, who absent themselves from the Lord's house because they do not relish clerical scolding and personal denunciations. The truth of course must be preached regardless of likes and dislikes, but is there not some responsibility connected with the *manner* of doing it? Be gentle. Be apt to teach. Paul says at another place that he was made all things to all men—and why? "That I might by all means save some." It seems that the great concern was to save some, not to find excuses for driving people away from Christ and the church. It will not do to fling clubs and stones into the deep and agitated waters of the heart, and then turn about and call it "fishing for souls"! Fish are not caught in that way. They bite best when it is calm and pleasant. The

gentle breeze that just stirs the leaves and hardly ripples the water will be far more favorable than the fuss and flurry of a storm, even though it be equinoctial in violence. A little sunshine and a little coaxing in the shape of a tempting bait (even though it be merely an earth-worm that hides the hook) will do more good than any amount of clubs, sticks and stones. Fish can't be scared on the hook; neither can people. Both can, however, be scared away. And the fault in both cases may be, not in the "fish" but in the "fisher"—in his manner, rudeness, not being *apt*, not *gentle*.

"Whisper it gently, 'twill pay thee to know
Penitent tear drops down her cheeks flow;
Has she from virtue wandered astray?
Guide her feet gently, rough is the way."

But perhaps it should not be expected that all Christians can be equally gentle, nor that any one can be uniformly gentle on all occasions. Gentleness like love, joy, and grief, may exist in different degrees. It is a characteristic of the disposition and may be a natural endowment as well as one of the fruits of the Spirit. "Gentle as a lamb," is a well-known maxim. The lamb's gentleness is evidently not a fruit of the Spirit; and is not the gentleness of many men and women of the same sort, acquired in the same way, natural, inherited? On the other hand, many are of a rash, impulsive, fiery disposition, and are only gentle in proportion as they crucify their natural bent, and come under the blessed moulding influences of that good Spirit whose fruit is gentleness. One of this class may receive more from the Spirit than his brother of the lamb-like disposition and yet be less gentle, at least on certain occasions. Should we not bear with such, making a distinction on the ground of temperament? John was mild, gentle and affectionate; Peter was rash, impulsive and impetuous. The blessed Master had need of both. Then, too, can we not see something to admire in Peter's boldness, even though it sometimes brought him into trouble? If so let us not forget that although Peter has long been dead, his disposition still lives, and that, too, in some of our brethren in the Lord.

There is need of the sledge-hammer sometimes. The tooth pick and pen-knife are useful, but they cannot supply the place of the crow-bar and broad ax. It is true that the virtue is often in the "still small voice" rather than in the strong wind, the earthquake or the fire; but does not God sometimes manifest himself in the latter as well as in the former? The Spirit once came down in the form of fire and with the sound of a "rushing, mighty wind." An earthquake aroused the sleeping saints when our Lord was crucified. Would it not require something similar now to arouse some sleeping sinners, dead, but not buried? "Truly this was the Son of

God"—how many, like the centurion, will not make this acknowledgment until the sun is darkened, the earthquake comes and the rocks are rent!

However, we must not lose sight of the power and efficacy of gentle agencies. Even in nature we may see gentleness exemplified in some of the grandest forces—forces that work so quietly that we all would not know that they work at all were it not for the wonders they accomplish. How genial and mild, for instance, is the sunbeam; yet what a worker! It drives the snows from the valleys; but how soft its lash and how gently applied! It breathes life into the bud and even into the seed hid away in the earth. Growth follows, and upon this the sunbeam prints its own beautiful colors, and we then have green leaves, tinted fruits and flowers a "beauteous sisterhood." A dam far up the valley breaks and the water comes sweeping down, carrying off mills, factories and even villages—what a power let loose is this! Yet all that water is but a drop to the immense volumes that are being continually lifted from the ocean into the clouds, thence to descend as gently as the falling snowflake, or as the small rain that refreshes the tender herb. Surging waves and tossing billows lose some of their rudeness when kissed and caressed by the sunbeam, whose gentle influence calls forth their sweeter and purer elements and allures them heavenward. Would that such pleasing enchantments always allured in that direction! There would be fewer blighted hopes, fewer desolate hearts, fewer wretched, ruined lives! But 'tis ever the bitter with the sweet, ever sadness after the song.

No, not ever, thank the Lord! Let us learn wisdom from babes and sucklings as well as from sunbeams. A little boy got vexed at his sister. "Me strike 'oo," said he; "Me kiss 'oo," said she. It is hardly necessary to state which side gained the victory in that battle and what a long and happy peace followed. If children of a larger growth would act more on the "kiss-for-a-blow" principle and less according to the "tit-for-tat" motto, there would be more happiness and less hard feelings. A soft answer turneth away wrath.

How golden is silence at times! What eloquence in a falling tear! What meaning in a glance of the eye, not a brow-beating one, but one like that which once sank so deep into Peter's heart! How easily the boldest hearts are tuned to melody if but the right cord be touched! In the chambers of every soul there is a secret drawer full of precious treasures, could we but touch the spring that unlocks it! And how can we unlock it without our bunch of keys, one of which is *gentleness*? Do we possess this? If not, are we seeking to obtain it? Let us not forget that "the Spirit helpeth our infirmities"—that same Spirit whose fruits are love, joy, peace, long-suffer-

ing, *gentleness*, and others equally sweet and satisfying to the soul that hungers after righteousness.

Clay Lick, Pa.

For the COMPANION AND VISITOR.

Report of Annual Meeting—the General Feeling.

BY P. R. WRIGHTSMAN.

It has been the general voice and wish of our brethren and sisters to have a full report of the proceedings of Annual Meeting; and with this view, or, rather, prospect, many of us of limited means stayed at home, expecting to read and see on paper the speeches of our brethren. But alas! we have looked in vain. For me to read a partial account of somebody's speech, and not know who that somebody is, does not afford satisfaction, but confuses the mind and renders the paper objectionable.

With such reading in our religious paper, I cannot recommend it, or solicit subscribers to the paper.

The holy writings bear the name of the author. Suppose Matthew, Mark, Luke, and John, with Paul and Peter, had never allowed their books to bear their names, what satisfaction would it be to us to read and compare author with author? If such a moral chaos had existed, then there would have been some room for infidelity. When I take up the COMPANION to read, I first look to the author's name; if no name attached, I generally pass it by without reading. At this time thousands of our dear members are dissatisfied for not having a full report of Annual Meeting.

South Bend, Ind.

For the COMPANION AND VISITOR.

Reflections on Annual Meeting.

BY S. T. BOSSERMAN.

"AND IT IS PASSED."

Being a spectator of the proceedings of our late Annual Meeting, I observed that while the brethren were discussing the propriety or impropriety of certain queries, and when the query received its final passage, the above sentence was uttered by our friendly Moderator. How forcibly our mind was struck when he arose with his commanding appearance, and announced to the vast assembly, "And it is Passed!" And the parties

concerned feel the force of the expression, "And it is passed." It is now entered on the minutes, to the code of advice in harmony with the Bible to govern this vast body of the Christian church.

"And it passed!" How impressive on the mind looking to futurity! Are our actions in this life such that will enable us to hear the blissful voice of the great Judge, "Come ye blessed of my Father?" Your case has been examined; your actions scrutinized closely; your query in regard to inheriting eternal life is answered, "And it is Passed" comes forth in your favor. You are now ready to enter that blissful abode of the redeemed. Oh, what an incentive to the reflective mind, to press onward and upward to the prize.

To those who are yet in sin, let me say, pause and think for a moment. "And it is Passed" may soon be said in judgment to you, and your place assigned in everlasting torment. "While there is life there is hope" to the sick: while there is life and health there is hope for the sinner, if he will turn from his error. Christ is on his mediatorial throne pleading for your case: "I have died for them, spare them, my Father, yet another year." Oh, come, then, friendly sinner, join the company under the blood-stained banner of king Emmanuel. Sentence will be pronounced ere long. Pray that it may be "passed" in your favor. Then we need not, like on occasions as the above, be separated from each other; but join the great, angelic throng beyond this vale of tears, and live with Christ forever.

Dunkirk, Ohio.

How often, weary and empty of soul in this world-pageant, men and women would be glad to flee out of it, as Moses fled from Pharaoh's court to Midian. Better to keep the sheep of Jethro, if he might thus come into Horeb, the mount of God, than to bask amid royal pleasures which are a weariness and pain. Better to flee into the wilderness and sit under a juniper-tree, fed by the ravens and drinking of the brook, than be oppressed with gayeties which are but vanity and vexation of spirit.

A man dies in fine linen; another dieth in rags. They shall alike be covered by the worm.

Prayer at Night.

SELECTED BY AMELIA C. NOFFZIGER.

Not on a prayerless bed, not on a prayerless
bed,

Compose thy weary limbs to rest ;
For they alone are blessed
With balmy sleep
Whom angels keep ;
Yet though by care oppressed,
Or anxious sorrow,
Or thought on many a coil perplexed
For coming morrow,
Lay not thy head
On prayerless bed.

For who can tell, when sleep thine eyes
shall close,

That earthly cares and woes
To thee may e'er return !
Arise, my soul !
Slumber control,

And let thy lamp burn brightly ;
So shall thy eyes discern
Things pure and sightly ;
Taught by the Spirit, learn
Never on prayerless bed
To lay thine unblest head.

Hast thou no pining want, or wish, or care,
That calls for holy prayer ?

Has thy day been so bright
That in its flight

There is no trace of sorrow ?

And art thou sure to-morrow

Will be like this, and more

Abundant ? Dost thou lay by thy store,

And still make plans for more ?

Thou fool ! this very night

Thy soul may wing its flight.

Hast thou no being than thyself more dear

That ploughs the ocean deep,

And when storms sweep

The wintry, lowering sky,

For whom thou wakest and weepest ?

Oh ! when thy pangs are deepest,

Seek then the covenant ark of prayer,

For he that slumbereth not is there ;

His ear is open to thy cry.

Oh ! then on prayerless bed

Lay not thy thoughtless head.

Arise thee, weary soul, nor yield to slum-
ber,

Till in communion blest

With the elect ye rest—

Those souls of countless number ;

And with them raise

The note of praise,

Reaching from earth to heaven—

Chosen, redeemed, forgiven !

So lay thy happy head,

Prayer-crowned, on blessed bed.

A man that breaks his word bids
others be false to him

**Report of the Proceedings of A.
M. 1875, Held on the Premises
of Bro. John Cassel, near Cov-
ington, Ohio, May 18, 19, 20.**

Conference met at the place ap-
pointed at 9 o'clock on the morning
of Tuesday the 18th of May. The
standing committee being introduced,
brother H. D. Davy said :

We are in the presence of God, his
eye sees this vast assembly of peo-
ple. He knows just what we have
come here for, and in order that his
name may be praised by us his creat-
ures, we will try and sing the 282d
No. of this collection,—“Lord in thy
presence here we meet,” &c.

After singing the hymn Bro. Davy
continued :

Brethren and sisters in the Lord,
while we are assembled as we are,
in the presence of our God this morn-
ing, and feeling, as some of us do, the
great responsibility of our action
and transaction, we are coming to-
gether on this occasion for the good
of souls,—the salvation of souls, the
glory and honor of God and the
promotion of his cause, the building
up of Zion here.—These are some of
the objects of our assembling here, to
transact that which may meet God's
approbation. And while the eye of
mercy is over us and his power pre-
serves us, let the heart of every brother
and sister be united together as
the heart of one man in prayer to
God our heavenly Father, that he
may fully qualify us while here to-
gether so to labor that God's name
may be glorified, and united together
stronger and stronger in the bonds of
love and affection towards God
and one another. And when we un-
derstand that God is all-wise and
that we are fallible creatures and not
all-wise, then should our prayers as-
cend to our Father in heaven that he
may give unto us wisdom from on high
to qualify us as his dear children so to
act that our actions may be pleasing
in his sight. We all trust fully that
there is but one source to go to in order
to obtain that which we all need,—
that is, the power and gift of saving
grace, the favor of Heaven. May it
come down and rest upon every one
of us, that our actions may be pleas-
ing in the sight of the Lord. Let us
all unite in prayer.

Our Father who art in heaven, in
thy presence we as thy children and
creatures are assembled together in a

vast multitude and are truly the ob-
jects of thy pity, thy mercy and thy
care. We acknowledge before thee,
our Father, while we are many, we
are all the workmanship of thine own
hand, and we have the Father in
heaven who has ordered our exis-
tence here ; and oh, we come to ac-
knowledge thy goodness, thy love
and thy mercy towards us, that thou
hast looked down not only upon this
assembly, but upon the whole human
family. We feel to praise that great
name and we trust our voices may
go up and be joined with angels and
archangels in giving praise and ad-
oration to Thee. While they are in
heaven, we on earth, may we come
with that solemnity of heart that our
voices may be mingled with theirs.
We feel to thank thee that while thou
hast noticed us in our condition and
by and through the Lord Jesus Christ
our Savior, thou hast revealed thy-
self unto us, and thy Son has been
revealed unto us as our Savior, and
the gospel of the Lord Jesus Christ
is the power of God unto salvation to
every one that believeth, and through
thy Son Jesus our Savior who was
willing to leave the shining courts of
heaven to come down into this sin-
stricken world to suffer and die that
our sins might be washed away. We
acknowledge that through him thou
hast set upon thy Kingdom and
Church, and hast left thy chosen ones
to carry forth the gospel to the sons
and daughters of Adam. Now we
assemble ourselves together to trans-
act the business of thy house for the
promotion of thy cause, for the build-
ing up of Zion, for the good of souls
and for thy name's honor and glory.
As we are fallible creatures, O God,
bestow upon us the power and gift of
saving grace while we are here to-
gether ; influence and overshadow us
every one with all the protection of
of thy children. Let thy blessing
rest upon us as we feel the great re-
sponsibilities and the labor we have
to perform, qualify us in body and
give us the physical strength and
power of mind to grasp all that is
necessary for us to grasp ; and grant
that in all our deliberations here
we shall so govern our tongues that
we may speak when it is time to
speak, and keep silent when it is
time to keep silent, in order that all
things may be done in decency and in
order.

Oh Lord, in much mercy may thy

spirit accompany us in our conduct to all this multitude and toward one another. Bless, O Lord, this assembly, and may all that is done here, in thy name, leave a good impression on the minds of those who are here with worldly motives. May they be brought to feel the importance of obeying God and of doing right, and may the spirit of this occasion be of that kind and character that it may benefit all and have a good effect upon the whole concourse of people assembled upon this occasion, and may the unconverted part of the assembly remember that they will be held accountable for this occasion. The Lord hear us, the Lord answer us, the Lord bless and save us through our Lord Jesus Christ. Amen.

ORGANIZATION.

Brother Enoch Eby then announced that by ballot the Standing Committee had chosen Bro. H. D. Davy as Forman or Moderator of this meeting, and as such he will appear.

—The Foreman then announced the appointment of Bro. James Quinter as writing Clerk, and brother Enoch Eby as Reading Clerk.

According to custom the clerk then read the 15th chapter of Acts.

—The chapter that has been read seems to be to us a basis for our assembling together upon this occasion. We find that when a difference of opinion arose among the disciples in the days referred to in the reading of the chapter, that they carried the matter up to Jerusalem to the elders; then and there they consulted upon the matter, and what they agreed upon was reported back to the churches by letter. Now it so happens among us at this day where there are many men there may be many minds; we cannot expect anything else: as in these many minds we may have a little different thought concerning certain portions of Scripture, we are come together to compare our minds and so to be one as He and His Father are one, as the Savior taught us, and that we come to be of the same mind. I have not come here expecting to have my mind gratified and answered fully, but I am willing to present my mind; our brethren will do the same; then we send this to the churches who desire to have them, that they may know the conclusions of this meeting on differences of opinion. Now, brethren let us try

and avoid personality as much as possible. We cannot make the observations necessary without some personality, but let us avoid that as much as possible. Let us be careful in replying one to the other, to do it with that kind of feeling that will show to God and man that we love one another, that we want to build up instead of suppressing and putting down,—to build up the cause of our Master; and we hope that this meeting will pass off quietly.

We are now ready to open the public council.

The Clerk takes up the first district in order and calls.

EASTERN MARYLAND.—No queries.

WESTERN MARYLAND.—E. Slifer answered, we have but two queries and one of them requires an answer from the Standing Committee before it is presented here. (Queries both presented.)

Query second:—Should there not be some change made in the manner of holding our Annual Meetings?

Answer.—With regard to the expense of the same, we suggest that as the rule among us is that said meetings be held alternately east of the Ohio river and west of said river, that therefore the expense of the said Annual Meeting be paid by the respective divisions where held upon some equitable mode; the congregation where said Annual Meeting is held not to be regarded as liable to the expense of money. The trouble incident to such a meeting to be considered their full portion of the contribution.

—I shall have to say something in order to dispose of the query. I believe so far as my knowledge goes that this matter has generally been considered by the district which takes the Annual Meeting, and I have known the church that took the Annual Meeting to be exonerated by the balance of that district. They have all been acting out the very same thing that is here required.

—If I understand that aright your suggestion does not cover the query.

—Well, we will hear what the brethren say; the case of the matter is this: The eastern part when they have it, should pay the expenses; when the West the western should pay the expenses with the exception of the congregation, where it is held.

—For some years my mind has

been engaged right upon that point. I have thought of it a good deal, and could present several reasons, why I think that query and answer are right. I presume, however that it is not necessary, only so far as is required to make a complete explanation. When the meeting is in the West, we want all the Western Brethren to take an interest in it, to contribute in defraying the expense. Heretofore it has been confined to a district; for instance one third of Indiana. That is too little, we only propose to extend it all over Indiana, Ohio, and Illinois, and so when the Annual Meeting is to be in the West, all can go into partnership and raise the money to defray the expenses. Last year is experience enough to teach us that something ought to be done in that direction, when there was no application made last year for the Annual Meeting this year. There was no offer by any district to take it. In this way it will not make much difference which district takes it. If the southern district of Ohio takes it, it will be no more expense on them than all the balance of the districts, in the West, and the Church that takes it, will be entirely exempt. I think, there is as much fellowship and union and harmony in that way as in any other. There are some districts in the West that have never taken it and probably never will.—We would thus dictate that all should be engaged in defraying the expenses. Now I see no serious difficulty from making that exchange in the the manner of holding it at all, only in the manner of raising the money to defray the expense.

—I would say of the query, that it opens the door to increasing the expense; and not only so, but to influence our Annual Meeting to such a degree that we cannot conduct them with that order and simplicity, with which all my brethren acknowledge, they should be conducted.

—I cannot understand, is it the district over which this elder presides?

—Yes. We want to say, brethren, it will take a great deal of labor to collect those expenses. You remember the expense to California, that it was quite troublesome to us to collect those expenses, as the brother says some of the Churches are exempt from the expenses, and they always will be. Some members are always

exempt. And another idea, the district in which the meeting is held, does not compel one district to hold it alone. We in the southern district of Ohio and the south eastern held it jointly in 1872. And I think it will be much trouble and much labor to collect these expenses.

—It will be necessary for me to explain this matter. Before our Church Council was met or assembled I was written to upon the subject by an elder of a very much larger congregation than that over which I preside, asking me to get up something like that. I brought it to our Annual District Meeting and it was unanimously passed. Now with respect to the difficulty of collecting the money, it is true, there was difficulty in collecting the money to pay the expenses of the delegates to California, but take our Brotherhood, we are liberal, there would be no difficulty at all. I am told that this meeting shall cost between two and three thousand dollars and the tax is entirely too great for one single district to pay, and I think, the first brother who spoke, was strictly correct when he said, the tax is too heavy even for the state and there can be no impropriety in raising it in this way, and there should be no disposition to shirk the responsibilities. I think our brethren ought to furnish the money in excess of the demand and if we do, let us employ it for some charitable and benevolent object. There may be some difficulty as to the plan upon which it is to be collected but I think we must fall upon some good plan for that.

—I feel, looking at the West that it will probably bring more trouble upon us than we have so far. I would not say that I would not be willing to make it one state, but you are aware how many districts there are in the west; it might be attended with more difficulties. If the state cannot hold an Annual Meeting, I should wonder how much we would want a meeting. We held one in northern Indiana district; and if we could, so could Indiana, so could every other state if that would be adopted. But you remember how many districts there are in the west, that would have all the council. That would be some objection to the matter as it stands. It is only a small matter of \$3,000 for 100 districts in the state of Indiana to raise.

—I would have no objection to that first change touching that one thing. The one we have up now, the Yearly Meeting will be scattered in different places. We have never found any fault or complaint in the districts holding their meetings; never was a complaint found respecting the expense. Now if you would adopt that plan I would have no objection only this one thing:—it would not place the Annual Meeting in places where it ought to be once in a while. It will create a great deal of contention probably, or debate as to where it should be held this year; but if it is said, Southern Ohio takes it, we in the North will say nothing; and if Northeastern O. wants it, why consequently they get it; if Indiana wants it, the first application, they get it; if Iowa wants it, they get it. The other way it would make a considerable difficulty to tell where the meeting would be. That is the only objection I have to it. And there would be a difficulty now to tell where the next meeting is going to be.

—As it now is, none but the very wealthiest can hold it or will invite the meeting; but if we adopt the plan suggested, some of the weak congregations might get it, and I have not a doubt in my mind that there would be more congregations wanting it than there are now. I think if you clothe the standing committee with the power of selecting, the difficulty would be obviated; all the districts would be represented in the standing committee, and let them vote where it should go. Now, it often goes begging—it was some time before this district here wanted them to come. Our last Annual Meeting adjourned without knowing where it was to meet this year. A number of other questions will arise if you adopt the plan suggested to regulate it, and I suggest this one: to let the standing committee select from the various applications for it; let them vote, but always with this understanding: that the meeting must be alternated east or west of the Ohio river.

—Let us not go too fast, brethren; let each State have it, and after awhile if a State can not hold an Annual Meeting, then let all west of the Ohio river hold it. Let us go to the State, and after awhile go to the district if we need it. Out of the different districts, probably one in Northern Indiana, or Middle or

Southern Indiana, may want it, then let them have it next, then Illinois and then over all the States, and if it is too expensive, then let us take all west of the Ohio and all east of the Ohio, and thus by dividing it save expense.

—I would be favorable, brethren, to leave it as it is; we don't grumble at the tax to pay at these meetings.

—Let us come to some kind of knowledge regarding this matter. We are all satisfied that the present expense of holding our Annual Conferences is, in reality, too great for one district. The query we have calls for a different arrangement. The answer given to that query also calls for a change in taxing the expense. I would suggest that we give the Standing Committee the power to appoint a committee for the purpose of seeing if we could draw up some kind of instrument in writing to draw the line of demarkation between the West and the East and see Conference if she will adopt it.

—I believe that we have the liberty where those making the application for the Annual Meeting do not feel themselves able to bear the expense in that district, that they might notify the adjoining district and counsel them and if they were willing to turn in and help them unitedly, then they would call for the meeting and raise the expenses, and I do not think you can better that. If you scatter it all over the west, from the Ohio river, it will take a good while to get a council to reach all those churches and get an answer from them, and from that answer to form a conclusion. My mind is that as we have got along with the expenses so far in that way, when the district or church don't feel themselves able, they would counsel the adjoining church to ask for the meeting if they fail to get it, and we hear another call for not meeting, then probably it would be well to try and reach some measures that might bring it around again to be right and satisfactory to the church. I am aware that although last year there was no definite call as it were, from the southern part of Ohio presenting each petition. I believe it was not the expense, but because the brethren would not conduct the Annual Meeting as was decided in 1866, and that was the reason why they would not send to carry

out their conclusion. Now this year if we had had the people to come together last Friday and Saturday and vote, this vast multitude would have increased our expenses almost one-half more than what they will be. We will find that our expenses will not be so much but that at least one State can reach it. Now, if we had asked them of the North to have helped us, they would have done it. It may be well enough to present this matter as a matter of thought, for we have not quite reached it yet; therefore I would move to let the matter rest just where it is for the present.

—When a rule works well we think we had better let good enough alone. When the Yearly Meeting was held in the eastern district of Ohio the western district joined in with us. We had no difficulty at all and there was a balance left, which was returned whence it came.

—When we had joined together we had concluded that one dollar to a member would defray the expense, and we had a considerable surplus. We thought we were too poor until we held it.

—When the northwestern district of Ohio held it in '63 they concluded they could do it among themselves, share no trouble in doing so. I think as brother Kaylor has said, better let well enough alone; and I think the northern district of Indiana will call for it again.

—I suppose the brethren remember that in the year 1870 the Annual Meeting was in Iowa, the only time it was there. That was really before the state was districted, and we all contributed to that meeting in the state; and the brethren from other states, to the best of my recollection, contributed. We had no difficulty, and I think we will not have. I think that privilege exists under the present rule.

—If it is only a question upon that point, then we have nothing more to say. It makes a great difference where the meeting is held next year, and the answer ought to be read; and then we have a petition to put in.

—We will try and read it so as not to conflict. We will say for the present.

The clerk reads.—We think it best to make no such change as is asked for in the query at present.

Passed.

EASTERN PENN'A.—Q.—Is it according to the gospel for brethren to make a pool in a meeting-house for the purpose of baptizing?

A.—Inasmuch as we have no authority in the Scriptures for baptizing in the house, we consider it wrong to do so.

Passed.

Q.—Is it considered according to the gospel for the church at communion to use the unfermented juice of grapes in place of wine?

A.—We think it ought to be left optional with a church to do so, if the members are agreed.

Second reading.

—Christ when he instituted the communion made use of fermented wine, and we have no right to change the emblem.

—I would not pass that, it would likely get up a division founded upon two ways, in the Annual Meeting.

—I am not willing for my part that that should pass; there are too many new things coming up.

—I would propose to change the answer too; there is a difference in the use of it; some churches make use of the unfermented wine and others do not, and we would like to have light upon the subject, which is right.

—If unfermented wine will do for our communion, leavened bread will do. We believe unleavened bread is the bread we should use at our communions, and unfermented wine is not the wine the Savior used. We believe it was fermented wine; therefore, I say, drop it.

—If the Savior used unfermented wine, we would like to have the Scripture for it; then, I suppose, we ought all to be satisfied.

—I confess that my mind is a little in the dark in that matter. I have heard it strongly asserted that he used unfermented wine; now, where is the authority for either?

—I would say that it is safe for us to pass the answer just as it stands.

—It is the juice of the grape; and whether it is fermented or unfermented, it is not decided; and I should be very sorry if the impression should go out from this meeting that it was fermented wine. It is the fruit of the grape.

—What is the difference between only fruit of the grape and unferment-

ed wine? I am sorry such a question comes up.

—Will brother James give us an explanation of unfermented wine?

—It is the juice of the grape, used before it ferments. I think it is known to all Bible readers and to all that have a knowledge of the history of the country, that in that age of the world they used wine as a beverage at the table every day. It constituted a part of their meal; and hence, if I wished to form any conclusion, I would affirm in favor of the unfermented wine.

—How would the congregations obtain the unfermented wine at present?

A brother moves to table the subject and stop all discussions in the matter.

—Let us pass it; it gives us liberty. It would be very hard for this large congregation to decide which was the wine used by our Savior; therefore, let each congregation decide that matter for themselves. As the brother has said, it would be very hard to prove by Scripture direct, whether it was fermented wine. As the Scriptures are not positive, let us also not be positive in our own minds, but let the congregations decide the matter as they can best understand it from God's word.

—We have some reason to believe that some of the wine is fermented. Now brethren would be induced to take that who have been in the habit of being intoxicated. We believe that the safer plan would be to adopt the use of the sweet wine, the juice of the grape.

—There is only one thought arises in my mind on the subject, and that is this, if the fermenting of wine makes it more pure, and that wine was to represent his blood, then I would say take the fermented wine, but if it is purest right from the grape, use it then.

—There are certain times we could not get it unfermented.

(To be Continued)

—Custom is the law of one description to fools, and fashion of another; but the two parties often clash, for precedent is the legislator of the first, and novelty of the last.

He that swells in prosperity will shrink in adversity.

Watching for the Master.

BY H. BONAR, OF SCOTLAND.

Watch, for ye know not when the Master cometh.

At midnight, or at cock-crow, or at morn;
When stars die out, and earth is all awaiting
For the first streak which tells that day
is born.

Long has he tarried, long his weary household

Have from their eastern lattice, looked
and sighed.

Why comes he not? their eyes and hearts
are failing,

With faith and hope so long and sorely
tried.

Through the cold ages, when abounding evil
Chilled their warm love, they watched,
but watched in vain.

The foe waxed stronger, faith and hope
grew weaker;

"Lord, come," they cried, again and yet
again

Again and yet again; but still he came not,
Dark centuries of evil came and went not.

"Oh, Master, tarry not," they cried. He
spoke not.

It seemed an everlasting banishment.

Evil still reigned; the good still few and
feeble—

The church's haters numerous and strong;
Error more subtle, truth more sad and
silent,

Faith's anguished cry still rising, "Lord,
how long?"

Long has the world, the Master's rule dis-
owning,

Hating his presence and his holy sway,
Cried, "Where is now the promise of his
coming,

And where the signs of the long-promised
day?"

But still, above the scoff, and taunt, and
laughter,—

The still small voice ariseth, "Watch and
pray;"

And still, to cheer the hour of lonely wait-
ing,

"Behold, I come," we hear the Master
say.

It may be that the night will yet grow
darker;

It may be that the storm is not yet spent;
It may be that the times will wax more evil,
Earth hating heaven and scornful to re-
pent.

It may be that the church's eye shall weary,
That hope, so long deferred, at last shall
faint;

That dark delay the buoyant heart may sad-
den,—

And shake the faith of many an eager
saint.

Still let us hear the Master daily saying,
Behold, I come; awake, arise, prepare!
For but a little, and there sounds the sum-
mons,

Ascend, my saints, and meet me in the
air.

Then end at once our weary years of watch-
ing:—

Cometh the vision and the vernal day;

Cometh the Master to his waiting household;
The sunlight hursts, the shadows flee
away.

Error and darkness hide their heads forever,
Truth, light, and righteousness make up
our morn;

Earth rises up in newer, holier splendor
Then when at first in perfect beauty born.

—Selected.

For the COMPANION AND VISITOR.

Friendship.

BY M. HADY.

Our friends may be divided into
four classes. First, we have such
as easily are made our friends, and
equally as easily lost. Secondly,
those who would like to help us as
friends, but have no power to do so.
Thirdly, those who cling to us as
long as they possibly can; and
fourthly, One in whom all the
qualifications of the other three are
combined, and whose friendship will
continue, while eternity shall last.

Then to our first friend. We gain
their friendship, perhaps by our first
conversation, by our first item of
business, by our first meeting, our first
greeting. Oh, how often friends are
made by first sight! and oh, how
many are lost by the first difficulty
we get into! They cling to us, while
waters are smooth, the sea calm,
and our life one of plenty and ease;
when we have to give and are not
obliged to take; when ever one speaks
well of us, then these are our friends.
And how often we must be disap-
pointed with such time and ex-
perience only will tell.

How many of this class of so-called
friends are lost, in as easy a way as
they are gained, realities of life have
proved to us over and again. The
first difficulty we get into; the first
trouble we have to pass through; the
the first slander which is rumored
about us, are they found with our
friends? No, but on the opposite side;
if they cannot be called our enemies,
they certainly can not be called
friends. Therefore considering these,
we come to this, we are better off by
not falling in with their friendship.

Secondly, we find those, whose pow-
er is limited to such a degree, that
they cannot help us much: if even
the will is there, the means are
not. How often we have heard, I
would willingly help you, if it was

in my power to do so. When our
slanderers are loudest, our friend who
would help us cannot do so. When
we get into need, they have no
means, therefore we are to take the
will in this case for the act, and turn
to friend number three. He will cling
to us, when friends number one and
two either forsake us, or are unable
to help us. In need they contribute to
our wants, in trouble they comfort
us, in tribulations, they strengthen
us, in sickness they nurse us, in short
they assist us when necessary. These
are truly friends and we often ex-
perience, how dear they are to us,
and how they dislike to break loose
from them. We form their acquaint-
ance to be remembered at all times,
with sweet feeling, and we only know
them to love and respect them.
These we claim to be our best friends
which we can find among mankind.
But they only can help us after all
to some extent. Their time is to be
limited to this world only; their
time to help us must come to an end.
Much as they would help us they
cannot. The time will surely come
when we must leave them, or they
leave us; therefore all considered,
their friendship is after all insufficient.
We then turn to our only truly pow-
erful, eternal friend, Christ the Lord.
His friendship is easier gained; the
first conversation; the first meeting
will insure this friendship. He is
mighty to help us. All power in
heaven and earth is his under control.
His friendship is lasting; he has
promised to be with us here, and will
be with us, when time shall be no
more. Only one condition is re-
quired. He wants this true friend-
ship to commence while we are here
and not only friendship from eye to
eye, but from heart to heart. Oh,
what a friendship, no end to it, no
height, no depth, wherever we turn,
we see it. Friendship, true and
lasting? If he is our friend, let the
world be against us. One test we
have, is, if we love Jesus, we love to
do God's will; we love his church.
The members of this church all are
brethren and sisters, and as such we
love them. Now by this let us test
ourselves.

Great minds, like heaven, are pleas-
ed in doing good, though the ungrate-
ful subjects of their favors are barren
in return.

FOR THE YOUNG.

"Died Poor."

"It was a sad funeral to me," said the speaker; "the saddest I have attended for many years."

"That of Edmonson?"

"Yes."

"How did he die?"

"Poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! he was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned the one who had spoken of his patience and endurance.

"No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage, heroic fortitude."

"Then he died rich," was the emphatic declaration. "Richer than the millionaire who went to his long home on the same day, miserable in all but gold." A sad funeral, did you say? No, my friend, it was a triumphal procession! Not the burial of a human clod, but the ceremonies attendant on the translation of an angel. Did not succeed! Why, his whole life was a series of successes. In every conflict he came off the victor,

and now the victor's crown is on his brow. Any grasping, soulless, selfish man, with a moderate share of brain, may gather money, and learn the art of keeping it; but not one in a hundred can conquer bravely, in the battle of life, as Edmonson has conquered, and step forth from the ranks of men a Christian hero. No, no; he did not die poor, but rich—rich in neighborly love and rich in celestial affections. And his heirs have an interest in the administration of his affairs. A large property has been left, and let them see to it that they do not lose precious things through false estimates and ignorant depreciations: There are higher things to gain in this world than wealth that perishes. He dies rich who can take his treasure with him to the new land where he is to abide forever; and he who has to leave all behind on which he placed his affections dies poor indeed.

—*Selected.*

How a Spider Spins.

Few things are more wonderful than the spinning apparatus of the spider. On the under side of the creature's body are placed four or six little knobs, each not larger than the point of a pin. These are outlets of certain receptacles within the abdomen, where the silk is prepared.

When the spider wishes to spin a thread, it presses the knobs, or spinnerets, with one of its legs, and forthwith there issue from each, not one but a thousand fibers, of such exquisite fineness, that it is only when the products of all the spinnerets are united that they become visible to the naked eye. The "thread" of the spider is thus a tiny rope of four or six thousand strands.

The twisting into one cord is performed by the hindmost pair of legs, which, like the rest, are furnished with three claws apiece. Using these claws as fingers, the little rope-maker twists her groups of thread into one with surprising rapidity.—*Selected.*

All Can Think.

If there is anything which I would wish especially to urge upon those who have not had the advantage of much education, it is that, if they but knew the way to do it, they are far nearer to the best truth and knowl-

edge than they may perhaps suppose. In saying this I do not mean to undervalue education, even the highest; it is an inestimable blessing; but the real strength of the mind of man is independent of it; at least, of much of it. I merely mean that there is no very great reason in the nature of things why a person who has had little education should not think about things as much as I do. The way to wisdom and truth may be to one man through many books, to another through few; to one as a result of much leisure, to another of little. For of the many books which are in the world, a very large number, as even small experience in book-reading will show, say the same things; and many say nothing more than the mind, if wisely directed, might have made out for itself. And for leisure, doubtless many have little enough leisure for writing, and little enough leisure for books; but all, I think we may say, have leisure enough for thought, and for a great deal of it.—*Prof. Grote.*

All There.

A whole family in heaven! Who can picture or describe the everlasting day? No one absent; nor father, nor mother, nor son, nor daughter, are away. In the world below they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the River of Life they walk hand in hand and as a family have commenced a career of glory which shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down upon a bed of pain; no one to wander in the arms of death. Never in heaven, is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that, in his infinite mercy, every family may be thus united.—*Selected.*

A GOOD MAN'S FAULTS.—"If the sun be eclipsed for an hour, it attracts more attention than by its clear shining the whole year."

—Consent not to evil that good may come.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., June 8, 1875.

Our Report—An Explanation.

It appears there is a difference of opinion in relation to the meaning of the decision of our late Annual Meeting upon the question concerning a full report. Some seem to think that the manner in which it was finally disposed of permits the names of the speakers to be given in the report of the meeting. It is said that in passing the query concerning the report, some one remarked, "it is understood to be deferred without restrictions," and that brother Davy, the Moderator, replied, "Yes." The abridged report of the meeting as given by our reporter to the *Stillwater Valley Gazette*, and published in that paper, is thought to favor the liberal construction above referred to. The following is the paragraph in the report as given in the *Gazette*, that is claimed to favor a full report:

"At the assembling of Conference on Wednesday morning, discussion was resumed on the question of printing the report of the proceedings, which resulted in passing the request of Middle Pennsylvania without any restrictions."

We have advocated the printing of a full report with the speaker's names. We have done so from a conviction of the propriety of so doing, not perceiving any evil or danger likely to grow out of it, and knowing from the expressed wishes of a large number of our brethren, that it would be to their edification. But with our desire and preference for a full report, and with our strong hope that our late Annual Meeting would grant such a report, our conscientious regard for honesty, fairness and candor, with our knowledge of the manner in which the subject was disposed of, constrain us to differ with those who claim the privilege, under the authority of our Annual Meeting, to have a full report, and to believe that the subject was left as it was last year.

That the subject before the Council was simply deferred, without the removal of any previous restrictions, is evident from the following considerations: The sense of the general Council is embodied in the following item of the transaction

of the business. It is the eighth on the Minutes: "Inasmuch as there are queries before this meeting both in favor of, and against, a full report of the proceedings of this meeting, and as there seems to be a difficulty in answering those questions with the unanimity desirable, we think it best to defer the subject until next Annual Meeting." It will be perceived that the phrase "without any restrictions," is not a part of the official proceedings of the Council. Neither was it intended to be. This we presume will be admitted by all. Then what if some one did remark in relation to the query passed, "It is understood to be deferred without any restrictions," and if the Moderator replied "Yes," could this be taken as the official expression of the Council? Surely not. The Council should have reconsidered the question, and then added the words removing the restrictions if it wanted the restrictions removed.

The language of the reporter as given in the *Stillwater Gazette* is not decisive, neither can it be justly claimed as confirming the liberal view sought to be put upon the decision of the meeting under consideration. The reporter was giving an abridged view of the proceedings of the meeting for the *Gazette*, and he gave it in his own language. He seems not to have fully understood the state of the question on Wednesday morning when the subject was disposed of. By referring to the quotation from the *Gazette* which we have given above, the reader will notice that our reporter states that the meeting passed, 'the request of Middle Pennsylvania without any restrictions.' It was not the request of Middle Pennsylvania that was passed. In this he was mistaken. The request from Middle Pennsylvania, was as follows: "This meeting petitions Annual Meeting for the privilege of having published a full report of the discussions in connection with the queries and answers of said meeting, with the names of the speakers, but instead of having it published in our periodicals, let it be issued in pamphlet form, and send it only to such as wish it." This request was not before the meeting on Wednesday morning, neither did it pass the meeting at all. When the Middle District of Pa. was reached in the order of business, the business from that District was presented, and the re-

quest above given was found among the papers from that District. As it was known there were papers from other Districts of a similar character, they were also called for. And in connection with the papers in favor of a full report, those against a report were also called for. And from these papers both for and against a report, about a dozen in all, the query was formed that passed the meeting on Wednesday morning, and the one that contains the sense of the meeting upon the report. And the subject as it passed the meeting, was *status quo*, in the same state it was before, no more restrictions were added, neither were the former removed. This evidently is the state of the subject as disposed of by our late Annual Meeting. The report was to go out this year yet without the names of the speakers as it did last. And we confess we were surprised when we heard any other construction put upon the manner in which the subject of the report was disposed of.

Upon learning the construction that some put upon the words "without any restrictions," brother Beer dropped Bro. H. D. Davy a few lines, to get the expression of his view of the subject. The following is his reply:

"In answer to brother Beer's note of inquiry, I meant of course, no restrictions more than last year. Some one said, 'Give us the names this year.' To that I said, 'No, out of order. That would be getting an answer before the passage of the query.'"

We feel very sorry that there has been a misunderstanding in regard to how much of the report we are allowed to publish. We felt our mind much relieved when the meeting with its labors closed, as it did, apparently with much satisfaction. But finding we all did not understand the decision of the meeting in regard to publishing the report, alike, our good feelings were somewhat disturbed. And especially do we feel sorry that brother Brumbaugh and ourself differ in our views of the subject under consideration. He seems to feel at liberty to publish the names of the speakers, while we cannot conscientiously do so, believing the Annual Council does not give us the liberty to do so. Knowing the responsible position that we both as the editors of the leading papers of our fraternity occupy, we feel exceedingly anxious to work together for the peace,

the union, and the prosperity of our brotherhood. But it seems we do not see our duty alike in publishing the report of the Annual Meeting. But we want it understood that in what we have said, we have designed to pass no censure on brother Brumbaugh or any one else that takes a different view of the subject to what we do. We have given the explanation we have, that the propriety of our course in withholding the names of the speakers may be seen and appreciated. We know the desire of many of our readers is to have a full report. It would afford us great pleasure to gratify them. We are laboring hard to publish a paper to edify and profit them. They are giving us a liberal support, and we want to give them an acceptable paper. And we are sorry the Annual Meeting did not give us the privilege of publishing a full report. But since it did not, we hope our readers will not expect it of us. We will give them the arguments and speeches made, and we hope these will edify and instruct, though the names of the speakers are not given. We exhort our readers to patience and hopefulness. We mean more especially such as are anxious for a full report. We trust that by next year a full report will be granted by our Annual Meeting, and then we can with freedom and good feeling give it to our readers.

In the meanwhile we ask the forbearance of our readers who may not feel so well satisfied, if we have such. We have felt perplexed and unpleasant in regard to this matter. But pursuing a course we believe to be right, we trust to God and the appreciating sense of our readers.

Brother Wrightman's Article.

There will be found in our present number a short article from brother Wrightman in which he expresses his regret that he with others cannot have the satisfaction of reading a full report of the proceedings of our Annual Meeting. We presume the brethren from Northern Indiana, who attended our late Annual Meeting, understanding the decision of the meeting in regard to a report, as we understand it, bore the information home that a full report would not be given, and upon such information he wrote his article and expressed himself as he did. We shall take the occasion offered

by brother Wrightman's article, of offering some thoughts for the consideration of our readers. In referring to the speeches without the names of the speakers, he says: "With such reading in our religious paper I cannot recommend it or solicit subscribers to the paper." We are sorry he takes the extreme view of the subject that he does. We think the names of the speakers add to the interest of their speeches, but should the paper with all the articles it contains in a year, with the names of the writers, be rejected or dropped or discontinued simply because a part of the reading matter it contains in a few numbers, has not the authors' names? We hope the brethren will not take that view of the case.

We are using our utmost endeavors to make a useful and readable paper for the brotherhood, and we would like to give a full report of the Annual Meeting, but that meeting as yet has not allowed us that privilege. And it does seem hard that because we do not do what we cannot with propriety, or consistently do, that our brethren and friends should cease their labors to procure us patronage, and thus cause our enterprise to suffer.

Brother Wrightman is an elder in the church, and a physician, and occupies a position that gives him great moral influence. And we presume he would not advise us to pursue a course with our paper in opposition to the expressed will of the brotherhood. To do so would lead to disorder and trouble. Then what better can we do than what we are trying to do, and labor patiently and in hope. Our position is one attended with trials and difficulties, and we hope our brethren will not forsake us, but rather rally around us, and hold up our hands and cheer our hearts. Let us all trust in right, and in the God of right, and he will bring all things right in due time, and our desires for whatever is right will be gratified.

We hope Bro. Wrightman will appreciate our remarks, and the peculiarity of our position in relation to the subject he has written upon. He has had his troubles and embarrassments, and we and others sympathized with him. We hope he will not abandon us or the cause of Christian literature that we are trying to promote, though under difficulties.

Among our advertisements this week will be found one of a Commentary on the Old and New Testaments. The agent of the work, is Mr. Brooks, who is canvassing our town and the vicinity. He is a young man studying for the ministry, and takes this method for procuring means to help him through his course.

We have had but little opportunity of examining the work, but as far as we have done so, our judgment is favorable.

We are offering our paper from No. 22, including this number which contains the beginning of the Report of the Proceeding of Annual Meeting to the end of the year for \$1.00. One agent has already sent us five subscribers. Cannot all our agents and friends make a little extra effort to procure subscribers for us? We hope they can, and will. This is desirable, as we are at some expense to obtain the Report we are publishing.

GLEANINGS & JOTTINGS.

Brother J. B. Shoemaker, of Smithville, Ohio, writes that his health is very delicate, and that he has but poor hopes of its getting better. Lung disease.

We had a fine rain last night, to revive what little wheat and oats the grasshoppers have left. They have taken about three-fourths of the small grain in this vicinity. Farmers are planting more corn than usual this season, and a great many intend sowing again, as wheat and oats do well here when sown the first of June.

P. A. TURNER.

Longmont, Col.

Brother C. M. Armbrust, of Buffalo, Colorado, under date of May 23rd, writes as follows:

By the way teams are coming in, we might infer that emigration has started up. One from Kansas and one from Iowa passed here this evening. We have had some of the most beautiful weather here this spring I ever saw. We had three or four very refreshing showers lately. The crops are about all in, and what was put in early looks fine. Some few grasshoppers but they have done no harm here in the valley as yet. Grass in many places on the river bottom will measure at least twelve inches. Stock is growing fat on the range. The COMPANION and VISITOR makes its weekly visits regularly. We are saying it carefully, so as to get it bound if possible. May the good Lord bless you in your good work, and in all your business, is the prayer of your humble brother.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

From Kansas.

MAY 22nd, 1875.

Brother James:—

As church news is read with interest; and as there has never been any from this (Cottonwood) church, I will give a little. I left my home near Plymouth, Lyon county, Kansas, to meet brother Jesse Studebaker eighteen miles south, on the south line of said county, to hold some meetings. We met with the people the first time on Friday 14th of May, and continued our meetings until Sunday evening. Four souls were made willing to come out on the Lord's side and were baptized in the Verdigris River on Sunday. There seemed to be quite an interest amongst the people. There should be more meetings at this place. Our time is so taken up that we can only give them one meeting a month. Will not some brother come over into Macedonia and help us?

JACOB BUCK.

Plymouth, Kansas.

From Indiana.

I was at Huntington, Indiana, this forenoon, and got my *Companion*; and after dinner I opened it and found it as good as ever. Seeing E. Danner's article on church news, I read it. I just wondered whether the eastern folks knew anything of our little Huntington church out here in Indiana, and just felt like telling them something about it.

About four years ago we organized. Not having an officer in our district, we held an election. The result was as follows: R. K. Binkley and H. S. Sprinkle were elected as speakers. Binkley accepted and is our main speaker. H. S. Sprinkle was not installed, he not thinking himself competent to fill the position; but he is quite a lively member among us. At the same time the writer and J. Altman were elected as deacons. March 31, 1871, we had another election, resulting as follows: A. Gibley was elected speaker; and C. Henline and A. Bonebreak, deacons. June 16th, 1874, we had another election. O. Smith was elected as speaker, but was not installed, he not thinking himself qualified for the position. But we hope that the above named brethren who have not been installed will yet make up their minds to work in the office to which they have been elected. We organized with seventy-five members. Since then we have baptized sixty-nine, and have six applicants for baptism. We have built a good church, and have a Sabbath-school

in good working order. Last Sunday our school numbered one hundred and twenty-nine scholars, without the visitors. The way to make a church prosper is to have good preaching, and a lively laity, that is not afraid to talk to sinners. In a protracted effort the laity can fight half the battle, if lively, as they should be.

M. HOKE.

Huntington, Ind.

Acknowledgements.

List of money received for the needy in Southern Kansas.

| | |
|----------------------------------|---------|
| Near Dayton, Ohio, | \$37.05 |
| Honey Grove, Ill., | 40.00 |
| South Waterloo, | 12.00 |
| Montgomery county, Ohio, | 37.80 |
| Okaw, Ill., | 7.00 |
| Lathrop, San Joaquin Co., Cal., | 25.00 |
| Lost Creek, Ohio, | 23.00 |
| Ashland, Ohio, | 11.35 |
| Dayton, Ohio, | 15.35 |
| Adams and Union, Iowa | 48.00 |
| Black River, Ohio, | 10.00 |
| Wolf Creek, Ohio, | 61.00 |
| Bear Creek, Ohio, | 50.00 |
| Darke county, Ohio, | 20.25 |
| Seneea and Hancock counties, O., | 30.00 |
| Owl Creek, Knox county, Ohio, | 36.00 |
| Maeoupin county, Ills., | 100.00 |
| Bond county, Ills., | 10.60 |
| Mississinewa Church, Ind., | 26.85 |
| Kosciusko county, Ind., | 140.00 |
| Union City, Indiana and Ohio, | 20.00 |
| Bachelor Run, Ind., | 96.35 |
| Ladoga, Ind., | 18.00 |

The above is a list of moneys received by us up to January 1st, 1875. We expect to send a list of the remainder which we have received, for acknowledgment as soon as this appears in the *Companion and Visitor*. In behalf of the many needy, we thank the brethren and others for their liberal and timely donations.

Yours fraternally,
JOSEPH GABER.

Parsons, Kansas.

Maryland and the Eastern Shore.

Dear Brother Quinter:—

Being written to by different persons as follows: "I will ask a favor of you in regard to the law of the State of Maryland concerning the record of mortgages, or claims on land. Is there a law in the State of Maryland, or has there ever been such a law, that a claim, or mortgage, on land would be legal without being on record in the county where the land is? I was to see the Eastern Shore of Maryland lately. There is some beautiful land there, and apparently cheap. But some people seem to think we cannot get good titles, and say that a claim can be recorded in the adjoining county, or anywhere within the State. If you are acquainted in that part of the state, I would like to have your opinion of the

country, and whether you think it would be prudent for brethren to move there or not. Many of us here in the northwestern part of Ohio begin to think the winters are too long here."

I. R.

REPLY. The law of Maryland requires all mortgages and liens on real estate to be recorded in the county in which the property is located, and it is no lien until it is recorded, and the record is free for all to search. A mortgage by a railroad company, must be recorded in every county through which the road passes. Judgments are liens on real estate, so when you search the record, stop not with the land records, but search also the court record. A note given for payment of land is also a lien, this is called a vender's lien, and this needs not to be recorded. This lien, however, only secures payment to the party holding the note; and when the land is sold and the party holding the note does not notify the purchaser of it, he loses his lien. To make sure work you had better pay an honest lawyer five or even ten dollars to assist you. I never heard any doubt in reference to titles to Eastern Shore lands. There is no doubt but under the present state of impoverishment of the lazy former slave-holder these lands are covered with liens; but these do not invalidate titles. All you have to do is to pay your money to the proper party. If the lien is for \$10,000 and you buy the property for \$5,000, you will only be responsible for that which the land sold for, if you pay to the right party. The newspapers report a number of persons from abroad buying land on the Eastern Shore, among these several from Kansas are named. I know the country only from representation, which prior to the war was of the highest order; but the war removed the curse of slavery. The slave-owners are too lazy and good-for-nothing for anything else, and a free people must go there to possess that good land.

In reply to whether I think it prudent for the brethren to move there, &c., I unhesitatingly answer, Yes, prudent in the highest sense. If you select a healthy location you can well afford to exchange a home in Northwestern Ohio for one on the Eastern Shore of Maryland. The price of land in Frederick, Washington and Carroll counties where slavery never became a curse, is too high to invite emigration, but from parts where the price of land is still higher. And the Brethren's migrating to the Eastern Shore is the only way I can see to get the gospel there. I will hail with joy the day a colony of Brethren will migrate to that once good land.

In reply as to how far I live from Baltimore, and how near I can be reached by rail, &c., I will say, by railroad forty-eight, but by wagon road forty two miles. My residence is on the line of the Western Maryland Railroad, leading from Baltimore to Williamsport on the Poto-

mac river, and the station Double Pipe Creek, is within 200 yards of my door; where, as Berry in *Companion*, No. 9, said, Saylor is "contented to remain in the comparatively poor, hilly eastern state, where there is not corn and wheat enough raised for their local demand." Yes, here, on these poor hills, I will be pleased for you to call and see me. Although I have no wife to entertain you as I once had, yet I have a home to shelter you, and beds in which you can rest and sleep without serious trouble, and also a little to eat. While waiting a friendly call from you, I remain in love and good-wishes for your success in all spiritual and temporal things, your brother in Christ,

D. P. SAYLER.

Double Pipe Creek, Md.

BUFFALO, COLORADO. }

March 1st, 1875. }

H. P. BRINKUNTI,

Dear Sir:

Yours of the 7th ult. reached me in due time, and was read carefully. Believing from the tenor of your letter that it is information you seek, that your faith in the Scriptures might be more fully confirmed, I propose to consider your query. If I thought you were of those that loved controversy more than simple truth, I should not devote time to the subject; for I can devote my time to a much better purpose than to engage in vain disputations about matters that are not so important as our soul's salvation.

When I tell you that I have from forty to sixty letters to write weekly, as well as attend to my other business, you will be ready to excuse delay and brevity, I hope.

The query you put forth, you say, reads: "Resolved, that Adam and Eve are not the first parents of the human family." You want that I should take the affirmative side of the question, and prove it by Scripture; i. e. that they are or were the first. I should be foolish to take any other side, if the truth is what you want.

My first argument is: God ended his work of *creation* on the seventh day. An account of the creation is set forth, first, in a kind of preamble, in the first chapter of Genesis and first three verses of the second chapter. There are embraced in that short scripture the alpha and omega of creation relative to this mundane sphere. From the fourth verse of the second chapter on, and the first of the fifth chapter, we find a more minute detail, in some particulars, of creation, especially of man.

In the first chapter we find God created man in his own image; and this man, thus created, was *Adam*, the man that is mentioned in the second chapter and nineteenth verse, &c.

Proof: In the fifth chapter, first and second verses, it plainly shows, "In the

day that God created man,"—the first man, of course, he created him "in his likeness;" and that man,—the first man—was called *Adam*.

Second argument: The seventh verse of the second chapter, says, God "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This man, so formed, was the first man, and his name was *Adam*.

Proof: 1 Cor. 15:45—47, "The first man, *Adam*, was made a living soul;" "The first man is of the earth earthy;" also, "natural."

Having proven conclusively from Scripture that the first man was *Adam*, it is needless to say anything about the argument that nothing is said in the first chapter by way of prohibiting man there spoken of from eating of all the trees yielding seed. But in the second chapter *Adam* was prohibited from eating of the "tree of knowledge of good and evil." Until your opponents prove the tree of knowledge of good and evil "yielded seed," they cannot bring in the "prohibitory" argument even as a quibble.

Second question: "Can you show conclusively that Cain married his own sister?" No, neither will I try, simply because the Bible don't tell. Where the Bible is silent, it is wise for us to be so. For aught I know he may have married his niece or some other of his kindred. I do not know that the Scriptures *conclusively* tell us that Cain was Eve's first child! In the third chapter, twentieth verse, it says, "Adam called his wife's name Eve; because she was the mother of all living."

That there were races intermingling with the Adamic race at the time of the flood, other than descendants of *Adam*, we have no scripture proof to my knowledge.

You further call my attention to the different races, color, &c., and ask me to explain, if I can, their origin, &c. They originated from *Adam*,—the first man—the progenitor of the human race. Paul says, God "hath made of one blood all nations of men for to dwell on all the face of the earth." I have now given you what God, in the Scriptures, says about these things, not what I think or what modern sciences teach. It is much better to believe God than all the theories of speculative theology, or geological science. Men talk about inconsistencies in the Bible and foster a faith in theories so inconsistent one with the other as to be absurd. The design of revealed history in the Bible is to set forth the power of God, and that God is all in all in creation. Knowing this, why should we want to become "wise above what is written"? In the history of creation, races, &c., there is but a brief mention of leading facts, enough to show us that

"God moves in a mysterious way

His wonders to perform."

And in the language of Dr. Thompson we may say, "We wander back in quest of the origin of our race, and of the world we inhabit, till we meet this sublime declaration, *In the beginning God*. We traverse the whole field of speculative philosophy, and reach the same sublime result, *In the beginning God*. We roam through the interminable ages and cycles of ages, in the eras of geology, and the weary mind comes at length to the same terminus, *In the beginning God*. We take the nebular theory, and melt down the earth to a fluid mass, and evaporate this into the thinnest ether diffused in space, and require age upon age of motion to give it solidity and form; we ask whence came the ether? "IN THE BEGINNING, GOD." Everywhere it is written, "There is a God—a living God, a personal God, a present God. Can there be a higher object of thought than to know such a God? Can there be a higher privilege of love than to know God as a friend?"

Now in conclusion let me say, my dear brother, let us cultivate and condescend to have that child like simplicity of mind and faith, that we take God at his word, and be careful we have not our "minds corrupted from the simplicity that is in Christ." The new man,—"last *Adam*—in the soul, should require our most earnest inquiry, as to his character, that we may conform to his likeness in this present world, that when when we see him we shall truly be like him in the world to come. Grace, peace, and joy in the Holy Ghost be yours, now and forever more. Truly yours in love,

J. S. FLORY.

From Illinois.

MAY 27th, 1875.

Brother Quinter:—

I mentioned in my note some time ago, written very hastily, about a fire which had occurred a few days before I left home: at the same time promising that I would give the particulars a few days later, when I would visit my friends in Ohio. But by the time I came to Ohio I had forgotten that I had made such a promise. I will therefore at this time yet give some of the particulars of the fire, since I find that a number of brethren in the West, who are acquainted in Harleysville, have been waiting to hear more about it.

The fire occurred on the afternoon of the 30th of April. It took its commencement in the barn of brother Philip Shelly, formerly the property of Jacob Shutt. Although the fire was discovered in its infancy, all efforts to overcome the devouring element proved futile. There was a high wind at the time, which blew the flames towards the house, and carried away burning shingles, some of which fell into a straw heap in front of Henry Overholtzer's barn, over half a mile distant from Shelly's, and only a short distance

above Harleysville, or rather at the upper end of the village. The property was formerly owned by brother Joseph Moyer, and afterward by his son, brother William Moyer.

People hastened to the scene while the fire made rapid strides, and seeing that nothing could be done to save the buildings on fire, the people ran to save those buildings not on fire, and, by watching the burning shingles and the fire which was carried by the wind where ever it fell, and by keeping the roofs wet the people succeeded in saving other buildings. Although the fire fell, and those other buildings in the upper part of the village took fire a number of times, the people were always ready for it with buckets of water.

The house and barn of brother Shelly and all the out-buildings and yard fences including the greater part of the furniture; the house and barn and all the out-buildings of Henry Overholtzer, including all his machinery, farming implements, four horses and eleven cows, besides a number of hogs, and the greater part of his household furniture, were consumed by the devouring element. The cause of the fire was unknown at the time I left home. The whole loss is estimated at \$12,000.00.

To my friends and brethren in the East I will say, I find Illinois to be a beautiful and very good country, and the people in general much more sociable, and much more given to hospitality than in the East. Besides that, I find the cause of the Brethren and the kingdom of our Lord Jesus Christ progressing faster, and not so much extravagance in pride among the people of the world as there is in the East. There will be a lovefeast at Hickory Grove on the ninth of June, if my memory serves me rightly, and we hear of several applications for baptism before that time.

Yours &c.,
JAS. Y. HECKLER.

Mt. Carroll, Ill.

Plumcreek Normal School

During the summer of 1874, I attended the Plumcreek Normal School, about one mile east of Elderton, Armstrong county, Pennsylvania. Although it was the first term of the Normal School at Plumcreek, yet it was the most interesting school I ever attended. Many teachers went out from this school in the fall, among whom I was one. The teachers from this school were generally very successful.

This spring, (1875) I have had the pleasure of meeting many of my classmates occupying the same places in school they did last summer, and also some who were my school-mates in

other schools. And I am glad that many whom I never met before in school are here this summer, trying to store up such practical knowledge as shall be useful to them in after life. There are over sixty students attending school this term; and we are expecting a much larger attendance during the fall term, as that will be the time for teachers to make preparation for County Superintendents' examinations. I would like to see more of our young brethren coming here to school. Some of the reasons why I recommend this school to the brethren are, a well organized church of the brethren here, killed teachers, and very low rates of boarding. I hope when the fall term opens there will be many young brethren enjoying the same privileges we expect to enjoy at this school.

B. K.

Elderton, Pa.

MAY 31st, 1875.

Dear Brother Quinter :

I send you a communication which was published in the Warrensburg Standard. And as it expresses but the general sentiment of the community, in regard to what the brethren have done to alleviate the suffering of the needy among us, and as the money, that enabled us to do so was furnished us, by the church East, we think it would be good to have it published in the COMPANION. We feel it would be a satisfaction to the brethren and sisters generally; so I send it to you to do with it as you see proper. There were a few errors in it which I corrected, the other part is in the main correct.

In the distribution of the means of relief sent us there has been quite a feeling and inquiry created in favor of the church, and it is the cause of many calls for the brethren to come and preach for them, the brethren not being able to fill them nearly all. We have quite large and interesting meetings, but as we could not meet all the calls for preaching, we betook ourselves to another method; we made a private call for money, to buy brother Moore's tracts, and the brethren at Covington, Ohio, sent us money expressly for that purpose, with which we ordered and received quite a lot of brother Moore's tracts, and we have now let

out the most of them, and they are doing a good work for the church. Wish we had still many more to let out. The tracts in addition to our meetings, we hope and from present appearances will do much to swell our number in the church in this part of the county, this fine will humble some among the many that need reformation, and as there is not another people on earth, that such humble souls can feel themselves at home with as well as they can among the brethren, it very naturally inclines such too us.

Persons come to us and tell us that there is no use for them to try to keep up with the vain and popular religious organizations of the day. They cannot dress up so as to be fit to associate with them. And again, their salaried ministry, they cannot afford to keep up, hence the Brethren church comes in place for such very well. But a few Sabbaths ago at one of our meeting in an out-of-the-way-place of the brethren, there were three such added to our number by baptism, and were made happy and to rejoice in a way that they never had before. And there are still many more making inquiry and seeking the word of Life, and we fondly hope and pray that the good cause will go on, till many precious souls will be gathered into the fold of God, under Christ the gentle Shepherd, who will lead them out along with the flock into the green pastures and to the still water of life.

Dear Christian brethren and sisters, the money you contributed so freely, is doing a work for the Lord's cause, and in due time you shall gather again with an abundant increase.

JOHN M. MOHLER.

Brother Quinter :—

As I have seen nothing from this part of Michigan, Thornapple District, I will give you and your readers a little church news. We met in council on good Friday, it being our Quarterly Meeting. Every thing passed off pleasantly and in love. We made arrangements for our District Meeting, and also set the time and place for our spring lovefeast, which will be given in due time and by the proper person. Brother S. Murry and S. Mohler from Covington Ohio were with us in February and held some meetings here. The weather being very cold and stormy, the meetings were small, but the attention was good. They labored faithfully in the Master's cause, and, we hope, left many lasting impressions on many minds.

We came here seven years ago. There was then one speaker here in the first degree, and about fifteen members. What was then called the Thornapple District is now divided into two. The south arm is called the Woodland church. Isaac Miller is the elder. They have, I believe forty-seven members, four speakers, and three deacons. Brother George Long is our elder. We have some forty members within reach of our meeting house, with some scattered around distantly, in both churches. We have in our arm of the church three speakers, and three deacons. We hope and pray that our little flock, will still increase and that the Lord will give us grace to hold out faithful in the end.

I. F. RAIRIGH.

Campbell, Mich.,

A Novel Appeal.

The probability is daily gaining strength here, that the grasshoppers will take all our summer crop. Should that be the case, as the only remaining and last resource, in the name of humanity, we would appeal now to all the brethren and friends to save all the turnip seed they can to send out to this country in case we would fail in all other crops.

ISAAC WAMPLER.

Knohnoster, Johnson Co., Mo.

A Change.

Owing to circumstances over which we have no control, we, the brethren of the Coon River church, Iowa, are obliged to make our love feast one week later. It will be on the 26th and 27th of June, commencing at 1 o'clock p. m.

B. E. PLAINE.

Announcements.

LOVE-FEASTS.

The brethren of the Perry church, Pa., will hold a lovefeast on the 19th of June, in the Farmer's Grove meeting-house, Juniata county, Pa.

ISAAC BOOK.

The Brethren at Plumcreek, Armstrong county, Pa., intend to hold a communion meeting at their meeting-house, on the eve of Friday, June 18th.

LEWIS KIMMEL.

There will be a communion meeting in the Buffalo Valley church, Pa., on the 10th and 11th of June.

J. L. BEAVER.

Our communion in the Chippewa church, Wayne county, Ohio, will be, the Lord willing, at brother George Irvin's, June 15th, 7 miles north from Wooster, and 5 miles south from Bridgeport. Preaching to commence at 10 o'clock, a. m. Help is wanted.

J. B. SHOEMAKER.

The Brethren in the Ashland church, intend to hold a lovefeast on the 9th and 10th of June, at the residence of the writer, three and a half miles southeast of Ashland. Those coming by rail, will stop off at Ashland, and notify us and we will meet you.

D. N. WORKMAN.

We intend to hold our lovefeast in the Manor church, Indiana county, Pa., June 18th, commencing at 5 o'clock, p. m.

C. SECRIST.

Our lovefeast in the Killbuck arm of the church, will be on Saturday, 29th of June, four miles and a half northwest of Yorktown, Delaware county, Ind., at the residence of the undersigned.

JOHN K. WELLINGTON.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Perry church, Juniata county, Pa., sister — STONG, of old age, aged about 80 years. Funeral services attended by brother C Myers.

ISAAC BOOK.

In the Quemahoning congregation, Somerset county, Pa., sister NANCY BERKEY, consort of brother Elijah Berkey, after a lingering illness of upwards of four years, which she bore with a good deal of patience, aged 63 years, 3 months and 22 days. Funeral services on the 12th by Elder Tobias Blough, Henry Hosteler, and the writer, to a large concourse of people.

E J BLOUGH.

In the Duncansville branch, Blair county, Pa., May 9th, brother JESSE CRUMPACKER, aged 71 years, 5 months and 15 days. Disease, Dropsy. Brother Jesse was a very worthy brother and served the church as deacon for a number of years. He was beloved and respected both in the church and out of it. One neighbor said, "The church sustained a heavy loss, and not only it, but everything that was good in the whole neighborhood." Funeral services by brother Grabill Myers.

In the same branch, May 14th, sister CATHARINE LANGHUM, aged 70 years, 2 mos. and 4 days. Funeral services by brethren George Hanawalt and Conrad Imler.

JAS A. SELL.

In the Lower Cumberland church, Pa., May 1st, brother JOSEPH GOODYEAR, aged 39 years, 6 months and 5 days. Disease, consumption. He left a wife, with four children and many friends, to mourn their loss; but as he was a consistent brother, we have a hope such, as we trust, as will not make ashamed. Funeral services by the brethren, from Matth. 24:44.

Near Lisbon, York county, Pa., May 6th, friend JOHN MILLARD, aged 68 years, 6 months and 12 days. Funeral services from John 11:25, 26.

On the 19th day of May, in the Lower Cumberland church, Pa., sister MARY BRINDLE, widow of brother John Brindle, dec'd, aged 76 years and 2 months. She had been afflicted with rheumatism for several years, and suffered much, but is now released; and having been a zealous and faithful sister for many years, we trust that death was gain to her. She was one of the oldest members of this branch. Her maiden name was Baker. She raised twelve children, all living, and at the funeral except Daniel, who, through accident, died suddenly some years ago in the State of Virginia. Funeral services by the Brethren, from Hebrews 6: 9, "Which hope we have as an anchor for the soul," &c.

MOSES MILLER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

P Holland, 5 00; Eliz Wellbaum, 1 60; G M Noah, 1 40; Jno Sumaker, 1 50; J P Harrison, 1 60; Jno Forney, 1 50; Marg Jordan, 1 50; D A Berkeypile, 4 80; C H Strohm, 2 20; J P Faidly, 4 00; A Fike, 18 75; W H Newcomer, 1 10; R P Zeigler, .75; Susanah Snyder, 2 75; A J Ingleright, .50; Jno Arnold, 1 00; A H Huber, .25; J H Lichty, .10; M H Shultz, .50; Nancy A Yeder, 1 40; W D Lichty, .80; J H Esleman, 1 60; P D Fahrney, 6 00; Anna Dickerson, 1 60; J Morer, 2 00; J P Ebersole, 1 00; B E Plaine, 1 10; Jac Michel, 2 60; Jno Evert, 1 60; J Conner, 23 40; A Stutsman, .15; Jos Ullery, 1 00; D N Wingert, 10 00; Levi Wells, 5 00; Sadie J Brallier, 1 00; Geo R. nner, .85; Eliz. Gingery, 1 00; H Swadley, .20; Eman Beechly, 4 00; Geo Gil, 2 00; Dan'l Kaub 16 25; D Kinsey, .10; f Horuing 1 60; D B Lehman, .10; Jonas Heltzel, .80; J Ohmert 1 00; D Crofford 3 00; Wm Roberts, .75; Jas Harvey 10 25; A Baltimore 1 60; Ed Forney, .10; Jno Studebaker 4 00; S A Walker 8 00; I D Parker 1 25; J H Miller, .10; A Frantz, .50; H E Baily 2 50; E Graybill, .75; P R Wrightsman 1 10; Geo Hite, .60; Thomas Cross 1 60; Jos Rittenhouse 5 50; G W Bacon 1 70; T Cober, .10; S P Miller, .40; M H Fowler, .50; A Hensel, .10; D N Wingert 5 87; Jac Drushal 1 00; M K P McLean, 11. 1 00; Geo Brubaker 1 50; David Long, .75; Mary Sperry 1 60; S W B. llinger 2 53; Geo Click, .10; I Wagner, .30; J B Wampler, 2 00; Jno Wingard 4 00; S Weaver, .50; J S Royer 1 00.

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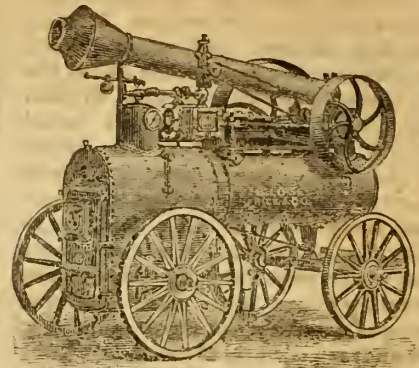
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NEW SERIES. MEYERSDALE, PA., TUESDAY, JUNE 15, 1875. Vol. II. No. 24.

Selected by L. HOFFERD. Mote and Dream.

BY W. R. BARBER.

A mote is but a tiny speck to lodge within
one's eye,
Which folks, not looking out for it, would
not, perhaps, descry;
But many in this world there are who quick
a mote detect,
And magnify with rancorous tongue the
trivial defect.

Meanwhile the monstrous beam in theirs
by them is quite ignored—
A piece of sad hypocrisy that's much to be
deplored—
But that all objects so distorts on which
their optics fall
They oft see motes in others' eyes when
there are none at all.

Those whose anxious gaze is fixed on others'
eyes alone,
Ofttimes see motes that are, in fact, reflec-
tions from their own;
When one of these same motes they view,
so monstrous does it seem,
That shocked at its enormity, they quick cry
out, "A beam!"

The truly good no blemishes in others seek
to find;
Their holier aim in charity to live with all
mankind.

Self-righteous Pharisees are they who point
with pious scorn
To failings of their brother men with which
they should have borne.

Oh! let us look into our souls and purge us
of our sin
Ere we to judge our neighbors' faults pre-
sumptuously begin;
There shall we find such ample work that
we shall never dream
Of plucking motes from others' eyes, but
from our own the beam.

The Fruits of the Spirit—Good- ness.

BY J. M. ZUCK.

The fruit of the Spirit is *goodness*. Gal.
5:22.

It is perhaps easier to tell in what
goodness does not consist than in what it
does. It does not consist in self-lauda-
tion. Perfection is often accompanied
by unconsciousness, or, at least, silence.
The most perfect machinery is that
which runs with the least friction; noise
is frequently an evidence that there is a
screw loose somewhere. How is it in re-
gard to health? A rustie on being
asked how he kept his system in such
perfect health, replied that *he had no
system!* Doubtless, he was very igno-
rant or very healthy, perhaps both. No
pills and porous plasters for him! He
knew nothing about doctors and their
drugs, nothing about health, yet he pos-
sessed it in perfection. And so it not
unfrequently happens that the noblest
intellectual gifts, the highest degree of
moral worth, are possessed without so
much as a thought of their presence and
excellence. The heaviest heads of wheat
bend lowest and are not conscious of the
reason why. What some one has said
of humility will apply, in a measure, to
goodness in general:

"It is so frail, so delicate a thing,
If it but look upon itself, 'tis gone,
And he who ventures to esteem it his
Proves by that very thought, he has it not."

The Pharisee did not forget to inform
the Lord how oft he fasted, how he gave
the *tenth* of all he possessed, (and that
is more than some Pharisees could now
boast of), in short, how extremely good
he was—but what availed it in the eyes
of the Master? Not he that commend-
eth himself is approved, but whom the
Lord commendeth.

But while goodness does not consist in
self-commendation, neither does it con-
sist in undue self-depreciation. It has
been my privilege to be present at relig-
ious meetings where the one thing need-

ful seemed to be for each professing
saint to rise in his place and tell for the
edification of the company what a misera-
ble sinner he felt himself to be. No
doubt such confessions are good for the
soul, when they are honest and come
from the heart, as in the case of the pub-
lican. But what shall we think of them
when they are merely a sort of matter-
of-course speech-making, to be gone
through with like any other routine work,
and then called *doing one's duty*? There
are certainly worse ways of killing time
and living through an hour—but how
about the *duty*? Is it not a sickly sort
of virtue, to say the least? A well-
known preacher discourses somewhat
thus: "When a man comes to the church
and says that he is a poor, miserable
worm, I feel like saying, Well I don't
want worms here. We want here men,
soldier men. You are the son of God,
and I want to see men that when they
come into the church, others will say,
We want men like that; where did you
get such men?" Some ministers preface
their remarks with a batch of excuses as
to their feelings, want of ability, abler
brethren present, not expecting to be
called on to speak, &c. As a rule, such
apologies are worse than useless—much
worse. Complaining people sometimes
win our sympathies, but often they lose
even our respect. No man can afford to
indulge extensively in self-depreciation
unless he be a very great man, or unless
he thinks that the cause he advocates
greatly merits defeat. Paul said, "I mag-
nify mine office," and, when the occasion
demanded it, he was not too meek to
vindicate his claim to be regarded as the
very chiefest of the apostles.

May there not be too much fear and
trembling and not enough work? When
small, it sometimes fell to my lot to
"mind the bars" in haying time and har-
vest, lest cattle or other intruders should
get into the fields. The intruders seldom
came; and when they did, it occasion-
ally happened that the "watcher" was
asleep at his post (or tree). Now it
seems to me that some Christians are

merely acting the part of children when they ought to be men and women in the Lord. They are "minding the bars" when they would better join the busy workers in the field and help toss the hay or gather up the golden sheaves. Working, not merely watching, is the business of life. The farmer who would devote the greater part of his time to looking out for foxes, hawks, and thieves might occasionally save a hen or even a horse, but would he not be a slothful farmer? And so a Christian may be watching his soul, (or that of somebody else), while he ought to be using it—but isn't he a slothful Christian? Cautiousness is a virtue, but virtue misapplied becomes vice; it is a hindrance rather than a help when it makes us fearful watchers instead of earnest, hopeful workers.

Duty is positive as well as negative. He has not got beyond the alphabet of goodness who makes it his whole aim and purpose merely to avoid going astray, who feels satisfied regardless of how he spends his time or hoards his money, provided he does not pluck a single forbidden flower, nor get so much as a hair's breadth outside the ancient landmarks which our fathers have set. This may give innocence, (at least in the eyes of law), but is it not the innocence of the little babe, rather than of the strong man or virtuous woman? Is there not a grander element in goodness than mere innocence? If not, wherein is man better than a sheep? The highest and best goodness is *usefulness*. The best place to be useful is in the vineyard of the Master, there doing with might whatsoever our hands find to do. Innocence is the lovely flower; usefulness, the golden crown of fruit. Both are essential to that goodness which is the fruit of the Spirit.

And here comes the thought that a sanctified education enters as a factor into the highest attainable goodness, inasmuch as it increases or rather develops our capacity for usefulness. The good man looks upon all his powers, whether of head, hand or pocket, somewhat as the carpenter looks upon his tools—as means for the accomplishment of certain ends. If the mechanic can do more and better work with dull tools than with sharp ones, why, by all means, let him stay away from the grindstone. And so if the Christian minister can do more good by poor logic, bad grammar and squeaking tones, by all means let the idea of an educated ministry be banished from the church, and from the earth, for that matter. But we know that the mechanic prefers good tools to poor ones; and for a similar reason,—the work to be done,—why should not the child of God prefer an active, trained intellect, well-stored with knowledge, to a sluggish one, barren, often, as the uncultivated waste?

Let us have men like Paul; men who can suffer for a cause and rejoice in it; men who can become all things to all

men that they may at least save some; men whose motto is, "God forbid that I should glory save in the cross of our Lord Jesus Christ!" No matter what he had been, what he was or hoped to be; whether boasting himself a little, or confessing his weakness and unworthiness; sharply contending with a brother, or enjoining love and forbearance; working with his own hands, or taking "wages from other churches"; vindicating his power and right to be supported, or using his privilege not to be; disparaging excellency of speech, or employing it in his sermons and epistles; commending celibacy, or instructing husbands and wives—ever and always methinks the one thought uppermost in his mind and deepest in his heart was, how he might do the most good and the most acceptably serve the Master. And therein lay his worth, his power, his goodness, his eternal crown and joy. Yea, let us have men like Paul.

The truly good man is he who can crucify self when the cause demands it, without considering that he is a martyr. But self-crucifixion, like every other power or resource, is looked upon as a means, not as an end. What shall we think of it when it becomes an end—when it is regarded in itself as a cardinal virtue? Horace tells us of the time when poetic genius was ascribed to those alone who acted as though they did not possess good sense! No sane poet was admitted to Helicon, the mountain of the Muses. No one could hope to obtain the name and honor of a poet if he would submit his *insanabile caput* (his incurable or insane head) to the barber! A good poet would neither trim his beard nor his nails; he sought out lonely places and shunned the baths. The idea that there was virtue in wretchedness, personal shagginess and dirt, did not die with those old poets; but it seems to have shifted a little across the field of thought, moving from Helicon to Mt. Zion. But a later and more wholesome doctrine is that "cleanliness is next to godliness"; and it might not be far out of place to supplement this by adding, that tidiness is next to cleanliness. The Christian graces are like plants, 'tis true; but they do not grow in ordinary soil, at least not so when mixed with so many poisonous elements, as is the case when found on the human person; neither moral worth nor social standing depends upon the amount of real estate that one possesses—under the nails!

Was Paul ashamed of his Hebrew extraction and Roman citizenship? Did he not rather feel a little justifiable pride in them, and even boast a little about them? Shall Apollos feel no pleasure in knowing that he is eloquent, when by means of that power he can tear down evil and build up good? when it enables him to "convince mightily" out of the Scriptures and bring souls to Christ? But here, as in the other case, the vir-

tue, the goodness consists in regarding eloquence, not as an end, but as a means. Just so soon as Apollos confines his attention to the eloquence itself—rather to himself as its possessor—regardless of what it will enable him to do for the Master, just that soon his real goodness takes to itself wings and flies away. He then begins to say in his mind, what will people think, not of the cause, not of Christ, but of ME,—of my grammar, my logic, my gestures, my fine rhetoric,—in short, of the grand and glorious, eloquent ME! Ah, Iehabod, the glory has all departed; it has all departed! When self thus bobs up, the cause is sure to bob down. The other end of the plank is too heavy for self after the element of genuine goodness has been eliminated.

There is perhaps enough theoretical goodness in the world but not enough practical virtue. Probably this point could not be better illustrated than by rehearsing briefly a story told in verse under the head of "Prayer and Potatoes." And old lady's only food for weeks had been potatoes. At length these were all gone, not one was left; and then she sighed and said, "What shall I do? Where shall I send for more potatoes?" Then "she thought of the deacon over the way, the deacon so ready to worship and pray, whose cellar was full of potatoes." She sent for him and "he came, fast as he could, thinking to do the old lady some good." He asked as to her chief want; she answered, "Potatoes."

"But the deacon's religion didn't lie that way;

He was more accustomed to preach and pray

Than to give of his hoarded potatoes."

So "he rose to pray with uncovered head, but she thought of potatoes."

"He prayed for patience and wisdom and grace,

But when he prayed, 'Lord, give her peace,'

She audibly sighed, give potatoes."

The deacon closed his prayer, thinking it very strange that the poor widow should have her mind so much set on "those carnal potatoes." He started to go and as he closed the door he heard a deep groan, "Oh, give to the hungry potatoes!" That groan haunted him in his sleeping chamber, "Oh, give to the hungry potatoes!" He could bear it no longer, got up, took a bag, went to the cellar, and measured up some of his nicest potatoes."

"Again he went to the widow's lone hut; Her sleepless eye she had not yet shut."

He marched bravely in and "poured on the floor a bushel or more of his choice potatoes."

"The widow's heart leaped up for joy,

Her face was haggard and pale no more;

"Now," said the deacon, "shall we pray?"

"Yes," said the widow, "now you may."

And he knelt him down on the sanded floor,

Where he had poured his goodly store,
And such a prayer the deacon prayed
As never before his lips essayed."

It is hardly necessary to comment on this simple story of "Prayer and Potatoes." It is not very hard to see where the element of genuine goodness comes in—to discriminate between the virtue which is practical and that which is merely theoretical. Neither is it very hard to understand how we can sometimes worship God more acceptably with the hands and pocket than with the lips and mind. In the balances which Goodness holds, potatoes sometimes weigh more than prayers, no matter how little the former nor how big the latter. What does it profit, says James, to call down blessings upon the poor and then send them away hungry and naked? It profits just about as much as a great deal of the goodness or goodness of "those who say and do not"; who "pay Christ their lip-tithes, but give their hearts and lives to Thor," Mammon, Fashion, or some other false god or goddess. The Saviour tells us of a class who rob widow's houses and for a pretence make long prayers. Less prayer, friends, and more potatoes!

But real goodness does not necessarily consist in giving potatoes (and by this, of course, is meant charity in general—good works), any more than it consists in making fair speeches and saying prayers that are lost a million miles this side of the throne. As a rule Prayer and Potatoes are like fine matches; as in the case of the deacon, they pull well together when properly harnessed and hitched into the ear of Goodness. Neither does well alone. But, if any distinction is to be made, it seems to me that potatoes are the better nag—better in proportion as substance is better than shadow. They, at least, have promise of the life that now is, if not of that which is to come.

Morality, philanthropy, integrity, charity, in short, good works, more especially, Potatoes, are good as far as they go; but, in more senses than one, potatoes don't go far enough sometimes. Then, too, how liable to become diseased! Are there no "specks" on the potatoes which Charity sometimes distributes? Is not philanthropy frequently only another name for a big rotten potato, given away when it can no longer be of use to the owner? Some men seem bound to get a little of the world's notice and applause if they must give all their long-cherished money-bags to buy it! No allusion is here had to the noble gifts of noble men and women. Such are an honor and blessing to their day and generation and should not go down to the dust unwept and unsung. Let such continue to distribute their little potatoes to the Lord's cause and the Lord's poor, while they live, and when they die, bequeath their big ones to colleges, church-

es, and charitable institutions. But let them not base either their claim to goodness or their hopes of heaven merely upon the giving of either their little potatoes or their big ones. Here is where the trouble comes in—where the ear stops when the other nag is missing. Potatoes blossom upward but their fruit, good and wholesome as it is, lies beneath and clings to the clods. They have "eyes" that are ever awake to the wants of the body, but not of the soul. On the other hand Prayer is the soul's winged messenger, ever flying to and from the Source of blessings, going with tales of hunger and thirst, sorrow and tears, returning with rich supplies of grace, the bread and water of life, a balm for every wounded breast, a joy unspeakable for every burdened heart.

"Oh, who could bear life's stormy doom,
Did not thy wing of love."

Come brightly wafting through the gloom
Our peace-branch from above?"

Good words and good works, Faith and Practice, should go hand in hand, one the angel pointing upward and onward to the Paradise of God, the other the angel that scatters seeds of blessings along the toilsome path that leads thereto. In such a union of heart and hand there is unfailing strength—virtue. Goodness, without this union, is weak, imperfect, one-sided. In one case Virtue is blind and cannot see the joys set before the truly upright in heart; in the other case, she has no hands and cannot perform those little, nameless, unremembered deeds of love and mercy, which fall like so many healing drops of oil and wine upon the wounded, bleeding hearts of earth. "The primal duties," says some one beautifully, "shine aloft like stars, the charities that soothe and heal and bless are scattered at the feet of men like flowers." Love to God, love to our fellow man—each involves us in distinct, yet sweetly harmonious duties, those directing our gaze heaven-ward, home-ward, these calling forth the angel-like energies of the helping hand, the thinking mind, the feeling, sympathizing heart. The duties of neither class are neglected by those who are truly good, whose sweet, pure lives are the brightest, clearest evidence that the doctrine is all divine. My brother, sister, friend, enemy, "Live truly and thy life shall be a great and noble creed."

Clay Lick, Pa.

A Correction. Fail not to read This.

The following is a part of the Report of the Proceedings of Annual Meeting. The copy of this part did not arrive till it was too late to make the correction in its proper place. Observe the following directions and you will have it right. On page 372, first column of "Report of Proceedings" &c., third speech, when you

have read, "and the brethren who are arguing in favor of having the bread unfermented give an argument," then turn back to this column and read the following; and after you have finished this proceed from the place where you stopped, "like Paul, when they have looked about" &c. B.

in favor of unfermented wine. We might as well say that the bread is not pure until after it has been fermented as to say that the wine is more pure when it has been fermented. It has been said that it is not pure until fermented. Now we want it to represent the body and blood of Jesus Christ. The body of Jesus Christ did not see corruption, and it was prophesied it should not see corruption and therefore we think that the unfermented bread and wine represent the body of Jesus Christ which never saw corruption. The pure wine would properly represent the unfermented blood of Jesus Christ. I did not expect that we would argue the question here, but it does seem to me, as the Moderator has suggested, that it does present itself as a logical course of reasoning that if we take the unfermented bread as a representation of the body of Jesus Christ who saw no corruption, then the unfermented wine is a proper representation of the blood of Jesus Christ. Let us clear ourselves from the inconsistency.

—I would like to ask the question: what causes this fermentation? If the juice was perfectly pure there would be no fermentation, that is what creates the fermentation, the impurity of the wine; and as regards leavened bread, the leaven is not put in to purify and make the bread more cleanly, it is only to cause its raising. Now if that liquor were pure in its nature, there would be no fermentation in my view.

—Where the unfermented was raised once a year, consequently the unfermented article could be used but once a year.

—When you go to put bread in a state of fermentation, you must put in the leaven, you add something that will help it along in its fermentation. Do not our brewers and distillers have a substance to throw into it to help its fermentation? We can have the unfermented element all the year.

There are some brethren who,

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 359.)

—It may be that we do not understand the nature of wine. The wine fresh from the grape is not in its pure state, and it will not become pure until it goes through the process of fermentation, and we cannot think that our Savior made use of anything not in its pure state. The proper proof that the Savior did make use of fermented wine is that it was not the time of the year that they had fresh wine from the press, it was not unfermented. The fermentation purifies it and that is the wine, in my opinion, He made use of. He used pure things because he was pure himself, and he wants his body here to be pure if we want to be pure in heaven.

—We understand that he changed about 300 gallons of water into wine, and it was called the best wine.

—Why is the bread not also impure until fermented? We want the bread in its purity, and therefore we take it unfermented; and the brethren who are arguing in favor of having the bread unfermented give an argument like Paul. When they had looked about and have seen the evils of the fermented wine, they have resolved that as long as the world stands they would not partake of that cup that is ruining people by hundreds and thousands. We think those brethren certainly ought to have the opportunity of doing that which the gospel requires us to put away altogether. Let us therefore have the liberty.

—Scripture will tell us how to draw a conclusion on the subject, if we let the Scripture decide.

Did not Jesus say, "we do not put new wine into old bottles?" And the reason why it is put into new bottles is because they were not made as close as ours are, but of a material of a giving nature, a flexible material of leather; therefore when used once the bottles were stretched out and could not give any more. Here we have the idea that in those days the art of preserving wine was not known, since Jesus himself says, "No man putteth new wine into old bottles." Here we have it that the process of

fermenting rectifies it—purifies it. A little later Jesus says, "No man also having drunk old wine straightway desireth new; for he saith, the old is better." That is the wine I believe Jesus made use of; and again the idea hath been thrown out already that was not the time to have the juice of the grapes when the communion was celebrated, for the harvest of grapes is in the Fall and the celebration of the communion was towards Spring, consequently it had a space of time to lie over which gave it ample time to be fermented before Jesus used it.

—There is one matter connected with it that I do not understand. Brethren seem to take it for granted that there is such a thing as unfermented wine. Now my simple understanding is that the juice of the grape is not wine until it is fermented. Before it is fermented it is simply the juice of the grape. Fermentation causes it to be wine just in the same connection as bread is not bread until it is baked. It is dough in the first place, but baking it changes it from dough to bread. Now it seems to me that this is the same way with the wine; it is the juice of the grape until after it is fermented, then it is wine. Now if I am mistaken, then the query ought to be passed just as it is, but if I am correct, then it ought to be changed.

—Jesus said the "fruit of the vine;" that is as near as you can find the expression he used. What is the point we are to remember? Is it not his sufferings and death for us? Why do we talk about fermented or unfermented wine and refer to the different seasons of the year. Let the fermented wine be used when we can not have it fresh and let it not be objected to when it is fresh. I think it ought to be used just as it is.

—A German brother made a remark which one of the brethren interpreted to mean that the word does not say "wine" according to the German language, but "*must*" and just let it alone, it will ferment itself. There is a material in it which will cause it to ferment. Bread is not so unless you put something in it to ferment.

—Perhaps we cannot do better at present than to pass it as it is.

—Does not the Savior intimate that the old is better?

—Better for the drunkard, On

this idea of the wine purifying itself, I wish now, as I often wished, we had more knowledge. I think it is a question that may be propounded with propriety. Can the change that the juice of the grape undergoes in its various stages properly be called purification? If so, how long will it go on to purify itself? It goes on until it becomes vinegar. Is it now purer than it was when it was extracted from the grape? As the age of the juice increases does it not lose its color? Now it was the color of the fluid taken from the grape that led the Savior to use it to represent his blood. This is all worthy to be taken into consideration, and especially whether we can properly say it is purification. Purification of what? There is more in the subject than we at first thought of. If those brethren think the old wine is better they can have it, and if they think the unfermented juice of the grape more fully represents the blood of Christ, let them have it.

—Let us bear with one another, brethren in these matters.

—We have all thought we had what we wanted. In our Western States we have no grapes and there are now many districts that could not possibly have it. We always get the purest article we can. Make no room, brethren, for disagreement. Let us go on as we have done, and have forbearance. You in the East have the grapes, but we in the West could not possibly do it, but we might boil it and skim it and keep it sweet. I would like that very much.

—This is just like our Annual Meetings; we are taking up a great deal of unnecessary time, and when the weightier matters come up we have no time to discuss them; let us pass this.

Passed.

Convention adjourned for dinner. Notice was given that in the afternoon the meeting would be held out of doors.

In the afternoon Convention assembled in the orchard adjoining the tent.

MIDDLE PENNSYLVANIA.

Query.—This congregation petitions District Meeting for an amendment to the plan of holding the Annual Meeting, and proposes the following plan: Let each District Meeting send one delegate to form the Standing Committee, and each church to have the privilege of one or two delegates as a home representation; these in connection with the Standing Committee to form the official body

for the transaction of all business presented to the meeting for action.

Answer.—Passed, and to be sent to Annual Meeting.

—I have been a little forward by speaking first, and I will here speak first again. I do not think we are ready to adopt that yet, and as I do not feel like saying very much on it, I would move that we let the Annual Meeting stand just as it is to try it a little further, and I would move to table the query.

—We object to the tabling of this query, from the fact that our district has desired, for a length of time, this change, and have tried to approach this meeting time and again but could not do it for reasons that we will try to show. The making of an official body for the transaction of business, would lessen the demands of business the put into the hands of representatives unequally divided. This request calls for an equal representation, or permits it, from all congregations that want to be represented, and the wishes of the congregations can be made known through these representatives, and it affords a pleasant way of holding the meeting and affords members living immediately near where the meeting is held a body for the real transaction of the business that is sent, in company with the members of the Standing Committee. Any of them are equal with that member as an official body. If it is contended that this official body of the Church can get to know what is done, it may lessen the congregations and the coming together, which is now so very large that the half of all here do not attend the meetings, and when it is so large and the answer proposed comes upon its passage, it gives a wide scope to the subject. It appears to me, inconsistent the way we hold our council or business meeting of the church. We, at home, do the business of the Church with the membership. When we come to our district meeting, we hold it with the members. The official part of it is transacted entirely with the members, and when a point is to be decided, it is decided by the delegates of that district meeting; and if these are features of the church, in matters that can be decided at home, why should it be a feature less desirable, less consistent in the weightiest matters that could not be settled at a District Meeting and come here to have it settled? I believe I am

safe in saying that the majority does not say so, and it is not as easily decided as if it was in an official body of representatives from the several congregations or churches. And in the due considerations, of this fact, we have desired it and we would fain press it to the minds of this meeting for your due considerations, with the proper request that if not reasonable and desirable, and actually in coincidence with the general character of our way of doing business in the Church, then of course your active minds should not regard it, but if you see it consistent, we ask that that consistency should be respected.

—If I rightly understand the subject before us the suggestion does not, in any respect, curtail the rights of the brethren generally. It demands that all who feel inclined have the privilege of joining in discussing every subject that may be presented just as we do now, but after a sufficient amount of discussion has been had, the question is to be submitted to the official body, and let it decide the matter in some deliberate way, either by ballot or *viva voce*, or any form which the dignity that should characterize such a body as this may suggest—the wish not to curtail any of the privileges that the brethren now enjoy. We do not wish to change the features of the Standing Committee. Let the districts send up their delegates as they do now, and let them send up more if they see fit. As matters are now regulated, some of the smaller districts have perhaps too much power in the Standing Committee; but in sending the delegates, that can be limited to some extent. We wish to have more deliberation and dignity attending the discussion of some questions which are of great importance to our brotherhood. When more consistent with dignity, we can retire to some convenient place and there decide the question without additional argument. I would not allow them to argue the question after they have left the ground.

—Our district is composed of about twenty-four churches. The brethren have been thinking that we have such a limited chance of getting anything in here. We have only one representative on the Standing Committee amongst all the churches, and we think it would be more agreeable and satisfactory to the general brotherhood if each church could have a

delegate or two sent, and only one from the District Meeting. Then every church could have a delegate there to defend the queries in which each is concerned.

—Nearly all the churches in the world, except ours, have run into a kind of episcopal government, that the bishops and officers of the church will finally become the rulers, and the lay-members of the church lose their influence and power. That has been the tendency of nearly all the churches. Our church has ever stood upon the ground presented here, that the whole brotherhood,—all of them,—are parties, not only in the church, but in its government; and that when it comes to any matter that pertains to the welfare of our whole church, the whole brotherhood is interested. This query proposes to have one delegate from each district, and one from each church, and have them assemble here and they do the business. In one sense, the brethren here explain it, they form a jury. The rest of us can come here and plead before that jury and when we have done pleading, they decide the question. That is the way it is presented here that we may come. Well now, brethren, if you will allow us to come and plead and argue, don't you bring an argument that we are getting a system to cut down the Annual Meeting and make it smaller. If it is moved to make the Annual Meeting smaller, go at it squarely; appoint your delegates to come, and tell us to stay at home, or tell us to come. Don't tell us to come and plead the case, and yet you want to cut down the number. Now in regard to the matter of precedent in the case: the delegates are to be elected in each church. Some churches have no bishops and may send up a deacon or minister in the first or second degree, and around him may sit a number of old gray headed bishops who cannot give their voice in that case. Suppose ye, at Jerusalem these old bishops or apostles were excluded from making up that decision, unless they were delegates? Methinks not. I object to it because it is not founded on the gospel. I take the old and broad ground of the brotherhood—we are all brethren. Suppose I come here as a delegate and have a vote; and my old gray-headed brother comes here, not as a

delegate, and has no vote. In our churches at home the members are all deeply interested, and we say, brethren, with earnestness and prayer come to the work. It is not the work of a half an hour, or an hour, or two hours that we spend here. The present arrangement of our Annual Meeting is the work of long years. It has been done by the sleepless nights of our old gray-headed brethren. Do not overturn it by the work of a hasty moment now. Let thought, and prayer, and investigation, have a chance: don't do that now, brethren. I would amend the resolution and say, We ask no change.

—We have a rule to go by. The gospel is a rule for the children of God, and always has been. When the brethren went up to Jerusalem they chose some of the apostles to go up there and the rest staid at home; and when the matter was decided it was written down and sent to those at home. I believe the brethren and sisters should be kept at home, so that we could have more order here, and whatever is decided here be carried home to them. Let us always abide by the doctrine as nearly as possible, and avoid much confusion.

—I do not want to disparage anything that the brother has said. We do not want to overturn the labors of our dear brethren—no, we want system and order that we can know what our brotherhood does, and that we can know what has been done when it is done. It has been said, "Let us try this first awhile." I say it has been tried first, and has given us a good deal of dissatisfaction. Now try our plan awhile, upon the grounds of equity and justice, and when you have tried our plan as long as you have tried this, and do not succeed better than this, we will not hinder you from trying this again.

—I would be in favor of deferring this matter until our next Annual Meeting, as it is an important change, and something new; therefore I am under the impression that we had better defer it.

—The brother says we have tried our plan a long time, and I say we have tried it 150 years and it has held our church together and that too when every other church has been divided again and again. Your delegated power I object to, that is a new thing now. The change of the Annual Meeting did not establish a dele-

gated power, it brought the whole Brotherhood together. Now, you offer the delegated power in the office of the church to constitute the business official power that decides questions. That, I say, I object to, for it was never known in our Annual Meeting for 150 years.

—We see no good ground for change. One remark was made, we do not get a full chance. Every district has a chance of sending one delegate, that equals the church throughout the United States. The best we can do is to let it stand where it stands; let us not be too tenacious. You will find that God's people were all the time contending with Moses and God for changes, and when they got them, what were they? I am satisfied that the brethren should leave it where it is.

—You will find that the delegates and the elders present always did compose the Annual Meeting, and that has never been changed. I do not see any good reason in our discussing this question. You will find that when the committee was elected to make the change in this way, the change was made. I have been asked by brethren why I did not attend Annual Meeting of late years. I said, because I was no elder. I was not a delegate, and therefore I did not go.

I want to show you how this matter is about the remark, and I think that the brotherhood will see that the sentiments of this vast assembly will not be attained here. I think there have been only three speakers on each side; and you have the sentiments of these members, and if you gratify us in that change there are others who should have a chance in the matter, but if you try it the other way, we will have more confidence than in the way you wish.

—I just wish to say that the principal object of our District Meeting, in sending this query up, was in order that we might have a fair representation. This seemed to have been the leading object and desire of our meeting. It is true, it has been said that we have this by sending a delegate from our District Meeting, but we have learned, by experience, that this has not always been the case,—that our query and our wishes as a District Meeting have not been represented by delegates sent up from that meeting, and I contend that that cannot fairly be done, hence the lead-

ing object is that we may have a fair and local representation before this meeting. In order that we may have this, it seems necessary that we should have a delegate from each local church. There have been queries sent up to our District Meeting and have been passed by almost a unanimous vote in favor of the decision, and through it has been sent up by delegation to this meeting, and instead of those delegates representing our wishes and the wishes of that meeting, they did the very thing that we did not wish them to do, and hence there has been no representation whatever.

This has not been the case with the Middle District of Pennsylvania only, but we have heard of other districts that have been represented in the very same manner; instead of those delegates representing the wishes of their District, they come up here and represent their own wishes in order to accomplish their own ends.

In order, then, that the local churches may have a fair representation, and that they may be able to come up here and attend to and defend the query which they wish to have acted upon, it seems necessary that they should have a delegation and representative in order that they may be able to express the sentiments of their District before this body. This, we think, is the main and principal reason why we ask for the change.

We ask for the very thing which we practice in our District Meeting. We wish to have the discussions and decisions made in the same way; and we believe that, if our Annual Meetings could be held in this way, our brethren would go home satisfied, and we would hear no more of this murmuring against the passage of questions against the wishes of the body of the meeting and the body of the Church.

—We feel it our duty to stand opposed to the change petitioned for. We have been sent here, as well as many others, for the cause of the brotherhood and to the satisfaction of the brotherhood, and we are convinced, on our part, that the change petitioned for, will, by no means, meet the approbation of the brotherhood in general, especially the laity.

A brother referred to the time, 1866, when the committee was appointed and made arrangements for a districting of the States for sending dele-

gates to the Annual Meeting. In that report, a clause something like this is contained; "That the delegates and the Standing Committee were to constitute the Annual Meeting," and it gave much dissatisfaction, brethren, so much so, that a number concluded that they were entirely excluded from any benefit in our Annual Meeting. By changing the idea, it reconciled the matter a little, so that those members that were unreconciled were reconciled.

Now brethren I would be sorry to have to return home and it should come forth that this Annual Meeting made a change to that effect. I say the same to my brethren, let us suspend this matter for a while, let us wait a few more years. It was a long time before this good work was brought about and now let us wait a good while before we make such a change. If we undertake to cut off the privilege of our members too much, our housekeeping will finally have a poor effect, and so it will be with our Annual Meeting, let us not cut off too much privilege.

The answer was read by the clerk as follows: We think it best to defer for the present this proposed change, and especially the plan offered in place of that now practiced.

—The answer that we have proposed and written has been read in your hearing, what have you to say?

—I object to the latter part of the answer.

—We are deferring it for further consideration.

—You may do that.

—There is no use, brethren, to make the change. We have been getting along quite well under the present plan and the church has been in a healthy condition. There is no necessity of making a change, there is something at the end of that, brethren. We know who runs the Annual Meeting; it is the work of a few, but it is the whole fraternity that bears the expense in reality.

—I am under the impression that our church is not in that healthy condition as represented by the brethren; therefore I would move that this answer to the query be passed by this meeting.

—If the latter clause can be removed we might submit, to get along with the business, but to throw the prestige of this meeting against the plan we cannot agree to, and if you

are willing to leave that part of it out, I submit, and if not, we must continue the discussion.

—Brethren the longer you discuss this the more you will have in opposition to it, you had better let that pass just as it is.

—Brethren we cannot do anything better than just to pass this. When one side of the question is adopted I think the other side is.

—Brethren think about the change that this causes on the Minutes. They still think about a plan of change in that now offered, but a different plan to this one will be brought up next year. If the brotherhood could find a better plan than the one now offered, let them bring it up and not confine it to the change that is now proposed. I want the brotherhood and sisterhood, if they want a change, to express it at home, send it up next year, and then we can learn what are the feelings of the laity. The church is the laity and the ministers and the delegates are the servants at home; and they elect ministers, and they elect delegates through the means established in the District Meetings, and we do not want to cut off the privilege of our laity at all; we want them to be heard.

—Where is the necessity of this repetition? If the first part proposes to defer why the repetition "and especially the plan offered in place of the one now practiced?" It don't make it any stronger, it is equivalent to saying we defer the proposed change, and especially the proposed change, as there is only one change asked for.

—We do not care about discussing the subject, we ought to know what we are trying to do. The brethren in the different districts go to work and elect delegates and send them here and pay their expenses, and these have to act for the districts. Now, where is the use of all this trouble and expense when we have no more to say when we come here than anybody else? Why not let any one go who can; whoever has money enough? This establishes the fact that they are sent by authority for the purpose of doing a work, and a little more of a work than those who were not selected. Don't you give your deacons more right than you do to the others, and because you elect your ministers, don't they have more authority than the others,—don't they

have more duty to perform, and don't you advance them after a little while? Most assuredly there is more required of them than of the laity; you expect something more from us than you do from anybody else. I hold it my duty as a delegate, authorized by a District Meeting, to come here and properly defend that which appears to be right and just. Now, if anybody else is to come here and have equal authority without any delegation, I do not see where comes in our church government or our system. There is undoubtedly something expected of us more than there is of those who come here of their own free will and pleasure. Therefore we hold that it ought to be left to those who are delegated and sent here to do business for the hundreds and thousands who have stayed at home. We are to represent, perhaps three or four thousand members, who are at home in the discharge of other duties, and have sent us here to act in their stead. Now are the brethren to come here and modify our authority and influence as we represent a body of five or six thousand members? Is that right? It is on the principle of equity and justice that we are acting to-day. It is in accordance with the manner in which we decide questions at home in the congregation, where we ask from member to member. We want an understanding, and if there is anything that is not clearly understood by the simple expression, we take it by yeas and nays, then we have it by a rising vote. We want to know what the majority of the membership says; and it is the same way at a District Meeting. When it comes to a matter of casting the votes, is it right that all should have the same influence as a delegate who represents five or six hundred members?

—Shall our brethren of the Middle district of Pennsylvania vote that these brethren should stand up in defence of what they say? Do you expect to hold this meeting here in suspense? It seems as if it only comes from that side of the state. We are willing to answer, "no change," especially because we have not got the answer yet, that is calculated to effect the union. I say pass it.

—The reason why I made this change was this; some of the members know that as far as I have had connection with your Church business and meetings, I have maintained the propriety and necessity of lay representation, but the point that brother Miller offered, I deemed lies out of the bounds of lay representation, and I want a plan that plainly and unmistakably admits a lay representation in the transaction of any Church business; that was the reason, and not that I wanted a fling at the brother that asked for a change.

The answer as amended was read by the clerk.—We think it best to defer for the present this proposed change.

Passed.

—I would rather pass this as it was, and I want to tell you my reasons. Brother Holsinger argues for the change, that the churches and districts shall elect delegates to come here and decide the business of the whole meeting; he comes out squarely and argues that. That is what he wants. That is what he advocates. The reason why he wants to pass it is, because it does away with lay representation. It does away with every power to rule in the matter of delegates that are elected here, and cuts out old bishops and elders, and yet he says that is what he wants here. We have got the church standing here for 150 years undivided upon the principles of lay delegation. Brother Hanawalt said I was mistaken. I am not mistaken when I say your delegated power to rule our church has never been known in the brotherhood for 150 years.

Now while we try this, and see that it works well, transmitted to us an undivided charge to admit lay representation here, did you come up here and say that you won't make any change, but did not say anything against our delegated power. Now, I do want this meeting, when the delegated power is presented to it, to point right at the delegated power and say, "go back," and not say "make no change." Do you think you will enhance or extol, or make greater the church that has stood under our fathers? I think not.

—This delegation would arrest the acts decided here under a few hands and put it in the hands of 500 or 600 * * *. A few members here make the Annual Meeting, and it would excuse them and relieve them and wrest it out of their hands, and put it into the hands of a delegation that is not very few, when it may be passed hastily and without consideration, when it has been troubling many men for years to know how to get the business out of this body and put it into the hands of a very few. Don't let our brethren tell us what they please. We don't want more than right. We don't want the whole church to be swayed by the Middle district of Pennsylvania. We

will not hinder them viewing the case fairly and manfully.

—I do not know whether I understand the proposition in everything that is offered. I do not want to state that we have no delegates or delegated power, but we do not like the delegates to be at the end of everything. We want the church to be at the end of everything. Our ministers and deacons have the power in bringing up this matter, but they have no more power in the decision than a single member. Don't let the delegates decide this matter, but let the laity decide. When we deacons and ministers come together we make a decision, we bring it before the church, but if the church is not willing for it, we will have to let it go and let the churches rule us. I say let it stand as it was, and that is the way, I believe that the brethren have ever worked ever since I have known anything about them, therefore I say, let us make no change.

—I have not said anything at this meeting, from the fact that I have not been sent here to represent, though I have been told in this discussion it is the privilege of the laity to speak, and I think there is a vital point in this question and I wish to be heard on it. The brethren have stated here that our church has stood for more than a century by the voice of the members. We are made up of individuals as an ocean is made up of drops. If this change is made it is changing it from the laity unto a delegated power and we have seen that from the first ages of Christianity, they have been making changes and it has got no man to an infallibility, my brethren. We do not want any infallibility, nor delegated power, while we compose that body of Christ. I say, pass it by the majority here as it stood. If I am not welcome to this Annual Meeting, tell me to stay at home.

—I think that there was a proposition made to defer it for a year and allow them at home time to think of it.

I say, let it be deferred to another year and let them take it into their private councils at home, and then bring it in that way, so that we may know what the laity means if they are sincere.

—We would like to offer here a question. As our length of time in this country has been offered here a reason why there should be no change

in this matter; and we grant that we have been here 150 years; but what were our brethren 100 years ago to what we are to-day? and what will we be 150 years from now? How are we to designate what shall be the practice of our brethren when we shall be counted in the state of Ohio alone, not by the thousand but by millions?

The answer as amended was read as follows: "We think it best not to make the proposed change."

—"For the present" we might add to it.

Passed without further amendment.

Q. Is it right for the Standing Committee to change the import of any query addressed to the Annual Meeting?

A. Not right.

Second reading.

—The query implies that the committee has changed the import of words, and I am half sorry that that insinuation is connected with it. I have been clerk for the meeting a good many years; and I know the tenderness and the delicacy we have always felt in changing the phraseology, changing a few words, much more in changing the import, and I do not like it at all; but let it go. I am almost ready to ask wherein we changed and whence the necessity of this question? But I say, if we ever did it, we did it unintentionally. To-day, for instance, we would not change where there was a mistake, but called in the brother who drew up the question in the individual church in which it originated. So careful have we been. And if we have changed, it has not been done intentionally, as the committee around will bear testimony.

—For 10 years, I believe now, I have tried to serve the church as faithfully as I knew how on the Standing Committee. There may have been changes made and if they were made, they were made, as to-day. The person that writes out the query sometimes don't get it worded so as to convey the idea that it is intended to convey; and when it is made known to us by the representative from the district whence that came, and inquire and go back to the one that drew up the query and used the words, we called for them asked them what they intended to say in the query, because it does not convey the idea that the representative present on the Standing Committee says

it was intended to convey. Now we say to them as the brethren here will bear witness, "You take the entire responsibility upon yourselves in the knowledge of this query," time and again. But here it comes up changed in form and the responsibility is thrown upon the Standing Committee, in the wording of these queries. That is certainly the effect as implied. When the change was made, it was made in that way. We have never taken the responsibility, but have thrown it upon the person that used the words. Hence I have no objection to passing it. I know it is not right. I knew it was not right long ago. I am willing, for my part, still to bear with it and do the best we can, and if we get a few hard knocks once in a while, still I am willing that it shall be passed.

—I am not willing that anything shall pass this meeting throwing an insinuation on the Standing Committee. If the Standing Committee has failed to do their duty, let it be shown up. I would rather if the Standing Committee should make a mistake, that they should be brought to acknowledge that mistake.

I have never been willing to lay it over. I for one, objected that anything should be done with partiality. I was willing to have it come before the whole of the brethren, and I am willing now. When questions of that nature have come up implicating the Standing Committee, I objected to it, and said that the implication was wrong; and the question, originating as it had, it was an unfair implication.

I want all fixed now, fairly and squarely, and if our delegation or Standing Committee has erred in judgment or done anything wrong, don't throw an insinuation before the brethren, but come right square out and let them atone for it. I say table it, and if the Standing Committee has done wrong, let them atone for it.

—I would like to know whether I am correct, if there is just merely a question asked in the paper that has been read.

—It is only an insinuation (Question and answer again read.)

—An important question that has been answered correctly.

—That question or query is not without a cause, brethren, and yet I was one that helped to do it. I presume it was when we took several questions and

blended them into one; hence the brethren thought their query was not noticed in that case, and I was one that helped to do it, and this query originated from that circumstance at last Yearly Meeting: therefore I am willing that the query be passed just with its answer. I do not see that it is a censure; it is only a warning to the Committee to treat every question coming before you with due respect. I thought we had no right to change the queries and that is the reason why that question came up.

—This refers to changing the import of a query. Sometimes two queries come up of a similar character and can be changed without changing the import of it; that is frequently done.

—Brother Long, are you not a little mistaken in that matter? When we had read one query we supposed it had covered the query that came from the Middle District of Pennsylvania. We supposed that it had reached that. I did not see that there was any change.

—That is all it was.

—On the other side, brother Hanawalt admits that it was an oversight of the question; I have no objections, but let it go.

I here take the opportunity of saying that we are sorry to know that there are fears entertained by many that there is an improper authority assumed by the Standing Committee. A more unjust charge than this is not often made; and I am very willing that our work should be fairly examined; but let it go.

—I will just say, brethren, to the idea that the Standing Committee has changed the import of queries, that I have been on the Standing Committee frequently in my time, and must say this for the brethren, that they have always been as careful as they could be to make no change in the queries. Brother Davy has always said if it was done, they would have to take the responsibility upon themselves. I think the brethren have been just as careful as they could be. I know we are sometimes censured a little that we assume too much authority. Just think of it. The Standing Committee during this day has said very little, but have given the privilege to the other brethren of speaking, and have occupied very little time. We see so many who are ready to speak, that, for order's sake, we keep quiet. We do not want to assume any more authority than we can possibly help, and I am willing that our work shall be properly investigated.

—I am one in favor of passing it as it reads. It is certainly evident that no one has yet spoken upon the subject except members of the Standing Committee. I am glad, brethren, to see you defend yourselves. We cannot do it, from the fact that some things have appeared to us as not having been exactly right. We do not have the inside view of the matter as you have endeavored to

give it to us to-day; you have endeavored to vindicate yourselves.

This is simply asking a question whether you claim to have the right to do it. Now, if you are willing to say that you have the right to do it, then you will not pass it; but now if you agree that you have no right, and want to represent that you never did it, why not pass it right along and say that you have no right to do it?

—I will just make this remark for the future consideration of questions here, as it is the meaning and spirit of the gospel that queries should not come up here unless they cause trouble at home that cannot be settled; but for the future, brethren, don't bring in questions here, to be acted on, when there is no cause for it. When there is cause bring them here. With this explanation, I am willing it should pass as it is.

Passed.

Q. When members who are dependent on the church move from one state to another, expecting to be maintained by their children and fail, which church's duty is it to maintain them?

A. This meeting thinks it the duty of the church from which they moved to maintain them.

—It came from the Eagle Creek church. I will tell you the circumstance. There was a couple of members lived in the Eagle Creek church, that I have the oversight of, and the parents have children, and said that if the brethren here would take them down there, they knew their children would maintain them. The brethren did as the parents requested, and took them down there. The children accepted them and said they would take care of them, but it seems they did not do that, and they became a charge there, and they wrote back to the District Meeting and the District Meeting decided that if the Church there was not going to keep them, they should be sent back, and the District Meeting decided that they should be kept by the Eagle Creek Church. It does seem to me as though the church ought to send them back and the church here should maintain them. They will pay the expenses back if the brethren there don't do it. That was ten years ago.

—Recollect, brethren, that we have something on the minutes touching this matter, and it is referred to the former decision in relation to the matter.

—Our brethren will send down money and bring them back, you need not argue the question at all.

—I am told that those poor old people went to the poor-house; word was sent back to the Eagle Creek church where they were. The brethren then wrote back that if they would not send them back they would send money and bring them back.

(To be Continued.)

God's promises are true.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., June 15, 1875.

The Cause and Evils of Divisions in Churches.

Divisions or factions in the church and among Christians, are traced by the apostle Paul to a carnal mind or feeling, as the cause of such divisions. He says to the Corinthian church, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, (marginal reading, *factions*), are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3:1-4. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. "There are some requirements of the law of God that the carnal mind is particularly averse to, as the implied precept contained in the following passage shows: "In honor preferring one another," Rom. 12:10. This implies that each one should think and speak more honorably of another's gifts, and labors, than his own, and cast the mantle of charity over his faults, as far as it would really be charity to do so, and thus in *all lowliness of mind esteeming another better than himself*, Phi. 2: 3. The duties however here implied, do not require us to overlook the faults of others, much less do they require us to look upon those faults as virtues. Self-denial and the mortification of the flesh, are duties that the carnal mind is slow to perform. The apostle Jude speaks of certain separatists as follows: "These be they who separate themselves, sensual, having not the Spirit." Jude 19.

From the foregoing remarks and the close observing of the spirit of divisions, the connections between divisions and the carnal mind will be perceived. Divisions usually have their beginning in some departure from the faith of the general body, or in some departure from rectitude of conduct. Some brother

holds and perhaps preaches some doctrine that it is not considered advisable to preach. He is admonished upon the subject, but he has held and cherished the idea until it has assumed an importance in his estimation that renders it too great to be abandoned or dropped. A mere opinion as it was at first, and that not of any great importance, still there was not self-denial enough in him that introduced it, to cause him to sacrifice that opinion, though it could have been done without any sacrifice of principle, and because of the influence of the carnal mind over him, that sacrifice was not made, and his separation from the body follows. So there may be some impropriety, if not immorality of conduct. A little yielding, self-denial, and confession, would have made all right. But the carnal mind, not being mortified and subdued, obtains the control, and by its influence no confession or sacrifice is made, and an alienation in feeling, a separation from the body, and a division follow.

If there was more of the spirit of self-denial among us, and more regard to the command, "Be not wise in your own conceits," Rom. 12: 16, there would be less danger of divisions among Christians. It is said, "In a multitude of counselors there is safety," Prov. 11:14. This text of Scripture has a truth in it that is worthy of our regard, and there are many circumstances in life in which a practical and profitable application of the principle may be made. It may apply in the case of divisions or factions in the church. Although the multitude of counselors may be wrong, it is presumed that right would be more likely to be ascertained by them than by one individual, when there would arise a difference in judgment between the individual and multitude.

As a general rule, then, we presume divisions or schisms in the church may be traced to the cause named by the apostle. But if there is another cause that produces divisions, it is an evil one, and not a good one. The tree is known by its fruits. And the fruits are generally evil, sometimes very evil. The cause though always evil, may not always exist in, or be altogether confined to those who separate from the body. As in the natural body, the general health may become impaired, and a disease settle in some member of the body, and make the

removal or amputation of that member necessary; so in the church. For want of general spiritual health in it; some of the members may become spiritually sick, and it may become necessary to separate them from the body. It is therefore very desirable and important that the general body or church be kept in a healthy condition, and then if some of the members become diseased, there will be a better chance to restore them to health, and thus save them from being separated from the general body.

The evil consequences of divisions are to be greatly deplored. Those only who have seen or experienced something of them, will know their extent. Where a division takes place in a church, its opposition will be increased, and its numerical strength to contend with opposition will be diminished. For in addition to the errorists that it had before to contend with, it will, after the division, have to contend with those who have separated from it. And it is with church troubles of this kind, somewhat like it is with troubles between persons of the same family. Hostility is more bitter when it exists between persons who are related to each other, than it is between those not related. So it is when a division takes place in a church. The contention between the body and those who separated from it, is generally greater, than between that body and other bodies between which and itself a difference of principles exists. And its opponents are multiplied, while its own number is diminished.

If we look at churches in which such divisions have taken place, we shall find that they generally have not prospered. We have several such cases now before our mind, and the picture is painful to contemplate. The division that took place in the Jacob's Creek church, in Fayette county, Pa., about thirty-five years ago, is a sad proof of our position. Previous to the separation of George Shoemaker from the Brethren, and the division which attended his separation, there was a flourishing church there. But after the division took place the cause of Christianity languished and the church declined. Neither body prospered much. The party that separated labored hard. Its leader was zealous and diligent, and made commendable sacrifices to promote his principles, but failed to establish a permanent work in the

community. He first discontinued the Christian lovefeast, then accepted persons as members of his order who had been baptized by but one immersion, and then dropped the true immersion altogether, and he departed step by step from the order of the Brethren which he had left, until his people became very much like some other denominations, and a number of them have united with other denominations, and in the community in which this division took place there is now no organization, and we believe none of that order. There is a church of the Brethren there still, but it has never been since the division the prosperous church that it was before. Other localities might be pointed furnishing the same sad picture of the evil fruits of divisions.

And when we look at the unpleasant and painful consequences of divisions, the propriety and necessity of the Saviour's earnest and lengthy prayer for the union of his people, must become apparent to every lover of Christ and his cause. And the spirit and sentiment of that prayer should move all the friends of Christ to labor against divisions, and for union like unto that for which Christ prayed. And we do most sincerely hope that no brethren will separate themselves from the body of the church, and thus cause divisions, and multiply sects in the Christian world. Are there not already far too many? There surely are, and we should labor to diminish, rather than increase the number. Surely the responsibility that those assume who become the leaders of new sects, is one of no ordinary magnitude, and never should be assumed without the most serious considerations, and the best of reasons. Men have left the Brethren that we cannot but think would have done much more good had they remained in the body from which they became separated. The work that such commenced, if it did not die with them, in many instances it did not long survive them. Our object should be to do good, and to direct our labors in that course that will make the best impression upon the world, and that will continue our influence after our labors close. This will be more likely to be done by working with, and through, a body that has a permanent existence, than by giving our influence to one that will be likely to be of but short duration.

And while the evil consequences of divisions, and the admonition of the apostle to the brethren to avoid those who

cause divisions, Rom. 16: 17, should be a warning to all who are tempted to "separate themselves," those evil consequences and troubles resulting from divisions, should also impress the whole body, and especially the ruling members of the church, with the propriety and necessity, of laboring with all diligence, and patience, and meekness, to prevent divisions where divisions are threatened. Let forbearance be exercised as long as it can be without endangering the welfare of the general body, and thus let all the responsibility of the division be thrown on him or them who cause it. But let us all labor as we are admonished by the apostle to do, "to keep the unity of the spirit in the bond of peace." Eph. 4:3, and if we succeed in this, as we surely may, there will be no divisions among us.

Our Late Visit to Ohio.

We have designed making some allusion to our visit to Ohio apart from its immediate connection with our Annual Meeting, but the want of room in our editorial space has prevented us from doing so. We shall now briefly notice it. Our wife's friends and others in Ohio desiring a visit from us, wishing to comply with their request, and also to attend the Annual Meeting, which was to be held in a community in which we had lived a number of years, and to many of the inhabitants of which we were attached, to some by the chords of friendship, and to others by the ties of Christian fellowship, we purposed, the Lord permitting us to do so, to make a visit to Miami county, Ohio, at the time of our Annual Meeting. And being furthered in our purposes by a gracious providence, we made the desired visit much to our satisfaction.

Our duty and regard to our aged mother, and a sister living in the same community, led us in arranging our journey to Ohio, to make a visit to them. We accordingly stopped with them having reached their place in the Sandy Creek congregation, Columbiana county, Ohio, on Saturday, the 8th of May, the day after we left Meyersdale, and remained with them until Monday morning. The brethren having known of our coming, made appointments for meeting, and we had three appointments. We were pleased that we had an opportunity of mingling again with the brethren of the Sandy Creek church in the worship of God, and our meetings seemed to be enjoyable to them and to us. This church has had some trouble, but we hope that its progress and prosperity will not be retarded.

The visit of our family to our friends was pleasant to us all. Our mother had not seen our family, save ourselves, for

about five years. And our youngest daughter, little Gracie, she had never seen. It was quite a gratification to her to see us all. To afford her such a gratification, we made the visit. Though our mother is in ordinary health, the infirmities of age are multiplying gradually upon her, she having passed considerably beyond fourscore years. Her pilgrimage will ere long close, and we hope it will bring her into the city "which hath foundations, whose maker and builder is God," in which immortality will renew the youth of the aged saint "like the eagles."

Our visit in Miami county, Ohio among the brethren was not as satisfactory to ourselves, or to the brethren apparently as we wanted it to be. We were here but a few days before the Annual Meeting. And having promised the brethren in Perry county, Ohio, to attend their communion ourselves or get some other brother to attend, and being unable to obtain the help of any one else for them, we had to go ourselves, and in order to reach their meeting, which was on the 22nd of May, we were compelled to leave Covington, Ohio immediately after the Annual Meeting. So we had but little time with our brethren in the congregation of our former home. This we regretted as we desired to spend some little time with them. It is true, our meeting each other as we were permitted to do, seemed mutually pleasant, but it did not afford us the satisfaction we desired it should. Our leaving the Covington congregation was upon leave of absence, for a time, rather than upon consent for a permanent separation. Therefore the brethren there seem to claim a return at some future time. To many of our brethren in Ohio our attachment was strong; to many here, it is not weak. When Christian love unites us together, a separation is painful, but sometimes it is for awhile necessary.

Leaving our family in Miami county, we took the train at Covington on the morning of the 21st of May, and that evening we reached the Jonathan's Creek congregation in which a communion meeting was appointed to commence the next day. We had a pleasant meeting. The congregation on Saturday evening was large, but the order was very good. On Sunday we had two meetings, both well-attended, and good attention was given to the word preached. Our first visit to this church was made about thirty years ago. Since that time we have revisited it often, and have had the pleasure of seeing many added to it. There were two added at the communion meeting. There were also two deacons chosen. After meeting on Sunday afternoon we were taken to Somerset, where we spent the night pleasantly with brother Arnold and his family, and on Monday morning we took the train at Somerset for home, which we safely reached.

FOR THE YOUNG.

Deaf, Dumb, and Blind.

A little deaf and dumb girl was taken to the institution for mutes at F—. She was at first very self-willed; but it pleased God to give her a new heart, and the love of Jesus was a transforming power. She became amiable and sweet-tempered, and was much beloved. But she was stricken down by disease and became blind. Thus she could neither speak, nor hear, nor see.

One day the superintendent went in to see her. She knew he had come by the jarring caused by his footsteps; for the other senses of the deaf grow very acute as they are required to supplement the want of hearing.

How was the superintendent to speak to her? He made signs with his hands, and she felt them with hers. Thus the deaf converse in the dark. He said to her in this mute way:

"Are you afraid to die?"

"No, I am not afraid."

"Do you wish that you could still continue to live?"

Why should I desire to live? I cannot hear; I cannot speak; I am blind. But up yonder I shall have my sight again. I shall see the beautiful city. And then I shall hear. I shall know what sweet music is." Then raising her emaciated arm, she spelt with her slender fingers these words:

"Come, Lord Jesus; come quickly."

What a dear Savior we have in Jesus! When he lays his chastening hand upon us, he does it in love. He sustains us in the darkest hour. He never, no, never forgets us.

God glorifies himself even by the tribulations of his children. He manifests his power to comfort, to bless, and to save.—*American Messenger.*

Our Words.

"Talk is cheap," is the old truism. There is more of preaching than practice. It is easier to make profession of righteousness than to work it. It is a very common thing to hear men talk of the things that are true, honest, just, pure, lovely, and of good report, but not so common to see these virtues illustrated in daily walk and conversation.

Words cost but little, and they too often mean but little and amount to little. But this is not the worst of it. If words do little good, they may do much harm. The lasting, blighting, cursing influence of words hastily or unadvisedly spoken, has been too often illustrated to need more than a passing notice, but the thought cannot be too deeply impressed that our words may be falling like healing leaves or rays of light upon those about us, carrying peace and blessing with them, or they may be as poisoned arrows, whose festering wounds shall work misery and death long after the lips that sent them forth shall have ceased their utterances.

As a Christian woman was once leaving a church with an unconverted husband, she made some critical remark on the peculiarities of the minister, and then as she looked into her husband's eyes she saw them filled with tears. The minister's message had reached her husband's heart, and she who would have laid down her life to win him to Christ, had broken the power of God's message to his soul. The Master has said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be condemned." *Matth. 12: 36-37.* We not only must meet our words ourselves, but they may also be shaping the eternal destiny of others, the blood of whose souls may be found on our skirts at that dread day.

What need, then, to pray with the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips;" and to determine with righteous Job, "My lips shall not speak wickedness;" and with the wise man, "The opening of my lips shall be right things."—*Selected.*

The King and the Ant.

According to Jewish and Moham-medan tradition, King Solomon, who was wise beyond all other men, knew the language of animals, and could talk with the beasts of the field and the birds of the air. A rabbinical story is told of him which is in this wise:

"One day the king rode out of Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little people talking."

"Here comes the great king," he

heard one of them say. 'His flatterers call him wise and just and merciful, but he is about to ride over us, and crush us without heeding our sufferings.'

"And Solomon told the queen of Sheba, who rode with him, what the ant said.

"And the queen made answer: 'He is an insolent creature, O king! It is a better fate than he deserves, to be trodden under our feet.'

"But Solomon said: 'It is the part of wisdom to learn of the lowest and weakest.' And he commanded his train to turn aside and spare the ant-hill.

"Then all the courtiers marveled greatly, and the queen of Sheba bowed her head and made obeisance to Solomon.

"Now know I the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humble as to the flatteries of the great.—*John G. Whittier.*

Strong in Body.

Be strong in body? No, but in soul and spirit. Like every good gift, spiritual strength comes from God. How can we get it? By complying with the conditions, one of which is exercise. Spiritual exercise gives spiritual strength. Take exercise. What kind? Walking—not feet-walking, but faith walking. Faith is to the soul what feet are to the body. We walk by faith. Enoch was fond of this exercise. He walked daily with God. David, too, walked in the truth, and in the light of God's countenance. So strong did he become that he did not fear to walk in the midst of trouble. Yea, "though I walk through the valley of the shadow of death, I will fear no evil." Such strength did Moses acquire by this kind of exercise that, as the leader of the Lord's host, he and "they passed through the Red Sea as on the dry land; which the Egyptians attempting, were swallowed up."

I would rather confess to Him than to the best friend I ever had, I am so sure that he will make every excuse for me; and a friend can't always do that. He can't know all about it, and you can't tell him all, because you don't know all yourself. He does.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** of the sheet only.

Acknowledgment.

MAY 29th, 1875.

Brother James Quinter:—

Please acknowledge the following amounts received for the destitute in our church and vicinity.

| | |
|--------------------------------------|--------|
| Amount previously acknowledged | 321.00 |
| Isaac Hoke, Elkhart Dis., Ind., | 34.25 |
| B. Bowman, Milmine church, Ill., | 43.00 |
| Thomas Wenrick, Union City, Ill. | 23.35 |
| Jacob Camp, Wheeling, Iowa, | 5.00 |
| Nancy Ream, Indiana, | 2.00 |
| A Brother, Harleysville, Pa., | 2.50 |
| G. S. Bierly, Lima, Ohio, | 12.00 |
| Jacob Stehman, Lancaster, Pa., | 47.00 |
| David Bowman, Hagerstown, Ind., | 30.00 |
| Samuel Murry, Covington, Ohio, | 2.00 |
| Chippewa church, Wayne Co., O., | 24.40 |
| Harleysville, Pa., | 1.50 |
| Israel Roop, Atica, Ohio, | 11.00 |
| Logan church, Ohio, | 15.00 |
| Sister A. Ownby, Delaware City, Ia., | 3.00 |
| A Sister, Ottumwa, Iowa, | 5.00 |
| Harleysville, Pa., | 5.00 |
| Mary Ruppert, Pleasant Hill, O., | 7.00 |
| Chris. Herr, Harrisburg, Ohio, | 5.00 |

Total, \$599.00

We feel to thank the brethren for their assistance. As we think we can get through, we would thank the brethren to inform us of any mistakes that may have occurred, and we will be glad to correct. Yours in gospel love,

JESSE STUDEBAKER,

Receiver.

S. P. LILLY, Clerk.

Garnett, Kansas.

From the Duncansville Church, Penn'a.

Brother Quinter:—

Inasmuch as church news seems to be of general interest to the many readers of the *Companion*, I will give a sketch of our arm, namely the Duncansville branch.

Our lovefeast came off at the appointed time, the 29th and 30th of May. The meeting was appointed at four o'clock. Before services commenced, to the joy of our souls, four persons became willing to enlist in the services of our blessed Master, to fight the battles of the Lord. The candidates were then taken to the river where the holy rite of baptism was performed. The subjects were all young in years. May the good Lord give them grace, and strengthen them for their day and trials, is our prayer.

After this ordinance was attended to, we again repaired to the house, at which time there were two brethren to be called to serve as deacons. The result of

the labor was brother Samuel Brubaker and brother Simon Sell elected as deacons. Many tears of sympathy were shed for those brethren. The latter is a brother to the writer, young in years, and only belonged to the church a short time. Our fervent prayer and desire is, that the Lord may fully prepare and qualify those brethren for the important duties now devolving upon them.

The ministering brethren present from adjoining congregations were, John W. Brumbaugh, Grabill Myers, Samuel Cox and Emmanuel Blough. There were about eighty communicants, who partook of the emblems of Christ's broken body and shed blood. There was also a large body of spectators present to witness the impressive scene. Our mind was carried down into the distant future, when, if we prove faithful, we can all meet again as one common family in the kingdom of God. Brethren and sisters, is this not enough to arouse us all to a vigilant and vigorous discharge of our duties?

Now we have enjoyed another feast, though not as on former occasions. Some that met and worshiped with us have gone the way of all the earth. Before another communion season comes around many more of us may be called to pass through the dark valley and shadow of death. Oh, then, let us be up and doing, so that, if we should not be permitted to enjoy another feast here, we may be prepared to enter in to the great marriage supper of the Lamb.

The brethren labored faithfully in holding forth the word or eternal truth. We feel satisfied that lasting impressions were left behind; and think that some were, as Felix of old, almost persuaded to become Christians. Our church is in a prosperous condition at present. We received seven this spring, by baptism; and more, we have reason to think, will come soon. We have only two ministers in our branch. Brother J. A. Sell is our elder. Brethren pray for us, that the borders of Zion may still be enlarged; that souls may be won to the Lord Jesus Christ. From your weak but well-wishing brother,

Newry, Pa.

DAVID D. SELL.

Cedar Creek Church, Anderson County, Kansas.

MAY 30th, 1875.

Brother James:—

I will try to give you a short sketch of a visit of love that brother Jesse Studebaker, myself and wife made to the Brethren and friends in Lyon county, Kansas. Brother Jesse came to the writer's house on the evening of the 12th and on the 13th we started in a wagon for the above place. We arrived at brother Weaver's, in Burlington. Stayed over night and enjoyed the hospitality of our brother and sister. On the next morning, started on our way and

arrived at friend, (now brother) Eli Frank's. At night we had meeting at the Lyon school house, where we met brother Jacob Buck. We remained and had five meetings at this place. The interest was very good. On Sunday, 16th, after meeting, we went down to the Verdigris River, where four willing souls were buried in baptism, one being about seventy years old; two, brother and sister Franks, about sixty; and one young sister. We think that there were impressions made that will not soon be removed. On Monday we started for home where we arrived on Tuesday. Found all well, for which we thank the good Lord.

J. P. LILLY.

A Proposition for All.

"If I had a thousand dollars worth of suitable tracts for gratuitous distribution, I could arouse the Baptist masses of America to thinking, and if the brethren will furnish me with one thousand dollars worth of Moore's 'Trine Immersion Traced to the Apostles' and postage for distribution, I will see to it that every Baptist preacher in the United States has something to reject or accept for a beginning. Who will respond?"

J. W. STEIN."

The above proposition was sent me by brother Stein, with the request that it should be published and put to the test.

The subject of Trine Immersion is what first shook the Baptist foundation, on which brother Stein was standing, from centre to circumference, and as he could no longer stand the volley of truth, that was being poured upon his frail bark,—single immersion,—he was by his own candid convictions driven from his position, took his stand beneath the banner of truth and is now fully determined to earnestly contend for the faith once delivered to the saints.

Having, as he should have, a warm feeling for the thousands of precious souls that fill the Baptist ranks, he desires to do all in his power to instruct them in the way of the Lord more perfectly. And as it is for the soul he is laboring, every lover of the truth should sympathize with the movement and lend a helping hand to forward the good cause along.

I have now a letter of some twenty-four pages from brother Stein relating to some things in our favor that would surprise many of our readers. He is of the impression that if he could get a copy of my "Trine Immersion" into the hands of every Baptist minister in America, it would arouse them to such an extent, that hundreds of them would see the error of their way and at once reform in their practice.

In this matter I will agree to do as much as any one could ask of me. I will furnish the pamphlets, postage paid, for ten cents per copy; hence one thousand dollars worth of these pamphlets will supply ten thousand Baptist ministers with a copy, and eternity alone will tell the amount of good that may be accom-

plished. We do not aim to make anything on them but to simply cover expenses. Brother Stein has in his possession the addresses of about thirteen thousand Baptist preachers, and if the money can be raised, he wishes to supply each one with a copy.

By having so large a number printed, they could be had at greatly reduced rates, hence I am enabled to furnish them at ten cents per copy.

To carry on any kind of work, a system is generally needed. Our system is simply as follows:

Let every member, who feels interested in the good work, send to my address what he is willing to spare for the carrying out of this project. We have thousands of liberal brethren, and sisters, too, among us who are anxiously awaiting an opportunity to use their means in propagating the truth. Here now is a good opportunity for each and every one, who has money to use in the Lord's work.

All money sent me, will be used in supplying brother Stein with my pamphlets at the rates mentioned above, and he will see that they get into the hands of the Baptist ministers.

A full report of all money donated and pamphlets sent out will be published in our papers.

Money may be sent either by post-office money order, registered letter, draft or express.

Address:

J. H. MOORE.

Urbana, Champaign Co., Ill.

A Sad Case.

Brother Quinter:—

It is known to many ministering brethren, and other brethren and sisters who have visited this arm of the church, that we have a blind sister here, (Lydia Gish,) who has on account of her misfortune in losing her sight engaged the sympathies of all who know her; and on account of her great zeal for the cause of Jesus, and love for the church, has won for her the esteem of all who have met with her. She was blessed with a strong and retentive mind, and having been educated to read, (though blind), she was enabled to discourse upon the scriptures with such force and freedom of which few of her sex are able. We regret much to have to say, for some cause, variously conjectured, the reason of her mind has become dethroned, which has caused great distress to the family and church. We here ask all brethren and sisters who know her, to offer prayer for her and her relations.

Your brother,

J. C. MOOMAW.

Cloverdale, Va.,

JUNE 3rd 1875.

Brother James:—

Having received several letters of inquiry lately concerning the present condition and future prospects of this part of the grasshopper pest, we pen a few lines relating to it. The frequent showers of rain and fine growing weather for the past month have been remarkably favorable. Wheat, oats, and grass are unusually heavy where the grasshoppers have left them alone; but they have eaten up all the wheat, oats and gardens that were near the water-courses: only now and then a field escaped. The greater portion of Neosho county, and about half of Labette are badly damaged; adjoining counties are more or less damaged. We have an abundance of grass this season. Wheat is also unusually promising in the southern part of Labette county; also in some of the counties west of us. But what will the poor farmers do who have been on the beg for several months already and now have had all their grain and gardens destroyed? Many will be obliged to suffer, unless they can still get relief. The charity fund placed in our hands is about exhausted, and as our beloved brethren and friends had been so liberal in sending us relief, we don't feel like renewing the call for help, if we can avoid it. All the people on the alternate sections of land, in Neosho and Labette counties, have no titles to their lands, it being in dispute between the government and the railroad companies; and by leaving their land they would probably lose land and improvements. The most of those people have considerable corn planted. Although there are a good many chinch bugs, if the season continues wet for a while yet, the rapid growth of vegetation will be beyond their reach for much damage. The prospect hiding fair for a bountiful summer crop, seemingly only leaves our citizens suffering a few months longer for bread.

Yours fraternally.

JOSEPH GARBER.

Parsons, Kansas.

APRIL 20th, 1875.

Dear Brother Quinter:—

We were old subscribers for the COMPANION, but have not had the pleasure of reading your valuable paper for some time. I will enclose \$1.50 and have it take

its place again. The reason why we did not take it was that we did not feel settled. We left our home in Indiana the first of last October, and came to Los Angeles county, California. This is a very nice country, and excellent climate. We came for our health, and find hundreds seeking the same. I may at some future time write articles for publication, descriptive of the country and climate. We do not feel satisfied, because there are no brethren in this valley. I do not know why. We have a fine climate, fertile soil, and good roads. Flour \$3.00 per hundred, butter 20cents, corn \$1 per barrel, hay \$12 per ton. Fruit raising: lemons, oranges, figs, and all kind of tropical fruits.

L. R. RILEY.

Orange, Cal.

MAY 30th, 1875.

Dear Brother Quinter:

I will try and give you a small sketch of the grasshoppers in this country. They have eaten up everything we have got—wheat, corn, garden stuff. We have nothing left. What we are to eat, the Lord only knows. All the grass is eaten up, so the stock can get nothing. We have to feed them. I want you to say to the brethren in Ohio and Indiana, that I want to come back some where there this fall, if I can. If any of them knows of any good chance for me to get a home amongst the brethren, and near to a church, I would be glad if they would write to me, and I will try to get there. I left Bedford county, Virginia, five years ago last fall, and I want to try and get back that way again, if I can. May the Lord help us all, and guide us in the right way, is the prayer of your unworthy brother,

S. H. HARRIS.

Blue Eagle, Mo.

MAY 23d, 1875.

Dear Editor:—

As an item of news from Colorado I will say, "The grasshoppers have been very destructive to the young crops, early gardens, &c., in the sections near the mountains. Here, in the valley of the Platte, there are as yet but very few, and have done no damage that I have heard of. I learn that in the sections where

they have been so bad they are leaving, so that hopes are entertained that a crop may yet be raised. We have had a favorable spring. Grass came out early and looks fine. Stock is doing well.

J. S. FLORY.

Buffalo, Col.

A Change.

The Chippewa church, Wayne Co., Ohio, has changed their place of love-feast from George Irvin's to Peter Eby's, on the old Peter Hoff farm, on the 15th of June. This change is made on account of brother G. Irvin's barn being struck by lightning, June 1st, and being burned to ashes with about all its contents: about 250 bushels wheat, 125 oats, about 15 tons of hay, a very good horse, and some other live stock. Loss very heavy.

J. B. SHOEMAKER.

From the Washington Creek Church Kansas.

We will try and get through without any farther assistance. We feel very thankful to the brethren sisters and friends for their liberality, and we hope the Lord will bless them for their charitable acts. We will make out a full list of all monies received in a few days and send the same for publication.

J. C. METSKER.

Clinton, Kansas.

Information Wanted.

The relatives of one Valentine Mishler are desirous to hear of his whereabouts. He moved to Colorado some three years ago, from Iowa. He is a son of Jacob Mishler, who resided at North Liberty, Indiana, at the time of his departure, and is now dead. If any one could give us some information of his whereabouts, through the COMPANION, or by private letter, it would be thankfully received. Address William Alwine, or the writer, at Gosben, Indiana.

J. C. LEHMAN.

MAY 28th, 1875.

Where is James McEndaffer? He emigrated from Illinois to Nebraska, during January last. We became acquainted with him and his family as they passed this way. I solicited him to subscribe for the COMPANION AND VISITOR; which he did, and left

the money with me to pay for the paper, with the understanding that he would write and send me his address as soon as they became settled, then I should order the paper to be sent to them. I am anxiously waiting to be enabled to fulfill my promise.

JACOB BAHR.

Moulton, Iowa.

Acknowledgment.

MAY 30th, 1875.

Brother Quinter:—

Please acknowledge in the COMPANION, thirty dollars received from Falls City, Nebraska, by order of the brethren, to distribute to the needy in this place. We have done the best with it we knew how to relieve the needy ones as far as it went. We are very thankful to the brotherhood for their kindness towards us in time of need.

J. P. FAIDLEY.

James Crossing, Kan.

Changes of Address.

Brother William A. Murry has changed his address from Shaler's Mills, Ohio, to Butler, Richland Co., Ohio.

Brother M. Sisler has changed his address from Lathrop, California, to Dallas Centre, Dallas Co., Iowa.

Announcements.

LOVE-FEASTS.

We the members in the Sandy Church, Stark and Columbiana counties, Ohio, intend holding a communion meeting on the 22nd of June, the Lord willing, at brother David Shively's. Those coming by railroad will stop off at Homeworth.

LEWIS GLASS.

MARRIED.

By the editor, June 9th, at the residence of the bride's parents, Mr. CLARENDE MASTERS, of Everett, Bedford Co., Pa., and sister ELIZA Z. BEACHLY, daughter of Dr. U. M. Beachly, of this borough.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick congregation, Somerset county, Pa., of consumption, brother PETER HOCHSTETLER, aged 41 years, 9 months and 4 days. Occasion improved by the writer.

C. BREKLEY.

In the Jonathan's Creek branch of the church, June 1st, of Pneumonia, brother SAMUEL SHRIDER, aged 72 years, 8 months and 19 days. He was one of our quiet, peaceable brethren, who minded his own business and let everybody else alone. His seat was seldom vacant at church—never, only when he was away from home at a distance, and that was very seldom. He leaves behind six children, thirty grandchildren, six great grandchildren, four brothers, besides many friends, to mourn his unexpected demise. We did not think when we made this remark on Sunday that we never would be together again in this world as we were then, that the above named would not meet with us again at that place. But so it is; the next time he was there he did not know that he was there. We fondly hope that we will meet again where parting is not known. Funeral services by the writer.—His remains were laid away in the presence of a large concourse of people.

W. ARNOLD.

In the Sandy Church, May 25th, GILBERT McLAUGHLIN, son of Levi McLaughlin, aged 9 months and 11 days. This is the third child they have followed to the grave. Funeral occasion improved by the writer.

LEWIS GLASS.

May 23rd, in Lagrange Co., Indiana, LEVI, son of friends Peter and Mary Mishler, aged 15 years, 11 months and 18 days. Disease unknown. Funeral occasion by Christian Plauk, Henry Miller, and Christian Miller, to a large audience of people.

ARNER BOMGARDNER.

(Pilgrim please copy.)

Near Middlebury, Clay county, Indiana, on the 27th of April, MARY ELIZABETH, daughter of David D. and Martha Summerlot, aged 3 years, 1 month and 9 days. Funeral occasion improved by the writer, from St. Mark x. 13-16 to a sympathizing congregation.

ANANIAS HENSEL.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

N Butterbaugh, 1 75; A B Fletcher, 1 50; George Albright, 2 60; Henry Shively, 75; J B Mishler, 50; Geo Ricey, 1 60; J S Flory, 10; A H Fike, 75; Jno T Mohler, 3 60; J S Stutsman, 1 50; C Blocher, 30; J M Mohler, 50; Jesse Studebaker, 10; S J Vrooman, 1 00; Dorinda Dawson, 1 02; Samuel Hufford, 10; E C Packer, 1 00; J S Snyder, 75; Ella Williams, 20; J L Jones, 1 60; Susannah Flory, 50; Thos G Snyder, 25; G W Bricker, 50; M Meyers, 1 60; Jacob Wine, 1 00; Enoch Beery, 1 60; Wm Gish, 20; Enoch Beery, 50; H W Strickler, 1 70; John Brillhart, 75; M Cosner, 25; M Sisler, 10; M Hoff, 10; Susannah Sidd, 1 00; Wm Pirehes, 1 50; Jno P Wolf, 3 60; J C Metsker, 4 45.

WATER WHEEL!

THE "BEERS" WHEEL
Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

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Cocolamas, Juniata, Co., Pa.
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Consumption,

the scourge of the human family, may in its early stages be promptly arrested and permanently cured.

RAVENSWOOD, W. VA.

Dr. R. V. PIERCE, Buffalo, N. Y. :

Sir :—For the last year I have been using your Golden Medical Discovery. I owe my life to it, having been afflicted for years. Did not use it but a short time before I was benefited ; at that time I was very bad, not able to sit up much, was suffering greatly with my throat, was getting blind, had a dry cough, and much pain in my lungs. I have used twelve bottles of the Discovery and am almost well.

KATE T. WARDNER.

A son of Mr. J. H. Mescock, of Chatham Four Corners, N. Y., has been cured of Consumption by Dr. Pierce's Golden Medical Discovery,—so says Mr. C. B. Canfield, editor of the *Chatham Courier*.

S. R. Eglar, druggist, of West Union, O., writes to state that Dr. Pierce's Golden Medical Discovery has effected a wonderful cure of Consumption in his neighborhood.

"A righteous man regardeth the life of his beast."—Prov. xli. 10.

SAFETY COLLAR PADS.

Having patented, we now manufacture a new Horse Collar Pad, which we mail free of postage to any part of the United States, upon the receipt by letter of 75c. for a single one, or \$1.50 a pair. They are light, handsome, durable, and comfortable to the horse. They are easily fitted to almost any draught collar. We guarantee them to prevent horses' necks from becoming sore from use to Limber Pole Wagons, Reapers, Mowers, Corn Plows, Rollers or Seed Drills. Remember that an ounce of prevention is worth a pound of cure, and that every day's labor in comfort, saves you a peck of oats to each horse. The first complaint to bear from yet. Send soon ; the hot season is at hand.

P. H. BEAVER,
Montaudon,
18-tf. Northumberland Co., Pa.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

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FARM FOR SALE.

A good Farm on Plum-River, Freedom township, Stephenson county, Illinois, 5 miles from Arnold's Grove meeting-house, and 8 miles from the Cherry Grove meeting-house. It contains 160 acres, all, except about 20 acres, under cultivation ; a large Stone House ; good Well and Spring House ; several good Springs ; bearing Fruit Trees, &c., &c.

TERMS : \$4,000 ; One-fourth in hand and the balance in three equal annual payments. Address,

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Beatrice, Nebraska.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers ; the typical character of the Jewish Passover and its fulfillment in Christ ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00 ; per dozen, by express, \$8.00.

Address : J. W. BEER,
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35.

A VALUABLE COMMENTARY.

There has been a long felt need of a Commentary on the Bible adapted to the use of our families and Sunday-schools. This want is met in the Commentary by Rev'ds. JEMISON, FAULST and BROWN, D. D's., of England, published in four volumes, but by a publishing house in this country the four volumes are compressed into one, which furnishes us a Commentary upon the

Old and New Testaments

for the incredibly low sum of \$7.50. The comments are concise, clear and easily understood by the children, and so far as we are able to judge, eminently devout and spiritual. We are canvassing Somerset County, and hope to obtain a large number of subscribers to the work we are introducing.

23-tf.

W. M. BROOKS, Agent.

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We are manufacturing a superior article of woolen goods which we will guarantee to give perfect satisfaction. And we will send them to the brethren, or to anybody that may want good goods, by Express, and pay charges on goods, if the amount is ten dollars or more. Having been in the business over forty years, I think I know just what farmers want, and think they will find it to their advantage to correspond with me.

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18-tf. Troy, Ohio.

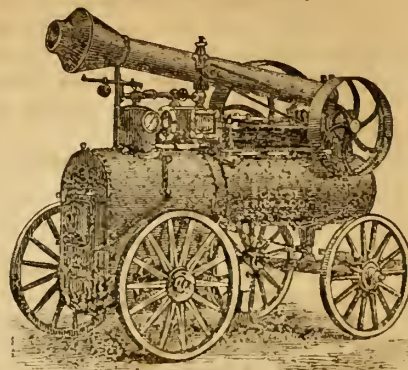
Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Careless P. O., Washington Co., Md.
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Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Dougal on county line road. About 85 acres cleared and balance good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings ; good spring and also a well near the house ; church not a quarter of a mile and school house convenient ; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

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Dougal, Pa.

THE ECLIPSE.**NEW AND LATEST IMPROVED PORTABLE FARM ENGINE.**

Also, STATIONARY ENGINES,

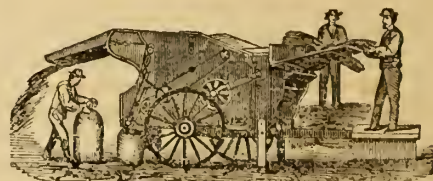
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215 pages. Every professor of religion should read it. Single copy, post-paid, 75 cents ; per dozen, \$8. Address,

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GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, JUNE 22, 1875.

Vol. II. No. 25.

The Burden-Bearer.

Oh! the blessed promise, given on the hills
of Galilee

To the weary, heavy laden, still is made to
you and me.

Many a heart has thrilled to hear it,

Many a tear been wiped away,

Many a load of sin been lifted,

Many a midnight turned to day.

Many a broken, contrite spirit, lonely, sor-
rowing and sad,

Felt the mighty consolation—heard the
heavenly tidings glad.

And the dying gazed with rapture,

Trusting in the Savior's name,

On the land of rest and refuge,

When the Burden-Bearer came.

Lazarus lies unfed and fainting, Peter sinks
beneath the wave,

Loving Mary lingers sadly, near the Savior's
guarded grave,

Blind Bartimeus, near the wayside,

Begs his bread disconsolate:

For the moving of the waters,

At the pool the suffering wait.

In the wilderness the lepers wander outcast
in their pain;

Paul and Silas in the prison, bear the fetter
and the chain.

Mary Magdalene is weeping,

Friendless in her sin and shame—

But their burdens all were lifted

When the Burden-Bearer came.

Every phase of human sorrow fills the path
we tread to-day;

Harpes are hanging on the willows, souls are
fainting by the way

But there still is balm in Gilead,

And though here on earth we weep,

God within the many mansions,

Giveth his beloved sleep.

On the cloud his rainbow glitters, shines the
star of faith above;

God will not forsake or leave us—let us
trust his truth and love.

And beyond the shining river

We shall bless his holy name,

That to bear our sins and sorrows,

Christ, the Burden-Bearer came.

For the COMPANION AND VISITOR.

Preaching.

To Brother Samuel Reed, of the Big
Swatara Church, Pa.

C. H. BALSBAUGH.

The gift of preaching and the grace of preaching are widely dissimilar. We call to remembrance instances where the preacher possessed the power of overwhelming the congregation with a perfect avalanche of words, while he was as destitute of grace as the "son of perdition." On the other hand, how often do we meet with those who are "rude in speech" and "slow of tongue," whose every syllable seems fragrant with the life of Jesus.—Facility of expression is the result of natural constitution; but to "preach Christ," is to have *Him* deeper in than the expression, as the special gift of God—a new personality, speaking as God in human tongue and through human vehicle. To be an "ambassador for Christ" means more than simply to negotiate between dissenting parties. This can be done by one who is at heart a rebel—"Filthy lucre," an ambitious spirit, love of popularity, a domineering temperament, may be the reigning motive in the assumption of the sacred office. "Verily I say unto you, they have their reward." Most of these self-worshipping evangelists are a foul ulcer on the body of Christ. A few are crafty enough to conceal themselves in the cloak of hypocrisy so effectually as to escape detection save from the most expert reader of human nature. But the mask itself will gradually assume the lineaments of the wearer.

No one can be a true ambassador for Christ who is not himself an incarnation of Christ. Not only *for* Christ, but *of* Christ. Not only Christ the substance of

the message, but the life of the messenger; and the former only out of the latter. If you "speak with the tongues of men and of angels" and have not Christ as you have yourself, you are no more than "sounding brass, or a tinkling cymbal," even if your preaching turns the flint on the turnpike into "children of Abraham." God wants good, reliable finger-boards, but his own finger must be in. He wants trumpets that give no uncertain sound, but he wants to fill them with his own breath, and utter his own voice. Better few words under Divine inspiration than ten thousand self-born, self-pleasing, fancy-tickling utterances. It is not easy to get self out of the way, and it is to be feared that a great many of us, ministers and laymen, are not quite ready to make the sacrifice. We are often so well pleased with our own efforts that we are loth to deny ourselves the luxury of self-gratulation. This is the bane of the pulpit, the altar, and, alas, the closet. This eats out the vigor of piety, and "dries up the fig-tree by the roots." Cast out this devil, even if you must "pray and fast" till you can "tell all your bones." Ps. xxii. 17. "*By manifestation of the truth, commend yourself to every man's conscience in the sight of God.*" II Cor. iv. 2. Make it your first and highest duty to *know Christ*. Acquaint yourself thoroughly with his word. Fill every syllable with the emphasis of the Logos that "liveth and abideth forever." Let all you say be an echo from the Great White Throne. With holy hands lift up God's stereoscopes of the Upper Paradise. Let the words sin and hell and damnation come crashing into the hearts of sinners like a red-hot thunderbolt. Make the name of Jesus glorious and precious and fragrant. Put the lightnings and thunders of the Almighty into those awful words, "the wrath of the Lamb." Do not shame the cross, shock the angels, and dishonor God by the rehearsal of impertinent incidents and silly stories. Keep your Testament always at hand, and spend your spare minutes in practicing in the dialect of redemption. In the

fields, in the shop, in the barn, spread open "the Volume of the Book" amid God's symbols, and stock your mind with the furniture of Heaven. Do not simply look at the flowers, or inhale their fragrance, but "consider the lilies, how they grow." You cannot dissect a flower, or a leaf, or a seed, but you will find it written within and without with "the patterns of things in the Heavens." The hand that was nailed to the Cross has written his name on earth and sky and on everything our "hands handle and our eyes look upon. In sun and moon and stars the Name above every name is written in beams of light. It breathes in every zephyr, speaks in terror in the tempest, is frescoed in clouds on the concave of Heaven, warbles in the songs of birds and brooks, smiles out of every fountain and goblet of water like an answering face, preaches the fulness of God above us, beneath us, around us, within us, so that the man of God may be thoroughly furnished unto all good works." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." While you shove the plane and the saw, or swing the axe or mallet, let your trade be a schoolmaster to bring you to the Nazarene Carpenter. From every object, event and circumstance gather some manna for your omer, or an arrow for your quiver. If you cannot gather much, let it be little. If you have but one arrow, fix it well on your string, bend your bow with a resolute hand, take steady aim, send it whizzing as the arrow of the Lord, and then take your seat. Do not continue manipulating your bow after your quiver is empty.

For the COMPANION and VISITOR.

A Report of the Discussion.

BAPTISM—CONTINUED.

AFFIRMATIVE.—Fourth speech. In order to condense as much as possible, we will change our style, and pass over impertinent criticisms. After some remarks on his opponent's speech, the speaker, (Mannville,) introduced an expression used by Mosheim, who says, in the second century they baptized "by an immersion." The argument was based on the article *an*. "An immersion" was assumed to mean *one immersion*, and not *trine immersion*. He next introduced an illustration. If a firm of three members owes brother M. three dollars, he will not collect that amount from each member. Let A, B, and C be the firm; he will collect once from A, B and C—from the firm; but not from A, then from B, then from C. So we baptize once "in the name of the Father and of the Son and of the Holy Ghost,"—not in the name of the Father, then in the name of the Son, &c. He referred to Summerbell, Luther, and Melancthon, but we caught no argument. He also

gave a passing notice to coming from the east and from the west, &c., but attempted no new argument on it. Then he again spoke of John's baptism, claiming that John baptized by single immersion,—not trine. If it was trine, did he use the formula? This was claimed as an overwhelming argument, and that his opponent had not power to draw out his sinking ship. He again referred to baptism as a burial, claiming that that set forth the burial and resurrection of Christ. Christ was buried once and raised once. Hence single immersion is Christian baptism. Col. 2: 12. Again referred to the baptism of Jesus, Matth. 3: 16, asking, "How oft did he come up out of the water?" He then said that, if three immersions were necessary the German Baptists did not have Christian baptism; for they only immersed a small part of the body—the head and shoulders—three times. They reminded him of an anecdote he had heard of an old Methodist minister. The minister's old goose died, and he told his little boy to take it out to the orchard and bury it. The little boy took the goose, went to the orchard, dug a small hole, laid the goose's head into it, and covered only the head. Some time after, the minister and his little son were walking in the orchard and came across the old goose in this condition. He said, "Sonny, did I not tell you to bury the goose? why then did you only bury its head?" Sonny said, "We read 'buried in baptism,' and when you baptize you only put a little water on the head." The minister of course could make his own application. This, of course, was told for effect; but only a few laughed. In conclusion he again referred to the baptism of Christ, saying if Christ was baptized by trine immersion, then trine immersion is the way; but he claimed that he was not thus baptized. He also claimed that the baptism of the Holy Ghost was single, not trine. (Time expired.)

NEGATIVE.—Fourth speech. Replies to some remarks. In reference to the argument from Mosheim, he said that Mosheim lived 1600 years too late to be a conclusive witness. He wanted the testimony of the Fathers—of men who lived in the second century. Mosheim was dependent on others for his information. By referring to Mosheim's foot notes and references, and following these, he would find Mosheim's "*an immersion*" to be a trine immersion. His opponent had referred to Summerbell, Luther, &c., but he would go to the fourth century, and hear those who lived then. Here he challenged his opponent to find one in the fourth century who practiced as he did. He quoted from Augustine, Chrysostom, Ambrose, Basil and Cyril of Jerusalem, all of whom testified in favor of trine immersion. He went to the third century, past Eunomius the founder of single immersion, and quoted from Moninus and Tertullian, who testified for trine

immersion. He went back to the second century and quoted from Clement of Alexandria and Justin the Martyr. These testified to trine immersion and to the trinity. This was long before the time given by his brother for the rise of the doctrine of the trinity. Clement was no small man. He was at the head of the school at Alexandria—a school supposed to have been established by St. Mark. But Clement says they were immersed three times. Here he passed over several remarks of his opponent, but touched on his anecdote of the old Methodist minister and his goose; suggesting that he had better let the Methodists alone till he was done with him. He also suggested that if his argument proves that German Baptists do not have trine immersion, it proves that his opponent has no entire immersion at all in his baptism; for he takes the candidate down into the water before he says, "I baptize thee." When he says "I baptize" &c., he only immerses the upper part of the body, the balance having been in the water before. His opponent had said that he must prove that Jesus was immersed by trine immersion; but he would throw the burden on his opponent. He must prove that Jesus was baptized by single immersion. But he must also prove that John baptized by single immersion and by the commission too. If this can be done he will give it up.

(Time expired.)

AFFIRMATIVE.—Fifth speech. Called attention to some remarks of his brother, made the day before in reference to being born of water and of the Spirit. The baptism of the Spirit was God's work, but water baptism is man's work. The baptism of water and of the Spirit is the same but has two agents.—If his brother affirmed that John baptized by trine immersion he denied, and would throw the burthen of proof on his brother's shoulders. Where did his brother go for his historical proof? He went to Catholicism. Every man and woman knows that corruption commenced back there. His brother went back to the tail of the old red dragon for his proof. His brother also read from Moore who is living. He objected to Mosheim but quotes from Moore. Why does he not go to the Bible? Every mother has children, and the children patronize the parents; therefore his opponent went back to the corrupt Catholic fathers for his proof. He denies the former doctrine of the Trinity. Why does he practice trine immersion and feet-washing? Is that the way the Son was buried? He claimed that, to have trine immersion, his brother must go into the water and immerse, then go out; then he must go in again, &c. He also read the doctrine of the trinity from the Athanasian Creed. But his brother says he will only believe such men as are cognizant of what they write. Then he reads Moore. Was Moore cognizant of these things? Did he live in

the first centuries? Christ was buried. Was the first person in the trinity buried. His brother must believe in tritheism. Baptizing into a name is not baptizing into a person. The fathers were baptized into Moses, not thrice but once. Christ was buried, not thrice but once. John the Baptist immersed once, not thrice. Baptized with the Holy Ghost, not three times, but once. Noah and his family entered once into the ark and were saved, and this is a figure of baptism. Christ was once baptized with the baptism of suffering. All these figures favor single immersion. Another argument. When an action is repeated, numerals are always used. In the commission there is no numeral, and hence the action is not to be repeated.

(Time expired.)

NEGATIVE.—Fifth speech. Not much to reply to that is real solid. In John's baptism he throws the burthen off on me; but he has only assumed that John's baptism was single immersion. Did John use the words in the formula which Christ enjoined to be used? If he did, I hold that he baptized by trine immersion; if he did not use them, he did not baptize as Christ commanded his disciples to baptize. I quoted from Moore, but Moore quoted from the Fathers; and so I quoted the language of the Fathers; but my brother quoted from Mosheim, and Mosheim's own language; hence I quoted the language of those who lived in the first centuries, and they were cognizant of the facts; but he quoted from one who was as dependent on others for his information as I or brother Moore. Not only so, but those to whom Mosheim refers as his authority testify to trine immersion. He said, "I wouldn't go back there." Who went back there first? He did the first day. Why not now? Don't suit him now? Tail of the dragon now. These Fathers, he would have you believe, were very corrupt. Let us hear what my opponent's brother, the great and learned Summerbell, says of these same Fathers. Quoted from N. Summerbell's History of Christianity, Page 58, as follows: "The Christian ministers who succeeded the apostles were men of heavenly virtue; without sectarian bigotry. They had courage without indiscretion, and carefulness without fear. They guarded their flocks as good shepherds, and led them in every virtue. They were 'Marshals' greater than Napoleon's; of an army greater than the 'Guard.' No stain tarnished their fair fame. Their garments of righteousness are whiter than the falling snow. Some of them were celebrated alone for the greatness of goodness; and some added the charms of intellectual endowments; but all were noble, heavenly-minded, bold, fearless, and pure; adorning every truth of virtue or faith with the unblemished luster of their heavenly character. They instructed their flock faithfully, fervently and affectionately; ever more

careful to promote faith than to please the fancy, to prepare for sacrifice than encourage earthly hope; ready to 'depart on the morrow,' by any road that would lead soonest to glory."

This is what Summerbell says of these Fathers to whom my brother would not go.—He referred to different figures of baptism; such as the children of Israel baptized into Moses, burial, born again, baptism of Holy Spirit, the ark, baptism of suffering, &c. The same argument seven times over. He assumed that the figures are single, and therefore Christian baptism must be single too; that is, the figure and that of which it is a figure must agree in number: if one is single the other must be, and *vice versa*. Let us examine. The kingdom of heaven like heaven hid in three measures of meal; like a man traveling into a far country; the great supper in which there are three acts; the kingdom of heaven likened unto ten virgins, &c. These figures were introduced to show that a figure and the thing signified need not agree in number nor in the number of their actions. He also referred to the figures under the law, which were repeated every year; but all the figures, however much they differed in some respects, and though they were oft repeated, met in the same sacrifice. Read from 9th chapter of Heb. 22—26. The speaker claimed that Paul was on his side; that his opponent's position was without foundation; and hence there was nothing in his oft repeated argument. He then introduced the practice of the Greek church, which has always been Trine immersion.

(Time expired.)

For the COMPANION and VISITOR.

How I Look at Things.

BY M. HOOKE.

There is much being said concerning a free ministry, or the Gospel being delivered free of compensation. I believe the Gospel is as free as water. Although water is free, it costs something to apply it to our benefit. For instance, we have a man employed in the city of Huntington to sprinkle the streets. The water costs him nothing but his time, which is money, or its equivalent. So with the Gospel, it costs us nothing when delivered, but the cost of delivering it, which is money, or its equivalent. The grand reason that some men claim that the Gospel can be delivered without charge, is, that these preachers only preach one day out of seven, and that on the Sabbath, and lay up treasure as farmers six days for their living. It looks as if such men should be called farmers instead of preachers; inasmuch as they put in six-sevenths of their time at farming and one-seventh at preaching. They do not make their living by, or "live of, the Gospel;" nor put in more time at

preaching than the laity ought in going to church.

Let those that contend that the Gospel can be delivered to all nations free of charge preach six days and farm one, and they will then learn what the Apostle means when he says, "They that preach the Gospel shall live of the Gospel."—This cheap religion must be "played out." A religion that does not cost anything is not worth anything. Anybody can have a religion that don't cost anything. I claim that a great many of us are not raised properly. We should be taught to honor God with our substance; and this cannot be brought about without system, or order. What God has lent us, or given into our hands, should be got at just as easily as the county gets its dues when needed. So when the Lord needs means to send the Gospel to all nations, it can be got at just as easily and with as much order. It almost makes me shudder to think how much wealth the Church has, and how little of it is used to honor our God, the giver of all good. In place of the church numbering one hundred thousand, it might number two, if its wealth was properly applied. I wind up by saying that we need Orphan Asylums in many States.

Huntingdon, Ind., May 24.

Decline of False Religions.

Throughout the heathen world, a general feeling prevails that heathenism, in its present forms, is fast going to decay. A Brahmin said recently: "Nine parts in ten of the whole Hindoo population have abandoned all conscientious regard for the forms of religion." Many of the Hindoo natives have been heard to say: "We believe the country will be English, and that the religion of the country will be Christian." A Hindoo merchant said: "Give us money enough and we will convert the Hindoos without missionaries, without money," so little do they care for their ancient faith. "The whole system of Brahminism is honey-combed," says Bishop Thompson—a remark very suggestive, and shows what must soon be the fate of this form of heathenism. Buddhism and Mohammedism are rapidly declining, and must soon give place to infidelity or Christianity—which shall it be? The Church must decide.

CHRISTIANITY "offers a Redeemer to the sinful; a Saviour to the suffering; a Deliverer to the enslaved; which inspires life with the present sense of eternity, and the future hope of heaven; which opens to guilt and peril the vision of safety, to despair and suffering the gates of hope."

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 377.)

— I think the brethren at the District Meeting understood the circumstances and they said that they were too far off.

We had better pass their answer.

Passed.

Q. Whereas Annual Meeting of 1874, as per query 8th, gave the charges as given to ministers in the first and second degree, will not this District Meeting ask Annual Meeting to give also the charges and duties as given to ordained elders and deacons, and have the charges of 1874 reprinted with these, so that all the officers may have their duties set forth by Annual Meeting, as understood by the church from the Scriptures?

A. Annual Meeting shall grant this request.

— We are not ready to pass that now. In the Minutes a year or two back there was something stated relative to their duties. Now, then, pass it and what have you got? Have you got their duties set forth here?

Does this meeting state what their duties are? It has got to be stated before it is passed.

— I would like to know whether there ever was a minister ordained who was not conversant with his duties.

— I move that we pass this, and that the Standing Committee draw up a form of the charge at its leisure during this meeting.

— That is not in the query. If we do anything before the meeting, we can do what is asked in the query.

— We can make a record of what we do, that is the motion and has been seconded. If we grant the question, we ought to make provision to fulfill it. The delegates from that district might be instructed that they have not brought it up in the right form, and that they ought to propose it in another way.

— I think the delegates might be instructed to take it back again, as it is not full enough, and bring it in next year. Would you be willing now to take it back and bring it here fully next year?

— We propose to the brethren to take it back upon their own responsibility and they are willing to do so.

— We ask the Annual Meeting to give us a form.

— Here is the difference between

this and last year; the answer must come from the Standing Committee. It is a question whether we will relieve you of it now before this meeting.

This and any District Meeting might be able to draw up a form of charge for ministers and deacons in the first and second degree, but ought we not to have those who are most conversant with the form of ordaining deacons and bishops to help? It seems to me it ought to come from the Standing Committee.

— I am very much in favor of the ideas and sentiments expressed in that query, for to my certain knowledge it has not been done as it ought to be done. I thought it was rather premature to pass it without we had the form here.

The clerk reads the following answer:

Deferred until next Annual Meeting.

— That don't answer the expression that you gave. If it is to be deferred for our district, the form of an answer to it ought to be so named in the answer.

— But we want it done.

Passed.

Q. This meeting petitions Annual Meeting for the privilege of having published a full report of the discussions in connection with the queries and answers of said meeting, with the names of the speakers, but instead of having it published in our periodicals, let it be issued in pamphlet form, and sent only to such as wish it.

A. Passed and sent to Annual Meeting.

— Another question of the same import came from the Northern District of Indiana, another petition from Southern Illinois; another one from Michigan of the same import; another similar one from Western Pennsylvania.

I propose that all questions relative to the same subject be brought here, all read at the same time, and by the sanction of the delegates of those districts, if they can be consolidated into one question, let it be done.

— I never liked this plan of mixing things up. When we have one thing before us, let us consider that and after that be decided and finished, let others be brought in and answered.

For we have nearly a similar question from Western Pennsylvania, but we could not have it consolidated with this, for we simply ask for the publication of a full report. It seems to me we might consider this upon

its own merits, and if this cannot be passed, it can be answered, for it is to be brought up again.

— I think there are questions here in opposition to the one that has just been read.

— I am willing to give my individual views, and when we present a query and give it as the judgment of the several thousand members that these delegates came here to represent, with the exception, I believe, of some thirty-three congregations, that is the only reason why I wish the queries brought together to show the feelings of the Brotherhood at home, that they want to get it through their periodicals or some other way, and they want to know whether the brethren we sent represent the sentiments of the district or not.

— I do not know that I shall say very much about it; you may mix them up if you think you can keep them distinct.

— By getting them together we show the feelings of the church.

— Whenever you speak it is for your district.

— Exactly, but we want to let the congregations know that.

— The names are all here, and if you call for each query we will have them read.

— It will be as the brother has stated. After those that are in favor are acted upon, we want those that differ from them.

— Yes, they will be attended to, and will come in their proper order.

— I would favor that idea, brethren, those that are here against, let them come forward and be considered together.

The first question of the series was then read as follows:

Q. Will the Annual Meeting of 1875 grant the publication of a full report of the proceedings of the Annual Meeting in pamphlet form, with the speakers' names to their speeches?

A. Yes, with the understanding that any person can get it who wishes it by paying for it.

FROM MICHIGAN.

Q. This District Meeting petitions Annual Meeting to have a full report of the proceedings of the Annual Meeting with the speakers' names, to be published separately from the other reading matter.

From Northern Indiana. Q.—Inasmuch as there is much dissatisfaction on account of getting a full report from our Annual Meeting of 1874, will this District Meeting ask Annual Meeting for a full report with each speaker's name to his speech?

A. We unanimously ask for a full report. From Northern Iowa. Q. The brethren

of this district request the Annual Meeting of 1875 to grant the publication of a full report of the proceedings of the Annual Meeting in pamphlet form with the speakers' names attached.

Western Pennsylvania, also sent a petition unanimously asking Annual Meeting to allow a full report of its proceedings to be published.

The reporter also heard the following query read, but did not hear from whence it originated.

As there is a desire extensively prevailing among the brethren to have a full report of the proceedings of the Annual Meeting with the names of the speakers published, we respectfully petition Annual Meeting to grant such a report.

A. Ordered to be sent to Annual Meeting.

Northern Missouri sends the following request: We favor a full report of the proceedings of Annual Meeting, with speakers' names to be published through our periodicals, with a number of signatures.

The papers on the other side of the question were called for and granted.

From Northern District of Illinois.—Whereas the Annual Meeting of 1873, Art. 6, and 1874, query 1, granted a synopsis of the reasons given to be published, we pray for a reconsideration of the matter, and that nothing be published but the queries and answers with their scriptural references.

From Southern Ohio.—As Annual Meeting has formerly allowed reporters at Annual Meeting, we ask Annual Meeting not to allow any reporters, or the publishing of anything more than the Minutes. There were four more remonstrances of the same character brought from this district, but as they were not in order they were rejected.

From Southern Missouri.—The Southern District of Missouri petitions Annual Meeting for a return, as far as possible, to the former or ancient order and simplicity of holding our Annual Meetings, especially that of having no reporter, either for the Brethren's papers or the papers of the world, as publishing anything more than the queries and answers has a tendency to cause divisions in the brotherhood and expose the brethren to the unjust and cruel criticism of those who do not approve of our distinctive principles.

The following was also read, brother Davy explaining that it came with a bundle of papers from brother Garver, and it was not known from whence it came.—Q. Is it according to the 15th chapter of Acts that is read at the Annual Meeting, or any other part of the Scripture, to have reporters at the Annual Meeting and to have the query and subjects that are discussed there, put in print, or is it the way the brethren have formerly done? and if it is the way the brethren have done in former years, we want this query sustained by Scripture or the order of the Brethren. It is requested that this query should be presented to the Standing Committee in their organization.

They are all right that came here by authority. We do not want to object to any papers that have come here by authority, but two, three or four papers from one district, we are not willing to receive on the same question. We might have brought up nineteen congregations representing every one of them as unanimous on this question, but we did not think that was necessary.

— I am prepared to say that these queries were sent by our district,—the Southern District of Ohio. We have brethren in our district who would not send up queries that were not ordered in our district.

— I suppose reading all the queries will not settle the matter; we will stop the reading now.

— When we heard the 15th chapter of the Acts of the apostles read here, every true, honest mind will say at once that we want to follow the gospel. We read that there was much disputing and contention about the questions that were brought up there to Jerusalem, and there is not one word recorded to show that there were any reporters there. We are not on very safe grounds, brethren; let me tell you, that, if we enter upon this thing, the result will be serious.

— We are all aware who came from the Southern District of Ohio that there were five queries there. A good many declared that we wanted to have only one, and a good many said "let the whole five go," and that is the way they all came up here.

— We have observed the number of districts that have called for the report, and the number who have not called for it or oppose it, and in that way we can see how the matter stands before the meeting.

— I think that that certainly would be the right way. Why not give the number who is for, and who against, the report? In summing it up we find that seven districts are called and that in a general way have expressed themselves unanimously requesting this report, while only three districts have sent up a voice opposing it and none of these have expressed themselves as unanimous; and we know that they were not unanimous, because we have heard the brethren say so here, and we know.

I only want to present this idea that seven districts have appealed for the report, while only three have opposed it.

— There was consultation in regard to this matter of having a report of that character, while there has not been a consultation upon the other feature of the case. We know that there is a number of districts that have not answered to this reporting matter. If there had been a general consultation, then we might

have ascertained the wishes of the brethren by a consultation of this kind. I did not say that such was the case.

— Upon all questions upon which the district cannot agree it is always understood that it be sent up to the Annual Meeting.

— From what we can distinctly remember of last Annual Meeting we found that this question of having a full report was a very perplexing thing, and a very disagreeable thing to contend about in public, and hence I feel, from the element that seems to pervade this congregation, that the same thing perhaps may occur here to-day, and hence I want to make a proposition which I hope will have some weight, and that is that the several representatives and delegates present from their different district meetings meet somewhere here upon the ground, and decide this matter by ballot and save perplexing arguments and the agitation of this matter in public; we do not want to get into the muss we had last year in arguing this point.

— I for one would not feel at liberty to trust this weighty matter in the hands of five or six brethren.

— If brother Long insists upon his suggestion, I have nothing further to offer just now, but if he will withdraw, I have something to offer in this matter.

— You may propose, but I will not withdraw mine.

— I propose if this matter is to be deferred for a vote, that we agree to carry it home to our churches, and report it at the next Annual Meeting.

— We can never tell how a thing will work until we try it. I would propose that we publish the proceedings of this meeting just as called for by the seven queries, in pamphlet form with the names of the speakers in connection, and let it go out to all those who want it, and let this Annual Meeting inform their districts that they must take the expression of their congregations and come next year to decide this matter as they may deem proper. If they are satisfied with it we can adopt it, and if not we can reject it.

— That would involve the adopting of these petitions.

— It would only be for the time.

— To defer the matter might

save time and save feelings before we get through.

Let us take the counsel of the district meetings and have them see how the matter stands.

—I will agree to brother Mohler's proposition with this promise that this present report goes out with the full report for trial as brother Moore stated.

—Let us pass that. I am willing that this report shall go out as it did last year. I do not want this question to go out before its discussion. That would be taking an advantage. I am willing to let the churches decide it at home, and you may do that.

—Let each brother take it home and each housekeeper bring it up here to next meeting.

—Yes, that is the proposition, and that is a very good one; I do not think we will get another better than that.

—If we defer it for another year, what shall be done with the proceedings of this day?

—Let the report go on as it did last year, and let last year's decision stand.

—A more speedy way would be to settle it according to brother Long's original suggestion.

—What has been put down here to-day?

—I am willing that it should be put just as it was last year, and let every housekeeper take it home, and let the unanimous vote be brought up next year to the Annual Meeting, and stop this discussion. I think the brethren here in southern Ohio will agree to that, and let the old stand till next year; that is the way to do business.

—I do not want any such compromise. I am standing up for my constituents and for the nineteen congregations that I represent, who have proceeded in the regular order of the church, and for a number of other congregations who are represented in the seventy-one districts that came from other places who have brought it before the congregations, and why has not the brother brought it before this congregation?

You know it has been here from year to year, and why is it that you have not consulted your congregations? It is very often the case because they know that the congregation would go very largely in favor of it.

Let us be honest in this matter. I represent the congregations and the districts that didn't consult. At our District Meetings we said to the brethren, "You who did not have it before the congregations, do you know the sentiment of your membership?" They say, "Yes I do." We have consulted with them and we know that they are almost to a man in favor of the report; there was no opposition to this report.

I do not know why you elders, who know that this matter was agitating the church from year to year, have not consulted and do not know the sentiments of your congregations unless you know that they are largely in favor of it.

Now we know that these districts have proceeded in the right manner, and we must bear with you from year to year—we must insist upon it that you hear the churches that we represent to you to-day and do not accuse us,—we accuse you for neglecting your duty in the matter.

We want this report in order that we may show properly to our constituents, the course that we take, the reasons for the transaction of business and the manner in which it has been transacted. One brother got up to-day in defence of this query or petition that nobody wanted to father, and he thought he would father it, that it was not consistent with the 15th chapter of the Acts of the apostles, but when we opened that very same chapter and we read that one stood up and said, "Let me be heard." That is exactly the manner in which they proceeded in that day, in that council, and the speech of St. James is written down here in order that we may know the reasons for the proceedings and the manner in which they did. Now in the face of this an aged brother will stand up here and say that it is not in accordance with the 15th chapter of the Acts of the apostles. This is directly in the manner they proceeded there.

—I did not know that you were an apostle.

—I am not an apostle nor the son of an apostle.

The moderator ruled brother Holsinger out of order, and directed him to argue the proposition that had been made and which was properly before the meeting, that the question be decided by the delegates present.

—I am in favor of Bro. Long's motion.

—Brother Holsinger says he took the counsel for his church.

—I call brother Ebersole to order.

—Understand me, what I want to say: you have taken the counsel of your church. Understand we ought to have the privilege of taking it home and there giving all churches a chance to vote on that. He says he has done it and we have neglected it; now we want to defer it so as to have a chance to do that and then we will meet him another year. Give us a chance to give our churches a chance.

—The question before the conference now is as to the delegates here deciding this question without discussion; is that the question before us?

—That was one proposition made, and brother Mohler made a proposition to carry the matter home to the churches.

—I do not know which I ought to talk about. I opposed, very pointedly, the motion for these delegates to decide upon this matter without any discussion I opposed it because it is the very thing I opposed: it will give the delegates power to rule our brotherhood, and if it is to be brought up again I am going to oppose it.

—Brother Long made the proposition and would not withdraw it, but said brother Mohler might make one. Now, if you want to agree, take brother Long's first and brother Mohler's afterwards.

As brother Long's proposition is made first, let that be the first business in the morning, and if that cannot be decided, then we will try brother Mohler's.

Adjourned after singing the 111th hymn and prayer by brother Quinter.

SECOND DAY WEDNESDAY MORNING.

Conference opened by singing the 60th hymn, followed with prayer. Brother Garver leading.

—The first business this morning in order is brother Long's proposition, and suppose he is prepared to give it to you again, and then start out on that point, and I will try to keep you as close to it as I can.

—I avail myself of an opportunity of making a little explanation. Yesterday after brother John Knisely had quoted the text of Scripture in

which the Savior said that no man having drank old wine straightway desired the new, because the old was better, I said that it was better for drunkards. I spoke it in a way that it was thought by some, I intended to throw reflection upon those who advocated the use of fermented wine, and as the feelings of some few were hurt I understand, I am very sorry for that. It was not intended at all for them for I myself use that wine. I am sorry that I made any remarks that hurt any of the brethren's feelings. I saw immediately after having said it, that it was a little harsh.

—I presume you all remember my proposition made yesterday in regard to the query before the meeting. I will this morning withdraw my proposition with this proviso that brother Mohler's proposition in this matter be taken home to our respective churches, and there get the expression of each church and bring that to the next Annual Meeting. This proviso, I now make by accepting brother Mohler's proposition that this matter be the first thing in consideration, before the next Annual Meeting, and decided upon, so that if the decision is favorable to a full report we can get it from the next Annual Meeting. With that proviso, I withdraw my proposition.

—I stated last evening that brother Long's proposition would be first this morning. Now he withdraws his proposition with the proviso that brother Mohler's proposition will be in order if he accepts that proviso.

—And with the further proviso that we enjoy the present liberty as far as the Annual Meeting has already accorded the privilege to print these proceedings here as last year.

I am at a loss to know what the brother wants as it stands before the brethren as a proposition. The proposition was to take this matter home and ask the sentiment of the churches on this subject and to bring to next Annual Meeting. I am satisfied with the proviso.

—I am sorry, brethren, that I have to differ with you in regard to this proposition. It is certainly understood by this meeting that this report is to be published in our periodicals, and that it is gotten up by us and therefore properly belongs to us. We got up this report in order to

meet the approbation of our readers; that is our design in all the matter that we publish, in order that it may be a benefit to our readers, and unless we can get something that meets that want we would rather not publish it at all. We have learned by past experience that the report which we have had so far, does not meet the wants of the brotherhood, or rather the wants of our readers, therefore we feel to object to this proposition, as we have said that unless we can have a full report we would prefer to have none at all because it does not give satisfaction.

We would be perfectly willing for the proposition that has been presented to pass if this meeting will allow us, on this occasion, to give a full report, and then let it be decided by the church as proposed; but if brother Quinter will agree with us, we will say, no report published at all unless we have a full one. This has been the general sentiment of all our readers and many of them have written us that they did not read them at all from the fact that they did not know who made the speeches. It must be admitted, brethren, that this is what gives force and strength to the speeches or arguments that are made. Unless we know who made them we know not the prominence to give them. Therefore in order that they may give full satisfaction, they wish to know who made them, and the idea of withholding the name from the report is certainly a very strange one from this very fact, that two-thirds of all the speeches that are made at this meeting are known, whether we give the names or not. Now this we submit to the judgment of all who attend these meetings. I was told this morning by a brother that has been attending the meetings that he could go home and take up the report and point out two-thirds of all the speakers who made speeches during that meeting.

It occurs to me that we should have this privilege because we pay for this report; we get it as matter for our paper, and this meeting has no right whatever to demand of us a report; it has no power to say that we shall publish it from the fact that it belongs to us; from the fact that the publishing of our periodicals are private enterprises, and not church organs. Our papers have never been accepted by the church as church organs, but as

private enterprises, and therefore we have never been brought directly under the power of this meeting, but are subject to our church at home. Therefore I claim, on this basis, that we should have the privilege, if we have the report at all, of having a full one, and I will prefer, if we cannot have this to have none at all.

—Brethren in the Lord.—In doing business in the house of God, we must either drop a query or we must dispose of it by compromise. The proposition that is offered seems very reasonable and if we confine ourselves to that, I think we can dispose of it. We are perfectly satisfied with the proposition before the meeting, without any further argument or discussion; it seems reasonable and right, but to getting the privilege asked for this year, I am satisfied it cannot be done satisfactorily, and if it cannot be done satisfactorily, it ought not to be done at all. Remember our brethren's choice is as dear to them as ours is to us; we should give a little as well as to take, but if this meeting is to be detained by repeated urgency of some individuals, when will we get through? When a brother expresses, in few words, his feelings and sentiments, they will have due regard by all the brethren, and why come and be so tenacious before the Annual Meeting? I hope and trust that no such spirit will manifest itself again. I want to regard the feelings of all the brethren as much as my own. If the brethren do not accept my light, I take it for granted it is not as much light as I thought it was. If we yield to each other, I think we will pass this proposition without much more argument. I wish it to pass. I believe it will meet with the approval of this conference meeting better than anything else that we can bring.

(To be Continued)

Fear Not.

We recently read: "Many are lamenting their misfortunes, and wishing that their place was changed, that they might more easily live Christianity." Christianity is designed for dark places. There the light is to shine. Don't be eager to get away when the darkness is dense. Grapple with it heroically. Stand up straight for Jesus. Young man in the work-shop, surrounded by ridiculing and swearing associates, stand up straight for Jesus! Young and old, stand in your lot courageously, and shine.

Selected by C. M. ARMBRUST.

What Then ?

After the Christian's tears,
After his fights and fears,
After his weary cross,
"All things below but loss"—

What then ?

Oh, then, a holy calm,
Resting on Jesus' arm;
Oh, then, a deeper love
For the pure home above.

After this holy calm,
This rest on Jesus' arm,
After this deepened love
For the pure home above—

What then ?

Oh, then, hard work for Him,
Immortal souls to win;
Thou Jesus' presence near,
Death's darkest hour to cheer.

And when the work is done,
When the last soul is won,
When Jesus' love and power
Have cheered the dying hour—

What then ?

Oh, then, the crown is given !
Oh, then, the rest in heaven !
Then endless life in endless day,
While sin and death have pass'd away.

What Then ?

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—

What then ?

Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart.

After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—

What then ?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.

After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead—

What then ?

Oh, then, the judgment throne !
Oh, then, the last hope gone !
Then, all the woes that dwell
In an eternal hell.

—The tongue is the worst part of
a bad servant.

The Dunkard Movement.*"By their works ye shall know them."*

Now, in these hard times that try men's souls, we are furnished with the opportunity of proving a Christian's faith by his works. Our people are heavy on theory, but touch lightly on practice, especially where it requires either labor or money to accomplish an end, however worthy. Money is frequently spent freely by our professed Christians in what they call missionary work, or to cause men to profess to hold to or believe certain principles or doctrines. Entire discourses are generally delivered on doctrine, and not a hint to the transgressor on practice.

According to the best statistical table I have been able to procure, I find, in Johnson county during the year 1874, there were spent for the benefit of the various religious denominations for houses of worship and hire of ministers and, in short, to perpetuate and spread the faith of the donors, the sum of \$53,478, but while this sacrifice was being made to spread what the donor is pleased to call *our faith*, how small the amount spent for *our people* who are in want !

Now, while our county is the abiding place of eighteen or more denominations, most of whom place more stress on theory, we have a very quiet but excellent people among us who look to the practice and prove their faith by their works. These people, because they make no great noise and parade, never get the credit they are entitled to, but they are a charitable people, full of good works. And one of their acts that we have just witnessed in our county will perpetuate their name as a Christian brotherhood, in the hearts and minds of many poor men in our midst, and their posterity to unborn generations. So soon as they discovered, last fall, that Providence was not lavish in his gifts of food for man and beast, as though moved by their ever present and unbounded love and sympathy for their fellow-beings, they at once began to look about for a remedy for the great calamity that befell our people on account of drouth and insects. Being but few in numbers here, and feeling their inability to meet the emergency within their own home circle, they sought aid from other of their brethren who had a more bountiful supply, and soon had negotiated loans from the Dunkard brotherhood of the Eastern churches, the particulars of which I may not be able to delineate to the letter of correctness; but I am informed that in their magnanimity they did not confine themselves to the wants of their brotherhood, but to the wants of the human race of every creed or profession, and made made a general call for money to buy food for the destitute.—The Dunkards, upon whom the call was made, feeling that so onerous a duty should not be borne by them

alone, while their neighbors of every creed and kindred were as able to aid in response to a general call for bread for the needy, sought aid from other churches, and actually succeeded in borrowing money from the churches east, to be expended in buying corn for feed and seed for the farmers while making a crop.

I am told they solicited receivers from the various churches here to receive and distribute the funds raised by their respective churches east, that each church might know what disposition had been made of the funds raised by their brotherhood. I am also informed that they sold the corn bought in Iowa and shipped here, at actual cost and carriage, on twelve months time, without interest to all who are needy for seed or feed, and that they required, in justice to the churches east who loaned them the money, that every man receiving corn should give the best security he could that he would pay for it within a year, but refused no man for want of security. I am further informed that if crops fail this coming season, from causes beyond the control of the farmer, the time of payment shall be extended.

Whether the above is correct, we are not positive, but we do know that on two separate days during the past ten days, we have noticed our streets thronged with farmers receiving from the Dunkards such quantities of corn as was possible for each to receive when we consider the great demand and limited supply, and they deemed to get it on some satisfactory terms, for I could see by the bland expression of countenance that many departed for home with hearts more joyous than when they came.

I observed two classes of persons who came for corn, who, I thought, had not paused to reflect on the subject before starting from home. One class were men who owned good farms and who had it within their power to borrow money or to buy corn on credit, or in some way were able to help themselves, and let the more needy take what the Dunkards were able to provide. The other class were of that selfish and unthankful east of mind that could appreciate nobody's wants but their own, and upon two occasions I heard such persons remark that if they could not get more they would take none. I thought that if they could do without they were the proper persons to take none. But we may expect to find a few such people in a world like this. But I can speak for the masses generally, and assure our Dunkard brethren that this conduct has gained for them feelings of warmth and gratitude in the bosom of every reflecting person, and will do more to give them prominence as a church than all the oratory that may fall from the pulpit during the next year. And in conclusion, we hope that other denominations may pattern after this noble and charitable conduct of these people, and

do more religion and teach less sectarianism. It matters very little about abstruse questions of theology and forms of worship. Religion was for man and not man for religion. I am told that the Dunkards always reinstate their brethren who fail in pecuniary circumstances; if so, it is strictly in keeping with their other noble deeds, for which, I believe, they will be abundantly rewarded in that great day of retribution when it will matter very little whether a man believed on earth that there were three God heads in one or one in three, but when the great question shall be, "What have ye done? Were you charitable?"

OBSERVER.

—Warrensburg (Mo.) Standard.

For the COMPANION AND VISITOR.

Nonconformity.

BY JOSEPH HOLDER.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance.—PETER.

We have come to an age in which the above admonition of the Apostle Peter is no longer kept in view; and it is to be feared that the true church is yielding, in part, to the desires of the flesh and of the mind.

Since so many young brethren and sisters are coming to the fold of Christ, we already hear some say it is not so particular about how we dress. But when we look at the above declaration we learn that the Apostle Peter says that we should not fashion ourselves as we used to do when we were yet in ignorance, or in our sinful or unconverted state. The Apostle would have us to understand, that after we are "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," we are then no more to follow the fashions of our former lusts, and the pride of life, which all are to pass away; but that we should be transformed by the renewing of our minds, that we may prove what is that good and perfect will of God. The cry is, "If the heart is right, all is right." Then when we look for the fruits of this supposed right heart, we find them fashioning themselves according to their former lusts in their ignorance. The Apostle would have followers of Christ to know that the adorning of the body has a great deal to do in manifesting the fruits of a right heart. He says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel." We also learn that the holy women in old times, who trusted in God adorned themselves in this humble way. Therefore let us not be found among those which have forsaken the right way and are gone astray; for if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus

Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

In regard to uniformity in dress, I think the true church should have something to distinguish them from the world, or, in other words from the popular Christianity. Popular Christianity says, "It is not so particular what you wear, or how you dress, if the heart is right;" and the world says so, too. The two run in one channel; while the true church says, (with the Word of God for its authority), "We must be transformed, and the lust of the eye, the lust of the flesh, and the pride of life, are not of the Father." If not from the Father they must be from some other source, and therefore not approved by the Bible, and, finally, when done with the turmoils of this inconstant life, will be east into "where their worm dieth not, and the fire is not quenched."

For the COMPANION AND VISITOR.

Kind Words and Deeds.

BY J. W. CLICK.

It is said that the sweetest word in our language is "love." Now wherever there is love, there is kindness. While this is the case, we can plainly see by kindness the bitterest word can be made sweet.

Every morning when we go forth, we lay the moulding hand on our destiny; and every evening when we have done, we have left a lasting impression upon our character. We touch not a thread but vibrates in eternity—a voice but reports at the throne of God.

The benevolent, well-meaning, kind, accommodating, and good-natured "words and deeds" are those which are received with pleasure and gratification. It is by these that good is returned. When little "Ellie" saw the thirsty flower by the side of her path, drooping for the want of moisture, she went with a pitcher of water and poured a little stream gently upon it. It was a little thing to do, and yet it was a very good thing. If the flower had not received moisture, it would have died. But when the water fell upon it, it revived and grew, and all summer long it sent out sweet perfume and showed bright blossoms which pleased everybody that looked upon it.

On the other hand, malevolent, malicious, ill-disposed, ill-intended and ill-natured "words and deeds," when received, give pain and suffering; and they cause to be given in return, an "eye for an eye, and a tooth for a tooth," so used according to the Levitical law and rights. This is like the farmer who killed his neighbor's ox. His neighbor to satisfy his malignant desires, and to return the act, burnt the transgressor's barn. So we can see how natural it is to return "evil for evil." Consider for a

moment whether it is kindness or unkindness which reaps the bountiful reward; whether the mother with acts of kindness or by cruelty wins the true feelings of her children; or whether the teacher with his good treatment or his brutality gains the true confidence of his scholars.

There are a great many good deeds, though simple, which, if properly offered, will prove to be worth more than great speeches or rich gifts. It is the kind words and bright smiles that make people happy, and great or small can give them. Good and friendly conduct may meet with an unworthy—with an ungrateful—return, but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver. And we may scatter the seeds of courtesy and kindness around us at so little expense. Some will inevitably fall on good ground, and grow up in benevolence in the minds of others, and all of them will bear fruit of happiness in the bosom whence they spring. It is said, "Once blest are all the virtues always; twice blest sometimes."

Well has Samuel Smiles said, "The cheapest of all things is kindness, its exercise requiring the least possible trouble and self-sacrifice." "Win hearts," said Burlingame to Queen Elizabeth, "and you have all men's hearts and purses." And Herder has said, "Violence and harshness make men disgusted and close up their hearts. Where there is long opposition, a kind word easily finds entrance." Kindness, then, is the golden chain by which society is bound together, and the human race made happy.

Bridgewater, Va.

Home.

"Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home."

Thus said Payne, and so it is. The love of kindred and home is the last passion which grows cold in the human breast. If home is not a cherished spot, then we are untrue to all the higher and nobler instincts of our nature, for God designed it to be such. Cowper says, "Domestic happiness! thou only bliss of Paradise that has survived the fall!" Home as it should be, is surely the most like paradise of any place on earth.

"The light of home, how still and sweet,
It keeps from yonder cottage door,
The weary laborer to greet,
When the rough toils of day are o'er;
Sad is the soul that does not know,
The blessings that the beams impart;
And cheerful hopes and joys that flow,
And lighten up the heaviest heart,
Around the light at home."

And with what unspeakable joy does the Christian look forward to a home of eternal rest, when all life's storm shall be over! Well may we exclaim, "Home, sweet home!"

N. D. HOWE.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., June 22, 1875.

How was the Reporting Question Understood.

The position that we have occupied, and that which we still occupy, in regard to giving a full report of the proceedings of our late Annual Meeting, is this: When the meeting closed, the general, and almost, if not quite, universal sentiment of the brethren was, that the subject was left as it was last year, and consequently the names of the speakers were not to be given with their speeches. It is true, there was something said about "restrictions," but this should not have confused the minds of any, or prevented any from receiving what was evidently the compromising sentiment of the meeting, though it seems it did. We say compromising sentiment, for there were three districts against any report, and seven for a full report. And the meeting deferred the subject, making no change upon last year's decision. This we say was the general impression among the brethren when the meeting closed. And this seems to have been the impression of brother Brumbaugh himself; or, at least, his mind seems not to have been clear when he left the meeting, that the restrictions of last year were removed, for he says in his editorial of June 15th, "After reading brother Quinter's explanation our doubts in regard to the propriety of the course we had taken were somewhat strengthened and we began to fear after all we were mistaken as to what we heard, notwithstanding the report of the *Stillwater Gazette* corroborated our views, but this morning we received the copy of the report containing the proceedings to the close of the second day. In this we have the discussion of the reporting question in full, which we are quite willing shall speak for itself." In the above language brother Brumbaugh gives us plainly to understand that he had "doubts in regard to the propriety of the course he had taken" in publishing a full report, and that those doubts were strengthened upon reading our explanation. Now why is it that brother Brumbaugh had doubts in regard to the propriety of pub-

lishing a full report? It must have been from the course the discussion of the subject took in the council. He was present all the time, occupied a favorable position for hearing all that was said, heard all that was said about the "restrictions," and left the meeting apparently with "doubts in regard to the propriety" of publishing a full report. Now upon hearing the discussion of the subject before the council, we too had doubts in regard to the propriety of publishing a full report. So we both had our doubts in regard to the propriety of publishing a full report. In this we did not differ. And we say again, that we are sorry that there has been any difference between us. But in the following respect we have differed in the course we have pursued: He had doubts in regard to the propriety of publishing a full report, but published such a report; we had similar doubts, and because of those doubts, we published no more than was published last year, believing the subject was simply "deferred."

Brother Brumbaugh in referring to us, and to a remark that we had made, further observes: "We do not think that he was more surprised at the position we took than we were at the one he took." Could our brother be surprised at our doubts with regard to the propriety of publishing a full report, when he himself had similar doubts? If his own mind was not clear at first with regard to the propriety of publishing a full report, should he be surprised that ours was not clear? We think not. There are other points in his editorial to which we take exception, but we have no disposition to offer criticisms upon them. We have felt to say what we have said, and have said it. And as we have said, our impression is that the general feeling among the brethren at the close of our late Annual Meeting was, that the meeting decided against a full report. And this impression is much confirmed by brother Brumbaugh's doubts which he tells us he had in regard to the propriety of the course he took in publishing a full report.

And we assure our brother, as far as our feelings go and are understood by us, there is no estrangement whatever between us, and we trust there never shall be.

Old Minutes.

As we are making preparation to publish the Minutes, we shall be glad to have the Minutes of any Annual Meeting before 1842. We have them from that date to the present time. We shall be glad to get them in either the English or German language. If the copies are in manuscript, we should like to have the manuscript, though a translation should be made, unless the translation can be relied upon as correct. If the persons sending copies, wish the copies returned, we will return them, and be at all the expense of the postage, both for sending them to us and for returning them. Minutes may be sent to us here at Meyersdale, Somerset county, Pa., or to H. D. Davy, Casstown, Miami county, Ohio. Brethren that can furnish us with any, will please do so.

The Discussion in Virginia.

Brother D. H. Plaine sends us the following notice of the Discussion between brother R. H. Miller and a Methodist minister, taken from the *Virginia Monitor*. We expect to give our readers a more full account of the discussion hereafter. Brother Plaine says, "The discussion was very pleasant and instructive." After writing the above we received a letter, but probably designed only as a private one, from brother B. F. Moomaw, an extract from which we shall elsewhere give, giving some further notice of the discussion. Brother Moomaw kindly offers to give us some notes, and so we expect to give our readers something of the discussion, perhaps a pretty full notice of it.

THE RELIGIOUS DISCUSSION AT GOGGINSVILLE, VA.

The long talked of religious discussion between Rev. D. F. Hodges, of the Methodist Episcopal church, South, and some representative of the German Baptist church, commenced on Tuesday, at Gogginsville, Rev. R. H. Miller, of Montgomery county, Indiana, representing the latter denomination. According to agreement, the discussion will continue till 12 o'clock to-day, and perhaps longer.

R. Dickinson, Esq., was called to preside over the deliberations of the meeting.

Thus far, the discussion has been conducted in the most friendly and courteous manner, nothing having occurred to disturb the peace and harmony of the occasion. Both parties seem studiously

to avoid everything that would tend to produce ill-feeling.

Large congregations (perhaps a thousand or more persons,) have been in attendance each day, and to their praise be it said, the very best of order has prevailed all the time. Among those in attendance may be noted some twenty-five preachers of the German Baptist church and quite a number of persons of that denomination from adjoining counties.

The Rev. Mr. Miller is about 49 years of age, is of medium size, and has a pleasant and intelligent countenance. He is a clear reasoner and evidently a practiced debater. Rev. Mr. Hodges, his opponent, is too well known to our readers to require any description.

We commenced taking notes of the discussion, but seeing that it would be impossible, in the short space of a newspaper article, to give anything like a clear idea of the arguments presented, we abandoned it.

A German Paper.

We have received the first number of *Der Bruderbote*, (the Brethren's Messenger) a German paper published in Lancaster, Pa. It is a monthly paper, and designed for the advocacy of the doctrine of the Brethren. We hope it will prove satisfactory and useful to our German brethren. We wish it success. For a specimen number, address Ludwig A. Plate, Lancaster City, Pa. Terms: 75 cents a year.

Hymn Books.

We are out of some kinds of Hymn Books, and orders for such, we cannot fill immediately, but will soon be able to do so.

German Minutes.

To accommodate our German brethren with German Minutes, we are getting some published, but as there are but few wanting they will scarcely pay. We hope that wherever they can be used to advantage, the brethren will order them, and encourage their circulation. The will be ready in a few days. Price 75 cents per dozen—ten cents single.

Wanted.

A few hundred more subscribers to begin with No. 22. Only one dollar from that No. to the end of the year. Who will volunteer to solicit subscribers? We will also add, that subscriptions may begin with any number, and continue for any length of time desired, at the rate of \$1.60 per year. Fifty numbers

are counted one year, hence the paper costs three and one-fifth cents per number. If our agents will remember this, they can make their own calculations for the cost of the paper for any desired length of time. B.

Editor Absent.

On Wednesday, the 16th inst., the editor left on a mission of love and labor. He is visiting the fold of Christ in the Plumcreek and Redbank churches, Armstrong county, Pa. We hope he may enjoy his visit, and that his labors may be attended by the blessing of heaven. We feel quite confident that his labors will be much appreciated. He expects to be absent about ten days. B.

To Correspondents.

The season of spring lovefeasts is at hand. In many places our brethren and sisters are enjoying blessed seasons of grace. May the good Lord be present everywhere at all our feasts of charity, and bless the solemnities to the strengthening of his people, and the labors of his faithful servants to the salvation of many precious souls. We hope, too, that our correspondents will remember us while they enjoy themselves, and that they will crowd our Correspondence Department with good tidings. B.

Do you Want to Work?

We would like to ask a favor from our readers everywhere. We still have a large number of books—JEWISH PASS-OVER AND LORD'S SUPPER—which we wish to dispose of as soon as possible. Will not our members everywhere take an interest in helping us to dispose of them? We are certain that they might all be sold in a few days if our brethren would only interest themselves. Here is an open field for our young members as well as for the old. Who will respond?

Address: J. W. BEER.
Meyersdale, Pa.

GLEANINGS & JOTTINGS.

Brother S. S. Mohler, of Johnson Co., Mo., Writes:

"There is still much destitution here, and the locusts continue their ravages. The crops are not yet all destroyed in this vicinity; but the number of locusts is astonishing. The next eight or ten days will show the result here, while north and west of us there is an almost unbroken field of desolation."

From a letter from sister Catharine McCormick, Delta, Kansas, we learn that, on account of the continued ill-health of brother J. L. Sweitzer, he, accompanied by his wife Elizabeth, has left Kansas in quest of health. We are not told whither they have gone, but hope we may soon hear from them, and hear that he is improving.

Brother J. P. Hetrie, of Philadelphia, says:

"We are now in pretty good health. Our little daughter has just recovered from a severe attack of illness. We have one young brother who is a consumptive with no hope of recovery, but his faith in the dear Saviour is strong, and when called to go, he goes in hope in Christ."

Brother Elias Troxel, of Vinton, Benton county, Iowa, sends us a lengthy notice of a man who gave his name as Maxwell, and claimed to be a brother, but his conduct, while among the brethren in that vicinity did not comport with his profession. He is described as being about fifty years of age; five feet ten inches high; weighs about 200 pounds; wears no beard; has darkish eyes—very sharp and full; bushy, gray hair, shingled and parted on one side, standing up in front; dressed in farmer style. He claims to be a brother, and to have been a deacon for eleven years. Claimed to be wealthy. Said he had sold a half section of land in Ohio for \$18,500 cash; and that he had about \$10,000 worth of personal property. Claimed to be very charitable to the poor. Said the minister's name, where he has his membership, is Charles Wolf. He also said that he was born in Morrison's Cove, Pa. The brethren ask for information concerning him. We omit publishing the misconduct with which he stands charged. Brother Troxel further says:

"In consideration of the foregoing facts, as the church has an order that any member traveling should have a traveling letter, I ask, would it not be best for the welfare of the church, for every elder to see that none of the members under his care travel without such a letter? And if any person comes into our midst without a certificate, claiming to be a member, would it not be best to reject all the claims that may be insisted upon by such persons, unless they are known by some of the members to be all right? I feel that something ought to be done in this matter to prevent imposition."

FOR THE YOUNG.

Not Fit to be Kissed.

BY ANNA LINDEN.

"What ails papa's mouf?" said a sweet little girl,
 Her bright laugh revealing her teeth white
 as pearl;
 "I love him, and kiss him, and sit on his
 knee,
 But the kisses don't smell good, as kisses
 should be.
 "But mamma"—her eyes open wide as she
 spoke—
 "Do you like nasty kisses of 'baeco and
 smoke?
 They might do for boys, but for ladies and
 girls
 I don't think them nice," said she shaking
 her curls.
 "Don't nobody's papa have moufs nice and
 clean?
 With kisses like yours, mamma, that's what
 I mean;
 I want to kiss papa, I love him so well,—
 But kisses don't taste good that have such a
 smell.
 "Its nasty to smoke, and eat 'baeco, and
 spit,
 And the kisses ain't good, and ain't sweet,
 not a bit!"
 And her blossom-like face wore a look of
 disgust,
 As she gave out her verdlet so earnest and
 just.
 Yes, yes, little darling! your wisdom has
 seen,
 That kisses for daughters and wives should
 be clean;
 For kisses lose something of nectar and
 bliss,
 From mouths that are stained and unfit for
 a kiss.

—Herald of Health.

He's gone, poor photographer.—A photographer "out west," who has been an inveterate smoker for twenty years has suddenly and permanently given up the practice. He knocked the ashes off his pipe into a keg of blasting powder.

Golden Rule for Boys.

Charlie's usually laughing face was very sober as he sat on the piazza, the bottom of his pants turned up and his umbrella in his hand. Was he waiting for the rain to stop? Surely he was too big a boy to mind a little rain like that. It was Saturday afternoon and he had his mother's permission to spend it with his friend Harry. Harry had a new box of tools, and, of course, Charlie was anxious to see them. His Saturday

duties were all attended to, his Sunday-school lesson learned, and he was free to enjoy the afternoon as he pleased.

But it was not the rain that kept Charlie from starting off or that clouded his face. Two voices were whispering to him: one said, "You have done your work well; now you are fully entitled to play, and Saturday afternoon don't come but once a week." The other whispered, "It's a doleful Saturday for the two little brothers shut up in the house by the rain;" and the remembrance of their disconsolate faces and their earnest entreaties, when they found he was going away for the afternoon, made him dig his umbrella at the knot-hole in the piazza floor and look very thoughtful.

"Whatsoever ye would that men should do to you, do you even so to them," whispered the second voice again. "Yes, I will!" exclaimed Charlie, as he tossed his cap on the batstand. "Hurrah! boys, what shall we play? I'll stay with you."

"Will you, though! isn't that jolly!" and Ned and Jimmy, who had been wearily watching the falling rain, capered about the room, for "just the best fun going" was to have Charlie help them play.

It was hard work at first for Charlie to give up his own pleasure and play children's games, but he did it cheerfully and heartily. Ned and Jimmy, little knew how hard it was for their brother to stay at home, for Charlie seemed to enjoy himself as much as they did.

The true way to be happy is to forget self, and so, when the tea-bell rang, the lightest heart and happiest face of the three was Charlie's, as they came down to supper. "I did not think it was tea-time," he said, as he met his mother; "it has been such a short afternoon."

"Such a good time as we have had," chimed in Ned and Jimmy. "Charlie is the best fellow in the world," and the little boys elung lovingly to him.

Their mother did not speak, but there were happy tears in her eyes, as, with an approving smile, she kissed Charlie. He knew his mother understood and appreciated the effort it had cost him; and after he had gone to bed, and she came to kiss him good-night, and talk over the day's events, as she always did,

Charlie told her all about it, and very earnest was her prayer that night, that her boy might always remember his Savior's precepts, and find his happiness in doing as he would be done by.—II, in *New York Observer*.

A Letter.

To the younger readers of the *Companion and Visitor*.

DEAR CHILDREN:—

I am glad that brother Quinter gives every week a page of good reading for the young; and I hope that you may enjoy reading it as well as I used to enjoy reading the *Youth's Department* of the *Gospel Visitor*, years ago, when kind old brother Kurtz published it.

And I hope that you may not only enjoy reading these good pieces, but that they may do you good. We are told in the Bible that we are to be doers of the word, and not hearers only. So we should be doers of good, and not readers only. To read what is good and then not do good, is as if one would chew his food and then spit it out. You know he would never grow strong in that way.

Then try to be benefited by what you read. Don't read a good piece carelessly and then think no more about it, but let your reading make you more patient, more loving, more noble and more holy.

May the good Lord bless you, and may you grow up to be useful men and women, live righteous lives, die happy, and finally go to heaven where you can enjoy greater happiness than you have ever even thought of here.

Your friend and well-wisher,

CYRUS WALLICK.

Breedsville, Mich.

Appearances are Deceitful.

"What a beautiful light that lamp gives!" said a moth, as he stood brushing his wings on the sideboard.

"Yes, it does," said a fly, who fluttered with great difficulty towards the moth; "but you had not better go near it, for it's anything but safe."

"Surely there can be no danger there," said the moth; "the flame looks so cheerful and bright."

"Yes, but it *burns*," said the fly. "I'm suffering from it now. I ventured too near, and it so injured my wing that it is almost useless."

"I really think you must be mistaken," answered the moth; "I don't see how that beautiful light could injure anybody. I shall fly and see."

"Take care," buzzed the fly, "for appearances are sometimes deceitful."

"All right," said the moth. And he flew off to see the flame and going too near, fell fluttering on the table, severely burnt, and nearly dead.

There's folly now," said the fly. "Some people will trust appearances rather than heed the kind warnings of those who have suffered through their deceitfulness."

Brave and Noble.

Perhaps the finest of these modern instances occurred two weeks ago on board an English steamer. A little ragged boy aged about nine years, was discovered on the fourth day of the outward voyage from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his step-father did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stow-aways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his step-father alone had secreted him and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors, seized him one day by the collar, and dragged him to the fore, told him that unless he confessed the truth in ten minutes from that time he would hang him on the yard arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the mid-day watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side. It was the finest sight, said our informant, he ever beheld, to see the pale, proud, sorrowful face of that noble boy—his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life, but he replied, with the utmost

simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, this brave and noble little fellow,—this poor waif whom society owned not, and whose step-father could not care for—there he knelt, with clasped hands and eyes uplifted to heaven, while he repeated audibly the Lord's Prayer, and pray'd the dear Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his own life for the truth of his own word.—*Golden Censer.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Assistance Needed.

Dear Brother Quinter:

Wishing to write you under the above heading (though feeling my inability to do so on so important a subject) believing that justice demands that some one should do so, and fearing that it has already been neglected too long, I therefore write now, trusting that you will pass by the imperfections of my letter, and look only upon the merits of the subject it is intended to lay before you.

Our very worthy and much beloved brother, Jacob D. Yoder, of this county, is in very straitened circumstances, and very much in need of assistance. He has been very unfortunate since he came to this county. Two years ago he sold two horses for which he has not been able to get the money yet; and also lost his crop by the chinch bugs. One year ago this summer two more of his horses died and the bugs took his crop again. This spring while he was gone to the Annual District Council Meeting, another of his horses died and also his best cow; and now he is left with only one horse. What is still worse, the grasshoppers, I presume, have taken everything off his place before now. I was at his house a week ago, and they had commenced on his clover patch the day before, and in two days had taken it clean, and then went into his wheat. He had seventeen acres of the finest wheat in the country, and they were taking it clean as they went; and from the number that was there, and still coming, I do not

think he will have a vestige of anything left. He had a very nice lot of sweet potato plants, which he had to keep covered up for fear of the grasshoppers until they were about spoiled for want of light; and the people are afraid to buy them for fear they will be eaten by the grasshoppers. They were his main dependence for subsistence until after harvest. Now all is gone, and what is he to do? The Brethren here would gladly assist him, but herein lies the difficulty; they all have more than they can do to help themselves.

I live about eight miles north of Bro. Yoder's and close to the Bates county line. One week ago I thought I had a fine prospect for a corn crop. I had planted sixty acres of corn, and the first planting, twenty-five acres, came up nicely and was growing finely, when the grasshoppers came into it and are cutting it off. The last planting, thirty-five acres, they take as fast as it comes out of the ground. Some of them are beginning to fly a little, and if they leave, we may yet be able to raise a part of a crop; but if they remain, they will take everything, and our subsistence will then be gone. There are a great many in the same condition. Brother Yoder thinks he will have to leave. Now, would it be right to let so able a laborer leave a large field that is already white to harvest, and where the laborers are so few? That you may form some idea of the interest taken in his preaching in this part of the country where I live, I will repeat some of the questions that are frequently put to me; such as, "Weller, when is that man Yoder coming up here to preach again?" "Weller, can't you get Yoder to come over here to preach again? we want to hear him." I have heard that one man has said that his heart was never touched by prayer until, at the baptism of old brother Cephas, prayer was made by brother Yoder. Another has been heard to say that Yoder would never get the chance to dip him three times, if he knew he would have to go to hell; and yet since that he has been seen to shed tears while under the sound of Yoder's preaching. Brother S. Click, his co-laborer, lives about sixteen miles south of this, and has calls in the opposite direction. So you see that the harvest truly is great, but the laborers are few. Now in view of these facts, would it be prudent to let so able and worthy a laborer leave so large a field that is already white to harvest, for want of assistance? is a question I leave for your consideration. That this may meet the approbation of the brethren, and bring assistance to the needy, is the prayer of your brother in the Lord.

REUBEN WELLER.

Metz, Vernon Co., Mo.

P. S. Brother J. D. Yoder's address is Nevada, Vernon county, Mo., and not Unionville, Appanoose county, Iowa, as the almanac has it. R. W.

Why I Left the Baptist Church.

Is a well printed tract of twelve pages, by J. W. Stein of Missouri; being the same letter that was published in the *Companion* some months ago, under the above name, but is now, by the request of many, published in good substantial tract form to better facilitate the extensive circulation that it demands. It is sincerely hoped that the brethren and friends will purchase and distribute this tract by the thousands, especially among the Baptist people. It has already done much good, and there is yet a wider field opened for its usefulness, if the faithful will take an active part in forwarding it on in its mission of usefulness.

Sent postage paid on the following terms: 3 copies, 10 cents; 10 copies, 25 cents; 100 copies, \$2.00; 500 copies, \$9.00.

Address,

J. H. MOORE.

Urbana, Champaign Co., Ill.

Acknowledgments.

Money received from January 1st, up to the present, June 10th, 1875.

| | |
|---|----------|
| From Mexico and Pipe Creek Churches, Ind., | \$145 00 |
| Lamotte Church, Crawford county, Ill., | 15 00 |
| Free Spring Church, Pa., | 23 00 |
| Indian Creek Church, Montgomery county, Pa., | 20 00 |
| Moulton, Iowa, | 12 00 |
| Swinger and Stoner, Hutsonville, Ill., | 20 00 |
| Macoupin county, Ill., | 30 00 |
| Dry Run Church, Bond county, Ill., | 6 00 |
| —Creek Church, Wabash county, Ind., | 70 00 |
| Macoupin county, Ill., | 36 00 |
| Preston county, West Va., | 26 00 |
| Lathrop, San Joaquin Co., Cal., | 68 00 |
| Owl Creek Church, Knox county, Ohio, | 20 00 |
| Chippewa Congregation, Wayne county, Ohio, | 28 00 |
| J. Arnold, Carroll Co., Ill., | 5 00 |
| Missouri Valley Congregation, Henry county, Iowa, | 15 00 |
| Boot River Congregation, Fillmore county, Minn., | 32 00 |
| A. G. Black, McDonough county, Ill., | 8 25 |
| Macoupin county, Ill., | 32 00 |

We have received \$13 25, private; one envelope containing a five dollar bill, and a blank card, nothing writ-

ten on it except "A Sister." Surely many blessings will await the subjects of his kingdom, especially those who don't wish to blow a trumpet, but would rather not let their left hand know what the right hand does.

We hope the above acknowledgments will be satisfactory. If there is any mistake made in any way, we hope it will be reported to us, so we can make satisfaction. We feel truly thankful to our heavenly Father that through his people we have been provided for, and have this far got along without so much suffering.

Yours fraternally.

JOSEPH GARNER

Parson, Kansas.

Ravages of the Locusts—Perilous Times.

CENTRE VIEW, JOHNSON CO., MO. }
JUNE 11th, 1875. }

Last season we had the hardest drouth that has visited this country since 1854, on account of which, with chinch bugs, the corn and hay crops were almost a failure in parts of ten counties, on the south side of the Missouri River. The grass was all dry by the middle of August, at which time we had to commence feeding stock. On the 4th of September the grasshoppers came in clouds, taking everything found left that was green, and literally filling the earth with their eggs. The eggs were deposited in a sack, and from twenty to thirty in a sack. The eggs are about one fourth of an inch long. They commenced to hatch about the first of April, and continued to hatch as late as June tenth. At this time they appear to be about half-winged, and many are flying. They commenced eating garden fruits on the 16th of April, and have eaten nearly all the gardens, wheat, oats, flax, grass, weeds, and are commencing on the corn. Many farmers have stopped the cultivation of their corn. I have not seen as many sad faces since the late war. Our State Entomologist, Professor Riley, told us the grasshoppers would do us no harm this spring; and the scarcity of food made us all strive to get early gardens and corn. Now most of our seed is gone, and we are left almost hopeless. Many have mortgaged their farms to get just money enough to buy feed and supplies to raise crops; some have borrowed all they could, to help

their neighbors. What the people are to do, the Lord only knows. Many of our good-meaning people think the grasshoppers must come to Missouri, as a matter of course, it being so near the plains. I do not think the plains have as much to do with them as pride, fashion, extravagance, and high-mindedness in general: they are sent as a scourge on proud, rebellious man. I believe the great Ruler of all things has stretched forth his hand to humble our nation.

D. W. ROWLAN.

Acknowledgment.

JUNE 10th, 1875.

Brother Quinter:—

Acknowledge in the *COMPANION AND VISITOR* that we have again received the following amounts of relief money. From A. K. Brown, Bridgewater, Williams Co., Ohio, \$21.75; John Hetrick, Armstrong Co., Pa., \$5.00; Jacob Arnold, Carroll Co., Ill. \$5.00. We thank the donors for their kindness toward the needy, that they have so favored us with relief in a time that we could not help ourselves. We still need aid. We get a great many calls of people claiming if they can't get a little help, they will be obliged to leave their crops and seek for a livelihood from some other source, and lose all their labor; and prospects are promising for a fair crop in our district. We will notify through the paper when our wants are supplied. By request.

L. H. FLACK, Sec'y.

Hartford, Lyon Co., Kan.

Church News.

JUNE, 14th, 1875.

Brother Quinter:—

As church news is generally interesting to the readers of your worthy paper, and as there has nothing appeared of late from our church, namely, Yellow Creek, Pa., I thought it would not be out of place to give you a little sketch of how we are getting along. We have had several additions to the church this spring. On the 11th inst, we held our lovefeast, and that day five souls were baptized, but only two of our branch. We had a good feast, and good order was observed by the spectators. Grabill Myers, James A. Sell and J. W. and G. W. Brumbaugh, with several other speakers of the

neighboring branches, were with us, and labored faithfully with and for us; and we hope the Lord will reward them for their labors in due time; for I do think that there was at least some good seed sown, that will find well cultivated soil and will finally spring up and bear a copious fruit in the future.

Now brethren and sisters pray for us, for we are commanded to pray one for another; and may the Lord enable us all to live more to his service, and to hold out faithful to our end, so that when we are done feasting here below, we may all be found worthy guests to feast with our Lord in paradise, where he has promised to gird himself and serve. This is the prayer of your unworthy brother in the Lord.

NOAH B. BLOUGH.

New Enterprise, Pa.

The Discussion in Virginia.

JUNE 12th, 1875.

Dear Brother Quiner:—

I have just returned home from the debate which took place in Franklin county, Virginia, between brother R. H. Miller, of Indiana, and D. F. Hodges, of the Methodist church in Virginia, on the action of Baptism. The proposition reads thus, "We are willing to affirm that immersion is taught and proven in the Scriptures as the only Christian Baptism." Miller affirms, Hodges denies. I think all impartial hearers were of opinion that brother Miller performed well his part, and sustained his position. His opponent was not their strongest man, of course, but with the presence of one of his ministering brethren, the Rev. Tucker, who faithfully prompted and assisted him, he made a tolerable defence considering the cause he represented.

The discussion occupied part of four days, commencing, after arranging the preliminaries, at noon on Tuesday, the 8th, and closed at noon on Friday, the 11th inst. Each delivered twelve half hour speeches, and a closing speech of fifteen minutes. The debate was conducted with courtesy between the contestants, and there was the best of order and attention in the large congregation present. There was not much emotion manifested on either side by the hearers; and in taking leave from each other the contestants expressed the kindest feelings toward each other.

I was with brother Miller all the time, and took notes as fully and carefully as I could, and think that by a careful revision and correction I can give you a pretty satisfactory report. I will send you the first speeches shortly, for inspection; and if you then advise, I will give you the rest as you may wish to publish it.

Fraternally yours,

B. F. MOOMAW.

Bonsack, Va.

Announcement.

The brethren in Monroe county, Iowa, intend to hold a communion meeting on the 10th and 11th of July, to commence at 3 o'clock, p. m., at the house of Peter Miller, two miles south of Frederic Station.

DANIEL MILLER.

MARRIED.

On the 6th of June, Mr. JOHN D. STONER and Miss SARAH MILLER, both of Upper Couawaga, Adams county, Pa.

PETER B. KAUFFMAN.

Near Wooster, Ohio, June 10th, by the undersigned. Brother DAVID M. IRVIN to sister REBECCA, daughter of brother Jonathan Kurtz. May the blessing of the Lord attend the happy pair, with the good wishes of many friends; especially is this needed because our brother is a fellow-laborer in the word of the Lord.

P. J. BROWN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Madison county, Ind., Dec. 4th, 1874, sister SARAH JONES, wife of friend John L. Jones, aged 34 years and 25 days. She leaves a husband and five children to mourn over their loss. She was a faithful member for thirteen years; and was a constant, loving wife, a good mother, and faithful Christian. Funeral services by brother George Hoover, February 14th, from Rev. 12:12, 13, to a large and appreciative congregation.

In the Poplar Ridge congregation, Defiance county, Ohio, on the 16th of April, brother JACOB NOFFSINGER, aged 63 years, 1 month and two days. Brother Jacob had been a deacon in the church for a number of years. We hope our loss is his great gain. Funeral occasion improved by the Brethren to a large assembly of friends and neighbors who mourn their loss.

JACOB LEHMAN.

In the Upper Deer Creek church, June 3rd, our beloved brother JACOB SMITH, aged 63 years, 3 months and one day. He was a member of the German Baptist church about 35 years, and served as a deacon over twenty years. He was the father of eight children, four of whom are gone before. He leaves a young wife and four children to mourn the loss of a kind husband and father; and the church a faithful member. But we believe our loss is his great gain, as he

left a bright evidence of a home in heaven—"a house not made with hands." Funeral occasion improved by Elder Heil Hamilton, from Psalms 37: 37.

A. RINEHART.

[Pilgrim please copy.]

On the 6th day of May last in the Berlin district Somerset county Pa., HENRY M. KIMMEL, wife of brother Jacob G. Kimmel, aged 28 years 9 months and 26 days. The departed was not a member of our church, but a member of the Reformed church, with high regards for the brethren. She was a beloved wife, held in high esteem by those who knew her. She left two children and an affectionate husband behind, with many friends, to mourn their loss. She was hurried in the graveyard in Schellsburg, Bedford county Pa., being born and raised in said county. Disease, dropsy. Peace be to her ashes.

E. J. MEYERS.

In the Mohican church, Wayne county Ohio, May 23-d, Sister NANCY SAULTZ, aged 77 years 4 months and 29 days. Mother Shultz was a faithful member of the church for many years, and died in peace. Funeral services by the brethren. Discourse founded on Phil. 1: 21.

P. J. BROWN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Jonas Hetzel, 25; J. L. Deardorff, 1.50; Henry Jones, 50; J. C. Moomaw, 1.60; Jacob L. Wineland, 1.00; Noah B. Blough, 75; J. S. Miller, 3.00; Geo. W. Studebaker, 75; Jos. Haishey, 1.60; Jos. Garber, 1.75; John Webber, 20; J. E. Bowser, 5.55; J. P. Hetric, 1.10; Theo. H. Stevenson, 3.40; Henry Swadley, 10; M. T. Bear, 5.50; I. Moser, 10; David Brown, 1.00; John D. Wimer, 2.00; Adam Phell, 40; David Stoner, 1.60; P. Winebrenner, 50; P. Helfer, 20; Eld. Jacob Wagoner, 2.00; Johnson Miller, 50; John Shriver, 9.97; Daniel Zook, 1.10; Jacob Lehman, 1.60; Cath. Longnecker, 10; Jos. Holopple, 10; John Shellabarger 1.00; Samuel Weybright, 8.50; D. N. Yothers, 80; Daniel Wolf, 75; Jas. H. Hutchison, 75; G. Delp, 1.00; H. H. Troup, 10; T. D. Lyon, 75; A. C. Numer, 2.20; J. C. Lehman, 2.50; L. H. Flack, 2.00; D. M. Miller, 50; A. B. Wallick, 10; Sol. G. Arnold, 2.75; Joseph Ogg, 8.10.

FARM FOR SALE.

A good Farm on Plum River, Freedom township, Stephenson county, Illinois, 5 miles from Arnold's Grove meeting-house, and 8 miles from the Cherry Grove meeting-house. It contains 150 acres, all, except about 20 acres, under cultivation; a large Stone House; good Well and Spring House; several good Springs; bearing Fruit Trees, &c., &c.

TERMS: \$4,000; One-fourth in hand and the balance in three equal annual payments.

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GEORGE GIRL
Beatrice, Nebraska.

The "One Faith" Vindicated; and The "Faith-alone" Theory Weighed in the Balance and Found Wanting. Send for them, and put them to work wherever you can. 1 copy 15 cents; 2 copies, 25 cents; 10 copies \$1.10.

Address:

M. M. ESHELMAN,
LANARK
Carroll county Ill.

25-36.

Let the People Speak.

MANHATTAN, KAN.

R. V. PIERCE, Buffalo, N. Y. :

Dear Sir—Your Favorite Prescription has done my wife a world of good. She has taken nearly two bottles and has felt better the past two weeks than at any time in the past two years. No more periodical pains; none of that aching back or dragging sensation in her stomach as she had been accustomed to for several years. I have so much confidence in it that I would be perfectly willing to warrant to certain customers of ours who would be glad to get hold of relief at any expense. I have tried many Patent Medicines, but never had any occasion to extol one before.

Very truly yours,

GEO. B. WHITING.

Mrs. E. R. DALY, Metropolis, Illinois, writes :

"Dr. R. V. PIERCE—My sister is using the Favorite Prescription with great benefit."

MARY ANN FRISBIE, Lehman, Penn'a., writes :

"Dr. R. V. Pierce—What I have taken of your medicine has been of more benefit to me than all others and hundreds of doctors' bills.

Dr. Pierce's Favorite Prescription is sold by dealers in medicines generally.

WATER WHEEL!

THE "BEERS" WHEEL
Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.
Cocolamas, Juniata, Co., Pa.
BEERS, GANGLER & COOK.
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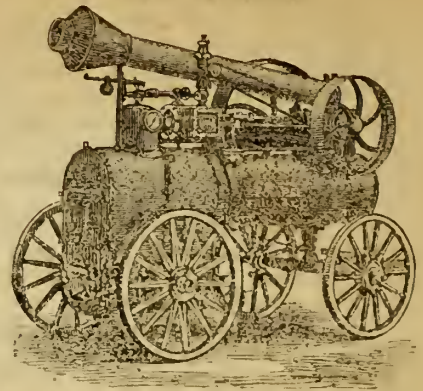
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MEYERSDALE, PA., TUESDAY, JUNE 29, 1875.

Vol. II. No. 26.

For the COMPANION AND VISITOR.
They that Hear Shall Live—John
5: 25.

BY ELMIRA S. HARLEY.

Farewell my gay companions,
 With you I cannot go;
 I've set out on my journey,
 My home is not below.
 My home is high up yonder,
 And there my journey ends.
 Join with me in my travels,
 For there you'll meet your friends—
 Friends that have long departed,
 And could they us address
 They'd tell the wondrous story
 Which lips cannot express.
 The sinner knows no pleasure,
 Compared with heavenly bliss:
 The Christian does his duty,
 And this is happiness.
 My young and gay companions,
 Who live in mirth and slo,
 Remember your great duty:
 List to that voice within.
 If you refuse its warnings
 Until it is too late,
 I pity you, poor sinner,
 For sad will be your fate.
 I should be lost as sadly,
 Should I not mend my ways,
 And render to him gladly
 God's everlasting praise.
 My Saviour called me early,
 And partly I obeyed;
 But now I see my danger
 And wonder where I stayed.
 Jesus, I humbly pray thee,
 That thou wouldst dwell within,
 To sanctify my nature,
 And set me free from sin.
 Be this my greatest pleasure,
 Thy holy will to keep;
 Then, dying on thy bosom
 I'll rest, and sweetly sleep.
Harleysville, Pa.

For the COMPANION AND VISITOR.

The Sinner's Lamentation.

I am weary, I am weary of this
 life of sin. I have wandered round
 and round in quest of rest, but found
 it not. In the bowers of carnal pleas-
 ures I sought to be comforted, but

soon learned that peace was a stran-
 ger there. While cast down in the so-
 litude of my thoughts, the whisper-
 ings of ambition bade me mount the
 hill of science. Up, up, I dragged
 my tired feet, hoping to find the re-
 ward for my labors when the wreath
 of fame should encircle by burning
 brow. From the eminence to which
 I had attained, I could look down and
 see uplifted eyes doing me homage,
 and hear the din and noise of a mar-
 shalling throng, crying, "Great and
 worthy art thou, O man! we will
 learn of thee the mysteries of the
 starry heavens, be content to receive
 the computations thou art making of
 the marvelous distances between us
 and the sun, moon and stars. We
 will follow thee through the hitherto
 dark ways of geological research, and
 profit by thy light and wisdom."

For a time I imagined I had found
 the fountain and source of happiness.
 My head grew dizzy; momentarily
 was my joy. Revelation after reve-
 lation loomed up before my admiring
 eyes, and in the expanse of my mind
 I soon, very soon, felt I was but a
 worm, an atom in the universe of the
 world, and all the praise of men was
 but so much hollow mockery. The
 power, presence, and all-abounding
 handiwork of nature's God eclipsed
 everything else and I could only
 lay my mouth and aspirations in the
 dust and acknowledge God only is
 worthy of honor and praise. My
 convictions were irresistible; I was
 humbled and driven to seek supplies
 from other sources.

Mammon bade me try her shining
 stairway—the way, she claimed, that
 leads to pleasure and to the palace of
 ease and comfort. I was enticed by
 her smiles to grope after gold, such

as the deep mines bring. I sought
 not in vain; success bade me lust
 for gain to be satisfied; but nay, the
 more I drank the more I became in-
 toxicated, and hotter burned the fires
 within; my conscience became scar-
 ed; sorrows multiplied, and I soon
 found that the shining stairway led
 down lower and lower toward the
 "enchanted" ground.

Being deluded as to the reward
 which possessions bring, I was in-
 duced to try the ways of fashion. I
 soon found that in the mart of fashion
 Money was king. Having this, I
 was a welcome guest at the banquets
 of Pride and Folly. I drank deep
 and slept long, having nought else to
 do; but like all other earthly pleas-
 ures, or offers of peace and joy, I
 found them illusory,—fleeting as the
 morning frost. Thus I have grown
 weary hunting for peace that will en-
 dure, pleasure that has no alloy, and
 happiness that might never end.
 Where, oh! where, shall I find the
 precious boon? I have sought in the
 wide world, but found it not.

"It cannot in Eden be found,

Nor yet in a Paradise lost."

Hark! a voice from heaven pro-
 claims it *can* be found, not in earth,
 not in Eden, or in a Paradise lost,
 but

"It grows on Immanuel's ground,

And Jesus' life's blood it has cost."

Religion, "pure and undefiled,"
 alone can give the comforting assur-
 ance of a peace that will stand the
 test of time—pleasure, pure as the
 gushing waters of divine grace, and
 happiness without end. All, all,
 thank God! to be secured through
 the merits of a crucified but now ris-
 en and exalted Saviour.

J. S. FLORY

A Prayer in Darkness.

Father ! to thee I cry
 With burning brow,
 The prayer, the tear, the sigh
 Must move thee now.
 Around, what mountains rise !
 What clouds appear !
 Wild tempests sweep my skies,
 And 'wake my fear.
 Oh ! bid these rocks divide—
 These billows cease !
 Oh ! make these storms subside,
 And whisper peace !
 Lo ! Jesus clears my way ;
 Shines through my night,
 His smile turns gloom to day ;
 Brings peace and light.
 Hail, Jesus, Brother, God !
 Through thee this grace !
 I kiss thy Father's rod,
 And see his face.

—Selected.

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 391.)

—The Southren District of Illinois having requested us to that effect, we can be satisfied with the proposition before us. I think I am safe in expressing myself in that way. Our churches were consulted before the query came up here, and it came through the proper authority, but notwithstanding we are still willing to compromise the matter and take it back to the churches again and have them look at it and get the expression of the different congregations and present it to next Yearly Meeting so as to get the thing settled and quieted down.

—If the members of the different districts do not want it here, we will drop it.

—Yes, sir, I do not wish to use much time to-day. When the brother talked about time, I felt that he meant me. I do not think that brother Sturgis meant that I was one that wanted to have my own way. I do not feel like the brother in regard to what we are just now going to do. I want to express my feelings, and then if you pass it, do so ; I am not going to contend. Let us notice what we have got before us. It is a proposition to send this question of a full report to the churches, then vote on it, and next year it comes back to the

Annual Meeting and count the votes without the Annual Meeting discussing the subject. Now, this offer of the brother's is before you ! let us pass that. If you do not pass it then pass others here, but I want you to think what you are doing. Are you going to make a precedent for the next matter that comes before you, to go the same way ? Now I want you to look at that, and think of what you are asking. Then we read in the 15th chapter of Acts, that when the brethren had the different questions between Jews and Gentiles, did brother James say "Brethren we have got a difficult question ; we will send it to the different churches to decide and have a vote on it ?" Not quite. Think what we are doing and think what is going to be the result of our action. My fear is, that before this meeting adjourns, there will be serious questions sent to the churches. I fear that this will be the result of this easy way of getting rid of difficult questions. Our churches get up these questions at home, and they send them here, and we send them back.

—The point I want to bring before your minds is this, sending these great and difficult questions of the brotherhood back to the churches to be decided where they originated, while we did not think that that was the proper place to decide them at first. Now the proposition is to decide the question by a vote of all the churches in the brotherhood. I am afraid of the principle, because it loses the counsel of the old, experienced bishops in our brotherhood. It sets aside their counsel and influence in this assembly, because it comes here a settled question. It comes here a fixed fact ; fixed at home without their counsel ; I am afraid of it brethren. Now, I would rather the Annual Meeting should defer this matter till next year without sending it there, let it be before our minds and hearts without sending it there.

Over in Indiana we have got a young and feeble church. This matter never excited them there, we have got to take your trouble and put it upon my brethren and sisters at home and they don't want it to disturb them, and they are not able to decide, and they will say what do you think about this ; and I have got to tell them. Just see how you place me, and this gives you a chance to send a more difficult trouble home, it

may be to my church and fire them up,—we don't want it in our church. We want to have it settled right here. It was remarked yesterday, that you said we must not have electioneering here ; look at the broad field you have opened and shall I tell my brethren, you shall not electioneer ? Won't you go home and electioneer on both sides, and use your influence ? I am sure you will do that, you are going to use the very power that you are using here ; you will set the members of your church at home one against another ; you will set neighboring churches against each other. We are getting away to the political machinery of our government. It sends out difficult questions like the adoption of constitutions, female suffrage, &c., to the people to be voted on. Now I am not in favor of doing that way ; let us consult over this matter like brethren and if we cannot decide it now, let us put it off till another year, and come back again and try it again and again, as near the order of the 15th chapter of Acts as we can.

—We will stay at home if you will give a report ; we want it satisfactory ; when we get a partial report it is not satisfactory.

—I confess, brethren, that according to brother Miller's argument yesterday and this morning, we have got into very difficult times to decide questions before our fraternity. Yesterday there was a decided stand taken against delegated power. A decided stand was taken that no delegated power should decide questions pertaining to our fraternity. To-day it is objected to decide by the whole fraternity. The plan proposed before us certainly combines the whole fraternity in this matter. Now how are we going to decide matters ?—This thing of electioneering and all these schemes come up this morning to overturn our minds in these things, hence the brother was referred to. In withdrawing my proposition, that proviso has nothing at all to do with advocating the second proposition of brother Mohler, from the fact that the proviso was for the consideration of next Annual Meeting whether it carries or not. I want it understood that according to brother Mohler's proposition, the whole fraternity has a voice in this matter, and when it comes up next Annual Meeting, whoever lives to see that, if it will be by

the voice of the whole fraternity, but if it don't carry then, we will have no more report. Let us put the proposition before the house this morning whether or not it will carry.

—(A brother objected to carrying this matter home, in a speech of several minutes, but which owing to the distance could not be heard at the reporters table.)

—What would we gain by taking it home with us and carrying it before our districts and churches at home? So its understood then, that the majority shall carry without any further discussion next year? If so, then those opposed to the report, will have to submit, and each church in the fraternity will have to lay it before their members and there decide. Will that decide the question more satisfactorily than it would to do it here, to have a report or no report?

—I would move that the proposition of brother Mohler to defer it to next Annual Meeting be adopted for this reason: When a matter is deferred, it comes up as a matter of consequence at the next meeting, in the first place, as unfinished business, consequently, when a matter is deferred from Annual Meeting we generally look at it at home with interest, whether you tell us or not, we take that into consideration at the next council meeting, knowing that it is coming before the next Annual Meeting for acceptance or rejection. Just say that it will come up at the next Annual Meeting and I will warrant you that the expression of Northern Illinois will come up for approval or rejection.

—You now perceive that when this query was presented yesterday the feeling in this meeting was, it was not time for us to discuss the matter. When followed, as a natural consequence, that proposition we made you to dispose of it for this time, and it seems we cannot agree on this proposition.

Now shall we carry it back to our churches and give a precedent that never was given to the brethren? I say no; don't carry it back. When the fathers in the church had difficult matters and could not adjust them at that time they deferred them till the next year, then let it come up before the Conference and there let it be decided. Now, that is the only way we can dispose of the matter. Our

brethren that print these periodicals have a right to a report as last yearly meeting gave them privilege to do. Now let us defer it till next year and try again and the reporters will commence at the beginning of the proceedings of the meeting and if the meeting says no, then there will be no report given. Let us follow the course which we have always pursued in almost all points between us.

—In the year 1848, you will recollect a question came up in regard to the laying on of hands and there was a great deal of discussion on it for a long time, finally they just concluded to defer it for a future time and investigate the Scripture and study on it. In the year '52 it came up again, of course the brethren got a little more light on it and disposed of it at that time.

I think ten years ago it came up again and it was settled then and suppose will forever be settled.

I believe the brethren are honest and do not want to do anything but what they think is right, but we differ a little in opinion, and if we cannot come together, brethren, let us dispose of it for the present, till we get more light on it, and let it come up again, we will be better prepared next year to answer this question. At the present time my mind is, that we might dispose of it for the present; it is the best we can do under the present circumstances. Let us be satisfied for the present time.

—Let it be deferred till next yearly meeting.

—The reason I favored the idea of adopting either brother Mohler's proposition or the one I made, on yesterday was to curtail these long debates at our Annual Meeting. Now suppose this is deferred to another Annual Meeting, in all probability when it comes up again, it may be discussed another half day, or day, before the meeting, and that way it will be from time to time. None of us can help coming to the conclusion that it would be a fair way to decide the most critical questions by the voice of the fraternity, taking the laity with the official part of the fraternity. Last evening when I was asked to wave my proposition, I made this remark: I do not like the idea that is sometimes advanced, of the want of confidence in my brethren. I do not like the idea. I made the remark that the most difficult

questions and queries that come before the Annual Meeting, I am willing to trust to the judgment of 20 or 23 of the delegates to this meeting and leave me entirely out of the ring, I have that confidence in my brethren that they will do right according to their judgment; and hence this thing of being so very careful not to put anything into the hands of a certain few. I do not like the idea of, brethren, I want more confidence in my brethren than that.

Now, let this thing be taken home, or we will get into a dilemma in this matter. If I am to get the expression of the church at home, I will do right; I will merely ask the members, "Are you in favor of a full report?" I merely want to get before the minds of the people that want of confidence, and there has been too little of that confidence for a number of years, every year that it is taken out of the hands of a few to decide matters and things, we want to hold it in a smaller compass. I believe the proposition made by brother Mohler, on this subject, would be the best way to decide this matter.

—It does not seem right to me to make three or four questions out of this one. The question whether we want a report or not, I think is before the meeting. I favored the idea presented by brother Mohler. I was in favor of it yesterday and have thought it over this morning; and if I had to do it, I would have tried to say the same thing. This thing of taking questions home to the churches is a new way.

—I move that this matter be deferred.

—If it can be, defer it till another year. We think the 15th chapter of the Acts of the Apostles can decide the matter here. We would either prefer it decided by that chapter, or else defer it till another year.

—I would say, brethren, decide it if it is of as much importance as that which was carried to Jerusalem.

—If this case is decided according to that case, I do not think you will see a full report.

—What shape is it in?

—We have the proposition made yesterday evening. Now we propose to defer it till next year, and then the reporter will have the privilege of making a report or not the privilege. The question is now to defer the decision till next year.

—That means they can publish as much of the proceedings as they wish to. What we hear now, brethren, is that seven districts, averaging about twenty congregations to each district, making 140 congregations ask for the full report. Now, if you are going to defer it and it be understood that for the present, those 140 congregations which have appealed shall have their request and if you will reverse that decision, let it be done; but that now you should refuse to hear those 140 congregations who ask for something—that you should reject them at this time, I think it altogether unfair. Let them now be heard, let their earnest appeals be received, and after this if there are more congregations that appeal for a reversal of this decision let it be done but not now.

—I am pretty near as old a brother, as any here, and have attended about as many Yearly Meetings, and when we could not decide a thing, it has been the practice to defer it. Now, the old brethren know that I am right, that has been the case always.

—We have not all been heard; brother Holsinger has been heard time and again.

—I want to say something I never said before. Here is the idea:—the proposition was made for the delegates who are sent here by the congregations to decide this matter; that certainly appears to be a very reasonable proposition. If they are not to decide it, then the next question is, who shall decide it? Now, we are willing that the delegates shall decide it and if you are not willing to do that, then let brother Mohler's proposition come up here, and let this vast assembly decide it.

I am in favor of letting this be decided by the authorized delegates of this meeting, and if you won't do that, let it be decided by the popular voice of this assembly. If you will not do this, I would like to know who is to decide it. You who are in the minority want to decide against the popular voice of this congregation. Why is it that you are hanging on so tenaciously in this matter? You are all aware that at former meetings it was requested by other delegates who are not here this year. We are willing that other delegates should speak for their districts, and you know that the popular voice is against you, and you

can no more decide it next year than you can now. It is self-evident that the popular voice is against you, and why not decide it now.

—You know very well, brother Holsinger, it cannot be decided at this meeting.

—Leave it to the voice of the multitude then. If you are going to stand up for the popular voice leave it to this congregation, and if not leave it to the delegated authorities. Leave it to the Spirit of God and where the spirit of Christ is, there is liberty.

—I would suggest when this is taken home and submitted to the popular voice of the church, that we see that no congregation have the privilege of voting by couplets or triplets or oftener.

—As a delegate, I represent a district comprising nineteen churches, and in our district meeting there was no voice against a full report, and I feel it as a duty to that district to say something on that subject.

Our brethren wish for a full report, and some of the friends say to me, "Try to get for us a full report; we must have it." Our meetings are held publicly, and if a reporter from some of our secular papers should come on this ground to make a report, and if he, out of courtesy to to this assembly, would ask the brethren to give him a seat in the audience that he might make a report, would we, in our decided opposition to secrecy and claiming to have reason and Bible for all we do; would we say, "No sir, you must go home; we do not want the proceedings of our meeting to go out every where?" And if he should press the question, there might be a delicacy then on our part in persisting to refuse a report. Then if we would not refuse the reporter of a secular paper this report to go to the world, and the reporter to get the names of the most if not all the speakers, then why not let our brethren make a full report, why not gratify the wants of the brotherhood, have a reporter, and make a report and give it to them? That is the way the matter is looked at, and I think there is some reason for looking at it in that way. There is a desire to have these reports. A brother suggested that it is wicked to have the report. That is taking high ground; that is the point to be decided, we do not think it is wicked. We think it may be en-

tertaining and edifying to have the reasons given: We are in a reading age and the old brethren now read more than the brethren did fifty years ago. There is my brother Peter Nead and he is a man of reading, and he is an author who has written and edified us and done good to the church.

Brother Nead is a man of reading, and if he had the opportunity, of reading the report of a Roman Catholic convention, in the discussion we hold in maintaining different views of the Bible. I believe brother Nead's desire for knowledge would lead him to read, and then he would hold on to what is good and reject what is evil. Just so in our proceedings; let the world have something about our proceedings; let our reasons go to the four winds of the earth; I am not ashamed of them; I am not ashamed to let the world know the grounds on which we maintain our decisions. I am giving you a reason why we urge for a full report, as far as we can in Christian courtesy.

Brother Brumbaugh, for you I have a brotherly love. I differ with you in this remark "we had better have no report than not a full one." I believe he suggested what I believe to be the feelings of some. I want to tell such, you don't feel exactly right. I want argument and do not care whether it comes from the most venerable members of our brotherhood or from the youngest member of the church. Let it stand on its merits, and not on its advocates and those who maintain it; and though I would rather have a full report, I would a great deal rather have one without names than none at all.

One thought more and I am done. I represent a district that wants a full report, a district that is in love, and harmony with the brotherhood, and I am ready today, and I hope my brother Holsinger is too—we are ready to adjust this matter in brotherly love, and I know my district wants love and peace and to promote a good feeling, and if I go home to bear the report to my brethren I have gained my end and this report would go home showing that brother Quinter at the Yearly Meeting in a tyrannical and improper spirit urged his case and the brethren could not do anything better than gratify him, although they were very reluctant to do so; I would gain my end at the lowering of the standard of love and

meekness with my brethren at home, and I cannot do that, therefore while I maintain my request for a full report, I am ready to make an amicable adjustment of the matter for the love of God, and as the cause of Christ on earth seems to require.

—Brethren I will try to occupy my time in the fear of God. I have heard a good deal said, and in the first place, I will try to state that I did not feel so well in the contrast that was made respecting this query and some of the things that were referred to, for instance the one that went up to Jerusalem about circumcision. That was a doctrine and this is not a doctrine; that was a matter of importance and fidelity to the Christian faith, but this is a matter of propriety merely—a matter of liberty, and consequently we want it viewed in a proper form and manner, and then we will contrast with things that have been done in the church of a comparatively like nature. It has been said that when the proposition was made to carry this matter home to the several churches, it was objected to because it would afford electioneering at home. Why, very probably it would if that is the spirit in which we will do anything in the church, but if we have a right spirit, we will all keep that down at home. In like manner if a mighty man should come here to speak in this meeting and he has a mighty influence, he will also electioneer, and he will carry that influence, and consequently it would be just as likely to be wrong here as there, without being met fairly and sincerely for the want that is called for.

Now as I said, this is not a matter of doctrine, it is not a matter to be compared to the laying on of hands, which was put off from year to year. It is no matter of that kind. Our argument is fair, our logic is good in that respect. We have no right in a private enterprise of this sort to interfere with private business at our homes.

We have seen that our brotherhood has wanted liberty in days that are passed and have undertaken to write some books. Did they ask the church whether they might write a book and put it out? No, when they began to write what was the result? Why, our dear brethren wanted to see what was written, and when they read the book, it delighted their souls and ed-

ified them, and drew many souls to God. Then after awhile when we have read the book, what do we find? The brother's name there. Did the church object to that?

We are going to compare one right with the other. We had to plead for the principles of justice and equity yesterday, we want the same to-day; and if it is a matter of doctrine defer it from year to year, but why defer to adopt the discussion when it asks a full privilege and gives equal gratification to the brotherhood with that other thing which was written by the brother and gave edification and produced no harm but good. We do not undertake to say that this would do as much good as the writing of a good book; but we speak of equal rights, of a thing that can do no harm and then we claim that equal rights can be obtained by a discussion now. If it is wrong that the speaker's names should be attached to what has been said here, it may be said it would be wrong to have the name added to any book or article printed in our periodicals. We want to know at home whether the delegates have defended the principles that were sent here to defend, or whether they have expressed their own minds in the matter. Then we can know whether they have done fairly or not, and in so doing there is no harm but good in it.

Now I think I have made fair presentations to you and I will give them for what they are worth. We are a unit almost in the matter, and every dissenting voice, I think, that was in our district was heard here, and that was but one church out of 24 congregations.

—I wish to call your attention to the question before the meeting. I am glad that, in one feature, the brethren seem to be pretty generally united, and that is to defer the consideration of this question to the next Annual Meeting. There are but two features in that proposition that may be debated upon, and that is whether in deferring it we should defer it for the individual consideration and vote for the churches to which the question is submitted, or whether we will agree simply to defer it without having that action. Now, brethren, that is the question before us, and in regard to submitting all questions of importance for the churches to adopt, we should distinguish in this particular; this is simply a question of

privilege, it is not a question of duty or of church practice, and all questions of order or church practice.

—Will the brother tell us what is the need of sending it home and not sending it back again?

—I simply want to call your attention to the question.

—We told you what the propositions were this morning and we proposed to defer and we could not agree to that, and went into an argument on the question.

—If the question is to be discussed, let us confine ourselves to the question; there are some brethren ready to discuss it, if it is to be discussed. The proposition I present is to defer it.

I take the negative of that. We ask that we be heard, but one point has presented itself to my mind since the brethren were debating, and I will ask for information. I would like to have read the discussion of last Annual Meeting on that subject.

—If there is no other alternative, I suggest that this matter cannot be decided by this meeting. It must be deferred.

—If you say that you will discuss the question, let us all have a chance to be heard.

—I have not said so yet, but they have done so without my leave.

The reading clerk here read the decision of last year and art. six of 1873.

—We brought a query here as the representatives of about twenty-two congregations asking for a full report of the proceedings of this meeting. The queries were handed in, each district having a right to hand in one query on each subject that comes before them. We have brought but the one query to this meeting and submitted it to the committee yesterday. There were some seven queries, or more, all asking the same thing. We supposed those propositions might satisfy this meeting without entering into a discussion of those queries. One motion made by brother Long was that the decision of this matter should be left to the delegates who brought these queries here. Another motion was made by brother Mohler that the matter should be taken back to each congregation to the membership to decide. This morning brother Long withdrew his motion upon the supposition that brother Mohler's motion would carry.

We were satisfied with that, we were willing that it should be decided in that way—that the membership should decide this question, for the members were all interested in it, and there is considerable time consumed in it, and it seems that neither of these propositions is to be accepted. Now it seems that it must be referred back to next meeting without any discussion of this question at all. Now I object to it upon this ground, if the motive be rejected, then let it stand or fall upon its own merits. If the congregation assembled at Annual Meeting can decide it, we can decide it now; if they cannot decide it, I am willing to submit it to the delegates; if they cannot decide it, I am willing that it should go back and the congregations decide it. Now what are we going to do? If we cannot decide it now, we cannot next year. Let us test the matter in a discussion upon the query itself.

—As delegates have expressed their conscience in regard to discharging their duty before this meeting: I am one among those who feel that this meeting is protracted a great deal too long upon this question. Therefore I would have the right and authority as well as they to bring before this meeting the feelings and expressions from the district at home. If it is not a doctrinal point, why is it that so many brethren have referred to the 15th chapter of Acts. There is the origin of the matter; and I am satisfied if we would carefully and prayerfully read that chapter, God will give us light on the subject; if not next year, perhaps another year he will give us light that we can decide this question satisfactorily. I have the confidence in my God as in years gone by. We have the same God and if we are faithful, brethren, God will do as well to us as he has done. If we cannot agree now let us defer the matter till next year.

—I feel better than I did a bit ago when I listened to one man's speech. I have great respect for the brotherhood and if we keep more united and not get to cutting each other off, we will feel more of the Spirit of God in our hearts. I see no better way than to defer this till next year. Let us not be too hasty. Time has brought about things that we have said could not be done. Let us be sober on the subject.

—Brethren I have said nothing, but have listened to the subject now a good while and I see that we have got to defer it, as we cannot decide it satisfactorily if we argue till night. We can easily see, brethren, that we cannot argue the case much longer. When the brethren disagree as much as they do, why not defer it and get to something else?

—I am willing to defer without restriction, and I am willing that the large number of my district should be included. We are fully prepared to speak for our congregations. We were with brother Davy as to equal representation here, but he is not prepared to represent his district upon the subject, he is not able to speak for his congregation in the decision upon the matter. There are a number of congregations in his district which he cannot represent at all, and we know that there are congregations in brother Davy's own district which are in favor of the report and he opposes their sentiments here. We are here authorized to say what we do say, and our district has passed a resolution that it is our duty to speak the sentiments of the district and not our own, and they have sent men here with us engaged in this work who now speak against their own consciences. You may drop it or you may defer it without any restrictions at all, and we are willing that it shall be deferred, but you cannot throw the prestige of this meeting against those who were making the appeal. I know that there should be no report more than that which was published at previous years, and if previous years is a precedent we had all the names we could possibly get. The last report that I published of the proceedings of this meeting was as full as we could get it, every speaker's name that we could get was put along side of his speech. If you are willing to take that as a precedent, we are willing that you should defer it and to publish all the names that the reporter is able to obtain. We want to reason this matter in love, but where is the love that the minority want to squelch the majority? We want to follow after, and you stand up for the minority all the time. It becomes you better to submit than for us.

—I think the best thing brethren, that we can do is to defer it without any restrictions until next year. The other proposition that I agreed to

was this, that we would carry it back to the churches, still we will be saved that trouble because we have done that already. Our district of southern Illinois is willing to defer it till next year.

—I arise for the purpose of calling your attention to a very important point. There are two restrictions here, one is no report at all and the other is a full report. Now neither party gets their wishes, and that is a fair compromise between the two restrictions.

—It may be a wonder to myself inasmuch as I have been sent here with a charge that I remain so entirely silent. If I had thought that there had not been speaking enough, I should have said something before now, but it does seem that there is more talk than is called for. There are reasons and arguments presented here on both sides. I am willing for my part to say, I believe I will take the responsibility to say, that the southern district of Indiana will be satisfied just to defer this matter till next year.

—I represent the Middle district of Indiana and would have said something before this, but I really thought as brother Hamilton said, that there was too much time wasted, and I will say nothing about it only that my desire is to defer the matter.

—Here is something that brother James has written touching the deferring of the matter and we will offer no further argument at present.

—Inasmuch as there are queries before the meeting both in favor of and against a full report of the proceedings of this meeting, and as there seems to be a difficulty in answering those queries with that unanimity desired, we think it best to defer the subject until next Annual Meeting.

—Do we understand that it is to be deferred without any restrictions?

—Yes, without any restrictions.

—Well then let it pass.

Passed.

—The question is, brethren, what is to decide this matter? What are the sentiments of this meeting? Do those who have spoken upon the subject represent the sentiments of this meeting? How do you know they do? What are the sentiments of this meeting to-day? Our brethren are asking for light upon the subject. That convinces us we have to

meet these difficulties as they do, they are asking for light, and if you have received the light from the gospel of the Son of God, give it to them.

Query.—Should not the delegates accompanying the member of the Standing Committee, from each district, be admitted in with the Standing Committee of the Annual Meeting during the examination of the business from the district which he represents?

Answer.—He should.

—It is the last query from our district; the idea is this, that heretofore business has gone to the Standing Committee and the delegate not understanding it all, and the members of the Standing Committee not understanding it all, as well as they might have done, were not able and did not give satisfaction to the district at home as will as he might have done if the delegate had been in during the time that the business was examined, and assisted in showing the nature of the business. For instance, a query is sent to the Annual Meeting for an answer, we think that the delegate ought to be in the room while the Standing Committee would frame an answer to it. Then if there is a petition sent to the Standing Committee to which there should be an answer made, that delegate should be in along with the member of the Standing Committee.

—I think the query is fair and the answer is correct. I would just say if I understood the query right it says the delegate should be admitted along with the member of the Standing Committee while the business of that district is in, and then he would withdraw; that would swell the number one and that would not disturb the size of the company very much.

—When business is transacted in the district giving an equal representation why not leave it as it is, that would give a tendency to an unequal representation, if you admit one from each district why not admit them all? The churches all over are equally interested in all business transacted.

—If in a district we cannot answer a query it is referred to the Standing Committee and if the delegates of that district come to the Annual Meeting must they be admitted in then and help decide when it is only asked of the Standing Committee to frame an answer? Is that right? If we cannot frame an answer in our district and send a member as

one on the Standing Committee and a delegate with him, shall he have the privilege of a member on the Standing Committee to help frame answers? We think not. We think when we send a member of the Standing Committee from the district it is in their power to frame an answer and then bring it up before the meeting.

—I would just say that I think I have the mind of our brethren on this subject, from the fact that we had a similar query up at our District Meeting this Spring, and in speaking of that I am able to give the mind of our brethren. We are opposed to making that change from the very fact that we think it would swell the party engaged on the Standing Committee and it would throw the matter into the hands of certain members who would not have the experience that the old practical elders have to settle the business.

We are aware of the fact that there must be a similarity in the manner of holding our Annual Meetings and our District Meetings, and if we admit delegates to the Standing Committee, we must also admit delegates to the council of the elders who are to decide matters for the district meetings.

—I would not admit that delegates have anything to do with framing the answer, but simply to be there in the character of a witness, the Standing Committee may want to ask some questions. We had a point last night where it became necessary to know something about the reasons why that question was not framed and the parties there could not give any answer as to the framing of the question and how it was brought up. I would by no means have them say anything in the framing of an answer, but simply in the character of a witness.

—We have ever pursued that course so far that when the matter is laid before us that none of the members of the Committee seems to understand, then we inquire of the member from whence this has come whether he knows the brother on the ground or the delegate, whether he has the knowledge in relation to the matter that would help us, hence we frequently call them in on such occasions, and get the information that is desired; but here in the query there is the business. Now that bu-

siness comes up in two forms and a good deal of business from District Meetings never comes in our hands at all till it comes before the public council. Other business comes up from the same district, queries without an answer that fall into our hands. Now if delegates are to be admitted and be present when the answer is framed to that portion of their business, I object from this fact, that the query and the answer may concern the whole brotherhood, and if you allow that delegate there, that district has two voices, while other districts have but one. Now we object to that. I have no objection at all if the matter is confined to the nature of the business, that we understand what kind of business to ask of the delegates any information when we need it. That we have always done when we needed it. But take care that you do not go too fast. Don't you add another member of that district in that body without the consent of the meeting, and when you give consent to this you may be doing the very thing that you will not think you are doing and for that reason we lay the matter before you. Explain what you mean by the word "business," define the matter and when it goes on the Minutes your remarks do not go there. Hence your query will all be governed by the words of the Minutes.

—Could not we just as well say, make no change in the matter for the present?

—If you will do that brethren, I have not anything to say.

—We have never sent two delegates, for when we inquired what it was for, no answer could be given, and then we asked what did he go there for, and the answer was that he was not admitted, and hence we decided never to send him, being of no use. That has been our practice not to send any extra delegate with the member of the Standing Committee from Maryland, not being admitted, we could not see what it was for. We understand that he is to relieve the member of the Standing Committee from the responsibility. The Scripture requires that there be two witnesses,—not less than two. Hence he will relieve the member of the responsibility by going on before the Standing Committee and being questioned as witness.

(To be Continued)

For the COMPANION and VISITOR.

The Great Discovery.*A letter to brother Levi Hauck, of the Big Swatara Church, Pa.*

BY C. H. BALSBAUGH.

"We have found the Messiah, which is, being interpreted, the Christ." John 1: 41.

This is the only expression on record of the apostle Andrew, but it is an epitome of both Testaments. Christ is the Alpha and Omega—the full, fathomless Alphabet of God. In Him are all the letters with which are written the biography of Jehovah;—with which men and angels spell the wonders and mysteries of Revelation. "In him dwelleth all the fullness of the Godhead bodily"—the great, exhaustless Reservoir which supplies all the rivers and rills of the moral domain of the Everlasting Father. Oh, what a finding is that which finds Him! No wonder that Andrew hastened to unbosom to his brother Simon the heavenfull of joy and satisfaction he found in this strange Being traversing the sacred acres of Palestine!

He is "the same yesterday, and to-day, and forever." What has been found in Him may be found again. "Salvation," Eternal Life," "Joy unspeakable and full of glory," "Love which passeth knowledge," "Peace which passeth all understanding," the unvailing of God's mind, the unfolding of God's heart, the revelation of God's power—these and ten thousand other marvels "which it is not lawful for a man to utter," are found in Him who is the "brightness of the Father's glory, and the express image of His person." In Him breast-smiting penitence finds hope; crushing, soul-branding guilt loses its tormenting sting and finds peace; fear lifts its tear-dimmed eye and finds a ray of light; faith looks into the face of the Messiah and finds God. The gates of Eden were left ajar, and through the promise which wedged the crevice the Messiah has ever been showing his face, "standing behind our wall, looking forth at the windows, showing himself through the lattice." That promise was the Christ in word form. "Abraham saw his day and was glad." The prophets saw His glory, spelled His name, and sunned their souls in His smiles, and went to His embrace

from the peaks of Heaven-illuminated Pisgahs, and in chariots of fire.

In the Messiah we find a cross. This is the glory of the Christian religion. The all of redemption is to "know Christ, and Him crucified." Once dead, burial is easy, and resurrection a matter of course. Who has known the mind of the Lord, or who has sounded His feeling, or fathomed His abhorrence of sin, as expressed in the Cross? Who finds the cross will find the crown. No Messiah is found, no victory won, no heaven entered, no inheritance of thrones and crowns and palms and beautiful visions and angelic fellowships are enjoyed, where there is no Gethsemane, no Golgotha, no plucking out of right eyes and excision of right hands and feet. Appalling, soul-blasting misconceptions prevail, even in the Brotherhood, of "God manifest in the flesh." Christ left not the throne of glory and humbled himself to "the death of the cross" to humor a half-hearted consecration, or coddle a supine, self-indulgent church. Woe to them "whose god is their belly," who mind earthly things," who "walk after the flesh," who "please themselves," who burn incense to "Mammon." The cross hallows the most secret Divine Institution, and infuses the Life of the Holy One into every recess and fibre of body and soul. It gives sacredness to the *origin* of life, calling in the Holy Ghost to preside over human generation, fashioning germs in human mould for the population of the Upper Paradise. The power of the cross is co-extensive with the Divine Incarnation, and this began at the primordial germ of human nature. How few, even of saints, set up the cross in their bed-chambers. How often is it the theatre of lust, the scene of the wildest, widest license of passion, where all the great and glorious ends of God in the generation of immortal beings are forgotten. Oh, what multitudes have been engulfed in the vortex of carnality inside the provisions of the civil code! He that finds the Messiah, finds in Him a rein and a bit strong enough to restrain from all flesh-pampering indulgences.

To those who have made the great discovery of Infinite Holiness, the sanctuary is the vestibule of Heaven, and they enter with heart and lip and tongue attuned to the diapason of the cross, and not with their

months filled with artificially-generated drivel with which to befool the house of God. When we "found the Messiah," we found Him neither a "glutton nor a wine-bibber," neither a smoker or a chewer, but "holy, harmless, undefiled, and separate from sinners." O ye devotees of this cross-shaming indulgence, when you bend your knees at the family altar, when you closet yourself with God in secret devotion, think of your tobacco; and then think of Calvary. When you sit at the Lord's table, and take into your mouth the emblems of that most astounding and significant event in the universe—the vicarious sufferings and death of the Son of God—think of your pipe and quid; and then think of the agony and crucifixion. O what shocking, soul-saddening incongruities! I commend to you no extra-Christian sanctity, no ultra goodness not embodied in the life and enforced by the example of Him who is the "Way, and the Truth, and the Life." GOD INCARNATE. What greater, more persuasive argument do we want for the thorough purgation of all "filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Blessed is he, whosoever shall not be offended in Me." "Thy will be done on earth as it is in heaven," every member of the body, and every faculty of the soul "an instrument of righteousness unto holiness." This is salvation, this is Christ-like, this is to be a temple of the Holy Ghost. "And every man that hath this hope in Him *purifieth himself even as He is pure*:"—his heart from covetousness, his hand from bribes and filthy lucre, his feet from the pollutions of the "broad way," his tongue from guile, his mouth from filth, "presenting his body"—every part of it—"a living sacrifice, holy, acceptable to God, which is your reasonable service."

He is the door opened in Heaven. Rev. 4:1. He is the door opened on earth. John 10: 9, Matth. 27: 51. Through this door "there shall in no wise enter anything that defileth, neither anything whatsoever worketh abomination, or maketh a lie." Rev. 21:27. Here stand the guardians of the Divine honor with swords of flame, forbidding entrance to all that bear the taint of sin. Here no passport will be recognized save that which is signed with "the blood of the Lamb." None will find the Mes-

sias inside the jasper walls who have not found Him "without the gate," sharing His cross and "bearing His reproach." "Flesh and blood cannot inherit the kingdom of God." It is only the crucified and risen who can find and eternally possess the exhaustless treasures and wonders and glories and beatitudes of which the Messiah is the Repository. Heaven will forever reverberate with the ever-deepening exultation, "we have found the Messias." Will we help to swell that great anthem?

For the COMPANION and VISITOR.

A Report of the Discussion.

BAPTISM—CONTINUED.

AFFIRMATIVE.—Sixth speech. Only a passing remark to make. Who were those Greek fathers referred to? They were Catholics. If it were not for his shrewdness he would have swamped before now. My brother denies that the burial of the Romans is a figure of baptism; but his brother Quinter says in reference to Rom. 6: 3, 4, and Col. 2: 12, Baptism is here compared to a burial." *Debate Quinter and Snyder, Page 110.* Does he bury his dead three times? Moore, in his Perfect Plan of Salvation, in speaking of the backward action, "It was then (after the commencement of the reformation) introduced by a class of people who imagined that our Saviour was buried on his back, hence in the likeness of that *imaginary burial* they commenced laying the body backwards in the water." Moore and Quinter differ.—He says my arguments all mean the same thing. But did he reply?—He concedes that one dip is baptism. He requests me to let him alone. I can't do it. I want to get him converted. But he says he will not yield even if I do convince him. (The reporter must say that brother Miller did not say that.)—He refers to Matth. 13:33: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal." I throw this back. What does Jesus mean? Again, the parable of the mustard seed: Is there no likeness there? My brother says not.—Again, kingdom compared to a net. No likeness there. He learns from the Greeks, I from the word of God.—When there is a repetition of action the numeral is always used. Case of Naaman, who was to wash *seven* times; and he dipped himself *seven* times. If I want *ten* dollars, I say so. If the commission to baptize required three actions, the numeral three would be used.—"Send Lazarus that he may *dip*." How often? If more than one dip the numeral would have been used. John 13:26, "He it is to whom I shall give a sop when I have dipped it." How many times did he

dip the sop? But my brother says *bapto* means to dip; and in conceding this he yielded the whole ground: one dip is baptism. Why don't my brother come up and meet the issue? I have proven that one dip is baptism; let him prove that it requires three. He concedes the argument that John gave one dip; let him prove that he gave three. (Here the speaker quoted 1 Chron. 29:20, "The Lord and the King"—do they mean the same? Are the Father, Son and Holy Ghost the same? Are Cincinnati, Indianapolis and Chicago the same? This, of course, was intended to be a thrust at trinitarianism.)

(Time expired.)

NEGATIVE.—Sixth speech. Risen to proceed with my arguments. But the brother made a point before he sat down that I must notice. He says where there is repetition of action there is always a numeral to show it. The rule is not true. The accusation written by Pilate, "THIS IS THE KING OF THE JEWS," was "in letters of Greek, and Latin, and Hebrew." Here there is no numeral used to tell how often this accusation was written, yet we know it was written three times—once in each of the languages named. His rule is true sometimes; but when there are other words used which express a repetition or plurality of action, it is not true.—He reads from brother Quinter and says we differ. We do not. I only conveyed the idea that the Romans would not gather the idea of single backward baptism from the term buried, as they did not bury their dead in that way.—He says that I admit that *bapto* is dip; and that in this I gave up the whole ground. Great logic, that. I said that *bapto* means to dip and that it is so translated in the Scriptures; but I distinctly said that *bapto* was never used in the Scriptures to designate the ordinance of *Christian Baptism*. Now what did I yield? He is to prove that *Christian Baptism* is single immersion; and it must be backward.—Now we come to another point—the origin of single immersion. Quoted: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ."—*Chrystal's History of the Modes of Baptism, p. 78.* Peter refers to the ark and calls that (a figure of) baptism. Did they enter the ark backward or forward? Another: Rom. 6:3–5, "Planted in the likeness of his death." This was forward, for "he bowed his head," &c. All the acts of worship were forward and not backward. For examples of backward action we refer to Eli who fell backward from off his seat, "and his neck brake, and he died."

1 Sam. 4:18. Those also who came with Judas fell backward.

(Time expired.)

AFFIRMATIVE.—

Seventh speech. Recapitulation. Only a passing remark to make. Who were those Greeks referred to? They were Catholics. We have eyes to see and ears to hear. I read what Mosheim says of the first century. Is there any one to dispute Mosheim? The accusation was written in Hebrew, Greek and Latin; but it was all the same. The brother conceded that one dip is baptism. I leave it to your intelligence.—Brother didn't go back to the first century; but I went back to the apostles.—The fathers, how many times did they go through the red sea?—Noah and his family went into the ark but once. (A few more scattered remarks.)

(Time expired.)

NEGATIVE.—Seventh speech—Recapitulation. Not really necessary to reply to anything in the last speech. Have only a few minutes, and will recapitulate. 1. Grammatical argument. Showed that the formula requires three actions. I examined different figures and showed that they are at least not against us. I proposed to my brother that if he would find a sentence parallel in construction with the commission that did not require repetition of action, I would give it up. He tried it, but failed. I referred to the Greek fathers and ancient historians and found that they taught trine immersion. I found the origin of single immersion with Eunomius in the fourth century, but it was not by a backward action, nor into the name of the Father, &c.—Speaker here turned his attention to the concession which his brother asserted that he had made. He had said that *bapto* means to dip, and one dip would satisfy the meaning of this term. But he had emphatically said that this word was never used in the Scriptures to designate Christian baptism. Now his brother says, because he admitted that *bapto* means to dip, and is so translated, therefore one immersion is Christian baptism. If *bapto* means Christian baptism, then dipping the hand into the dish is Christian baptism; and if this be Christian baptism, according to his position he would say—"no, it is too funny." Moderator on the Christian side suggested that he might as well say it as to think it. "Well," said the speaker, "I was just about saying, if dipping the finger into water, or dipping the hand into the dish, is Christian baptism, brother Mannville had better take in his old goose." (This was too much for the congregation and also for the gravity of the speaker. There was a general burst of good feeling that under other circumstances would be called laughter. The speaker had about six minutes time left, but he was willing to stop there and would say no more.)

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., June 29, 1875.

Christian's.—the Lord's Advertisements.

The importance of advertising is pretty readily conceded by all classes who are anxious to dispose of their commodities. Hence the extensive business of advertising that is now done. And whether or not there is merit or value in what is offered to the public to recommend it, considerable is done to introduce it to public favor when it is presented in the eulogistic language of its author, friend, or admirer, in which it is often done.

The propriety of making things known that are useful, is apparent. Many persons are foregoing the advantages of many useful things, simply because they do not know that such things can be obtained or because they do not know where they can be obtained. Advertising then, when the things advertised are really useful to the public, may be an advantage both to the venders of the articles and also to the public.

The principle then of advertising, however that principle has been abused, is founded on a desire to make that which is good known to the public, presuming that they will if they possess the means, procure that which will promote their enjoyment or interest. Acting on a similar principle, heaven has endeavored to publish the preciousness of the righteousness of Christ, and the excellency of the Christian life and character. And this is done in the preaching of the gospel, and that in a manner so public, that it is said by St. John, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people," Rev. 14:6. But while this advertising or publishing of Christianity is done by the preaching of the gospel, the desire announcing of Heaven to have it well and universally known, other methods have been obtained to advertise it. And one of these methods is through the lives, or daily walk and conduct of the saints of the Lord. We therefore have such Scriptures as the following, implying the duties of Christians

to show forth the praise of the Lord, and the power of Christianity to reform and sanctify human character in all its relations. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matth. 5:16; "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life," Philip. 2:15,16; "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation," 1 Peter 2:12. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear," 1 Peter 3:1—2. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8.

In the case of the demoniac in the country of the Gadarenes, who was dispossessed of the unclean spirit, we have a striking instance of the importance our Lord attached to individual and private labor to publish power. In the sacred narrative of the case it is said, "Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." Luke 8:38,39. This man who had been restored to his right mind by our Lord, desired to remain with his friend and benefactor. This desire was perfectly natural. And at first it might almost seem unkind in our Lord to refuse him his request. But he has done all things well. He always knew perfectly well what he was doing, and always acted on his own divine principles. And he in commanding the restored Gadarene to go home and show what God had done for him, rather than permit him to remain with him, has taught with clearness and force, a grand principle in the practical life which the gospel of Christ inculcates,

and that is this; enjoyment is not the first object that is to be sought, but duty and usefulness. Had the Saviour looked only at the comfort of the restored man, he would have permitted him to follow him. But he had regard to the welfare of the inhabitants of the country, and he sent the man whom he had so graciously blessed, to be a blessing to others, by publishing to them the healing and subduing power of the Son of God. The Saviour would have his benevolent mission advertized among the Gadarenes, for they evidently were very ignorant of Christ, as they desired him to depart out of their country.

The gospel that is to enlighten men upon the importance, beauty, and excellency of Christian doctrine and life, is not only the gospel that is preached by the regularly authorized ministry, but it is the gospel as it is preached by the humble, sincere, faithful, and consistent Christian, in his daily conversation, conduct and life. These constitute the epistle "known and read of all men," among whom they live, and are the best advertisements of the holy and happy fruits of a Christian life.

And it is much easier to read and study the practical workings of Christianity in the lives of its upright professors, and in the incarnation of its holy actions, than it is to study it in its literature, though we could read the Scriptures in the original Hebrew and Greek languages.

Dear Christian brethren, our holy profession calls us to be light-bearers, and living advertisements to publish to the world the great salvation that saves men from sin, and makes them holy, and thus prepares them for happiness and usefulness on earth, and for the glory of heaven. The world wants to know the divine power of Christianity. And every Christian should be a living exemplification of its power, and if he was, an influence would be exerted that would make the conviction that Christianity is real, and a blessing to society. The fruit of the Holy Spirit should be seen upon each branch of the Christian vine, as the rich clusters of grapes hang upon the vine that bears them. Then would we glorify our Father in heaven and prove that we are indeed the disciples of Christ, for he has said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples," John 15:8.

As the advertisement shows where the article advertised is to be obtained, as well as it describes and recommends it, so Christians must not only let their light shine, and their good works and Christian graces be seen, but they must take no honor to themselves, but give any that would have the same blessing to understand, that "he shall receive the blessing from the Lord, and righteousness from the God of his salvation," Ps. 21:5. When Peter and John cured the cripple at the Beautiful gate of the temple, and the people looked with wonder upon them because of the great work that they had done, the humble and faithful disciples, disclaimed any honor for themselves, and gave all to their Lord, and declared that "his name and faith in his name" had made the lame man whole, Acts 2:12-19. "By the grace of God," said Paul, "I am what I am," 1 Cor. 15:10. "I will place salvation in Zion for Israel my glory," Isaiah 46:13. So to the Lord, and his church we are to look for the obtaining and for the perfecting of salvation. "If any man thirst, let him come unto me and drink," said Jesus, John 7:37. Let Christians by the prominence they give to Christ in their conversation, principles, and lives, as the source of all that is pure, and good, and lovely in them, say with John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Our Lovefeast.

Our feast in the Ellick congregation, was held at the time announced, Saturday evening, 19th inst. We had a pleasant meeting, and we trust that our brethren and sisters in general were much revived. The ministers from a distance were Elder D. P. Sayler and brother E. S. Miller, both from the State of Maryland. There was also a number in attendance from adjoining churches. The attendance was large and the attention and order were good.

On Sunday forenoon we had meeting again in the same house near Mechanicsburg. Brother Sayler preached an interesting and effective sermon from 1 Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." His leading themes were fellowship with God's Son, and God's faithfulness in calling us to this fellowship. We would like to publish the entire discourse, but for want of room we cannot give even a synopsis.

On Sunday evening brother Sayler preached in the Brethren's meeting-house in this borough. His text, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

His principal divisions were, The commandments of God; the tree of life, which is Jesus Christ; and the city—heaven itself. After suitable preliminary remarks, he assumed and proved that it is necessary to *obey* the commandments in order to give us right to the tree of life: merely to know them, or to believe in them, will not give us such right. We must know—we must believe—but we must also do. To have right to the tree of life is to have a saving interest in Jesus Christ our Lord. Having this right we feel secure and fearless, and nothing can hinder us from entering in through the gates.

On Monday night he was to preach in the Brethren's meeting-house at West Salisbury, but on account of some mismanagement on the part of those who were to take him there, he did not reach the appointment. The large congregation assembled to hear brother Sayler did not hear him; but we learn that Bro. Merrill, of Salisbury served acceptably.

On Tuesday night brother Sayler preached in Salisbury. We were sorry that we could not be present, and we have had no report.

On Wednesday night he preached again at our place. His text was Ps. 119:59-61. He noticed that David was a man after God's own heart, not because of his sinless character, but because of his humility and meekness; because when he did wrong, and discovered his error, he confessed, condemned and abandoned his wrong doing. This made him a man after God's own heart or liking. In this sense we may and should all be men or women after God's own heart. David is worthy of imitation. He thought upon his ways; and no doubt his sins loomed up before him; then he turned his feet unto the testimonies of the Lord: he made haste to keep His commandments. Why did David do wrong? Because the bands of the wicked robbed him. This he discovered, and he left the bands of robbers and turned to the Lord's testimonies. Sinners now are robbed by the bands of the wicked: robbed of their integrity; of the benefits of their religious training and teaching; of their good resolutions, &c. They should turn their feet to the Lord's testimonies, and make haste to keep his commandments. He saw that many had good im-

pressions and he earnestly admonished them not to allow the bands of the wicked to rob them.

To night (Thursday) he is to preach again in the same place. We are happy to note that a few have been added to our number this spring, and we have a few more applicants now. May the good work go on, and may we all improve in personal holiness. B.

Another Fire.

At about 3 o'clock, a. m., Friday the 25th inst., our borough, (Meyersdale, Pa.) was visited by another conflagration. The fire was first noticed in the north end of Messrs. Hartley & John's store, on the corner of Main and Centre streets. The alarm was given and our citizens rushed to the scene with buckets; but it was too late to save the building. In the west wing of this building on Main street, was the National Bank. This too was doomed. As the anxious and excited crowd looked on the continuous line of frame buildings on Main St., running east and west, despair seemed to seize on nearly all.

It was soon discovered that the large hardware store of Messrs. Collins and Shipley must also be consumed. From this it passed to the residence, and then on to the residence of Mr. Gillian Miller. The residence of Mr. W. C. Hicks, our accommodating postmaster, was also consumed, and it was by great exertion and good management that the Post office building was saved. The residence of brother Martin Sayler was considerably damaged as a necessary measure in battling with the raging element. The loss in the aggregate is probably \$35,000 or more. Perhaps one-half was covered by insurance.

Want of space forbids us to give such a notice as we would like to give. We will only say that our citizens of all classes and professions did their best, and did well. We were also favored with a calm atmosphere, which afforded an opportunity to work to advantage.

We wonder, yes, greatly wonder, how many more fires we must have to arouse our citizens to feel the necessity of making some preparations to meet such exigencies! B.

Several of our subscribers have been receiving two copies of the COMPANION for a few weeks past, and probably will for a few weeks longer. They need not give themselves any uneasiness about it, as the postage is paid and the extras cost them nothing. These extra papers might be distributed with a view to get others to subscribe.

FOR THE YOUNG.

"Abhor that which is Evil."

"Lead us not into temptation, but deliver us from evil." Matthew 6:13.

Do not simply shun it as you would the muddy pool, but hate it as you do a venomous reptile. Let your whole nature rise up in detestation of it. This abhorrence should begin with sin, conceived in thought, and deepen with every stage as it advances toward completion. "I hate vain thoughts," "I hate the works of them that turn aside," are developments of a Christly state. Do this, and you will not be likely to dally with temptation, nor palliate or excuse your sins, nor will you fail to characterize sin in appropriate terms when you behold it. You will be also likely to "cleave to that which is good," for our moral nature knows no vacuum, and you will feel the need of holiness as an antidote to sin. Lastly, you will be likely to hide yourself with Christ often in meditation and sweetest prayer. God scarcely blamed the indignation of Moses, excited as it was by the idolatrous shout from the plain. Christ himself scourged and drove from the holy place that which was venal and profane. Words there are that fairly burned as they fell from prophetic lips in earnest remonstrances against sin. The commission of God to his servants of old was to say to the people, "Oh, do not this abominable thing which I hate." Sin is spoken of as corruption, filth, leprosy, shame, whoredom, idolatry, death, and such like. Surely only a fool can "make a mock at sin." It is no small thing that we are thus commanded to intensify our conceptions of the exceeding vileness of sin, for the faintness of these conceptions increases our peril and weakens our zeal. It would be well if our ears perpetually rang with this divine injunction: "Abhor that which is evil."

"Quick as the apple of an eye,
The first approach of sin to feel,"

—*Northwestern Advocate.*

Hints to Young Converts.

1. Consecrate yourself to Christ completely. Time, talents, opportunities, powers of body and mind, are all to be given to him.

2. The grand daily question of life

is to be, "Lord, what wilt thou have me to do?" The smallest as well as the greatest matters are to be settled by it.

3. Never pick and choose among the commandments of God.

4. To learn duty, read the precepts of the Bible in the light of an earnest piety.

5. Never let mere want of feeling hinder from following out a plain path of duty. If duty calls, follow, and let feeling alone.

6. Never be afraid or ashamed to say "No."

7. Hold up your light bravely though it be but a rushlight.

8. Let nothing hinder daily reading of the Bible with prayer.

9. Do not examine too closely your own heart and motives. It is like a child, pulling up a plant by the roots, in order to see whether it is growing. Rather place your soul where the beams of the Sun of Righteousness, and the dews of the Holy Spirit, may fall upon it daily, and you will grow in grace inevitably.

10. Speak to the impenitent of Christ and his salvation. Remember the care, the prayers, and the effort bestowed upon you. But remember, too, that the life is more powerful than mere words, "This ought ye to have done, and not to leave the other undone." Let the two—words and life—agree; so shall your influence be great.—*The Bible Student.*

"Do Your Best."

"When I was a little boy," said a gentleman one evening, "I paid a visit to my grandfather, a venerable old man, whose black velvet cap and tassel, blue breeches, and huge silver knee-buckles, filled me with great awe. When I went to bid him good bye he drew me between his knees, and placing his hand on my head, said, 'Grandchild, I have one thing to say to you; will you remember it?' I stared into his face, and nodded; for I was afraid to promise aloud. 'Well,' he continued, 'whatever you do, *do the best you can.*'"

"This, in fact, was my grandfather's legacy to me, and it has proved better than gold. I never forgot his words; and I believe I have tried to act upon them. After reaching home, my uncle gave Marcus and me some wedding to do in the garden. It was Wednesday afternoon; and we had laid our plans for something else. Marcus, fretted and ill-humored at his disappointment, did not more than half do his work; and I began pretty much like him until grandfather's advice came into my mind and I deter-

mined to follow it. In a word, I 'did my best.' And when my uncle came out, I shall never forget his look of approbation as his eyes glanced over my beds, or the fourpence he slipped into my hands afterward as he said my work was well done. Ah! poor Marcus was left to drudge over his beds all the afternoon.

"At fifteen I was sent to the academy, where I had partly to earn my own way through the course. The lessons came hard at first, for I was not fond of study, but grandfather's advice was my motto, and I tried to do my best. As a consequence of this, though I was small of my age, and not very strong, my mother had three offers for me before the year was out; and one from the best merchant of the village, 'a place' in whose store was considered very desirable. When I joined the church I tried to do the Lord's work as well as I did my own: and often, when I have been tempted to leave Sabbath-school, or let a hindrance keep me from prayer-meeting, or get discouraged in any good thing, my grandfather's last words, 'Do the best you can,' have given me fresh courage, and I would again try." Here, then, was the key to this man's character. He is regarded one of the best business men, one of the best citizens, one of the best officers in the church, one of the best friends of the poor, one of the best neighbors, fathers, husbands, friends; in a word, he is universally beloved and respected. And what is the secret of it all? He always *tried to do the best he could.* Let every boy and girl take this for their motto. *Acted upon,* it will do wonders for you. It will bring out powers and capabilities which will surprise and delight yourselves and friends. "Do your best," or, as the Bible has it, "Whatsoever thy hand findeth to do, do it with thy might; or, in other words, 'Whatsoever you do, do it *heartily* as to the Lord.—*Messenger.*"

Two Young Men.

The road up hill may be hard, but at any rate it is open, and they who set stout hearts against a stiff hill shall climb it yet. What was hard to bear will be sweet to remember. If young men would deny themselves, work hard, live hard, and save in their early days, they need not keep their noses to the grindstone all their lives, as so many do.

Let them be tectotalers for economy's sake. Water is the strongest drink of lions and horses, and Samson never drank anything else. The beer, wine and tobacco money will soon build a house and make their fortune.

Too many persons are far less ashamed of having done wrong than of being found out.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Beer's Book.

I want to say, after reading this excellent book, that I feel the author has accomplished a most important work, which should commend itself to every lover of truth as worthy of careful perusal and wide circulation. Brethren and sisters, have it in your houses. Give it to your children and neighbors to read, and keep a copy circulating as a kind of picket missionary, through which you may serve as an instrument in extending truth.

Fraternally,

J. W. STEIN.

Washington Creek Church, Kan.

Dear Brother Quinter :

Please acknowledge the following receipts of money from brethren, sisters and friends for the relief of the needy in this district :

| | |
|--|--------|
| G. G., Ohio, | \$1.00 |
| A Friend, Md., | 1 00 |
| S. D. Bowman, Spring Creek, Ind., | 23.38 |
| S. H. Hanger, Stoney Creek, Ind., | 10.00 |
| — Harleysville, Pa., | 2.50 |
| Jno. B. Kline, Green Mount, Va., | 29.50 |
| Dan'l. Weybright, Salem, Ohio, | 181.50 |
| H. M. Harshberger, Ladoga, Ind., | 11.00 |
| Samuel Kinsey, Stillwater, Ind., | 100.00 |
| Jacob Camp, Wheeling, Iowa, | 5.00 |
| Leon. Stephen, Shoals, Ind., | 2.00 |
| Geo. Brumbaugh, Palestine, O., | 100 00 |
| Jno Weybright, Double Pipe Creek, Md., | 5.00 |
| T. B. Wenrick, Union City, Ind., | 20.00 |
| Samuel M. Loos, Green Spring, O., | 32.00 |
| Jno. R. Marquis, Wabash, Ind., | 96.20 |
| S. H. Caylor, Stoney Creek, Ind., | 16.35 |
| D. L. Bowman, Leighton, Iowa, | 5.00 |
| A. S. Owensly, Decatur City, Iowa, | 3.00 |
| Jac. K. Reiner, Linc Lexington, Pa., | 55.00 |
| Mary A. Moomaw, Bonsacks, Va., | 15.00 |
| Chris. Myers, Perry church, Pa., | 31.75 |
| John Shock, Tippecanoe, Ind., | 31.00 |
| Geo. Brumbaugh, Barryville, O., | 5 00 |
| W. Arnold, Jonathan's Creek, O., | 23.60 |
| Jae. Swinger, Hutsonville, Ill., | 21 00 |
| Jacob Stoner, Mt. Vernon, Va., | 20 00 |
| Jno. B. Kline, Green Mount, Va., | 30.50 |
| David Bowman, Nettle Creek, Ind., | 30.00 |
| J. A. Miller, State Centre, Iowa, | 26 00 |
| A Brother, Harleysville, Pa., | 1.00 |
| J. F. Neher, Salem, Ill., | 2.00 |
| Jno. Hollinger, Naperville, Ill., | 29 50 |
| Josiah Keim, Canton, Ohio, | 32.00 |
| Jacob Swinger, Hutsonville, Ill., | 20 00 |
| Mieh. Zeigler, Broadway, Va., | 12.00 |
| Isaac Miller, W. Nimishillen, O., | 53.50 |
| Francis Cotterman, Farmersville, O., | 84 00 |
| David Bowman, Nettle Creek, Ind., | 20.00 |
| A Friend, Spring Run, | .75 |

Jacob Karn, N. Manchester, Ind., 213.15
 Benj. Longanecker, Potsdam, O., 62 00
 S. Kinsy, Dayton, Ohio, 50.00
 Harrison Rule, Yellow Creek, Ind., 29.00
 Ezra Zumbum, Columbia City, Ind., 224.00

S. D. Bowman, Callamer, Ind., one box of clothing.

Ezra Zumbum, Columbia City, Ind., one box of clothing and one keg of apple butter.

We feel to thank the dear brethren and sisters and friends for the liberality you have shown to us in responding to the different calls we made for help for the needy. We cannot express our gratitude to you in words as we would wish.

We hope the above report will be satisfactory. If any see that their donations are not in the list, you will please let us know and we will make it right.

The above has been very judiciously distributed to the most needy, for which it was intended by the donors. May God add his blessings to the above, and in the end own us as his faithful children, is my prayer.

Fraternally yours,

J. C. METSKER,

Treasurer.

From Northwestern Illinois.

JUNE 14th, 1875.

Dear Brother Quinter :

Again I take my pen in hand to inform the readers of the *Companion*, and especially my brethren and friends in the East, that I still enjoy myself in the society of the brethren in the State of Illinois.

I have just been attending a lovefeast in the Yellow Creek church, where we had a feast of love ; truly a season of rejoicing. This church is under the care of Elder Daniel Fry, who is known by the brethren in the East. The church is in a prosperous condition. There was one candidate initiated into the church by being buried by baptism into the death of Christ, on the day of the feast, and we are informed that four more were admitted into the church by the same ceremony two weeks before ; and it appeared to us that there were some standing outside of the church who were almost persuaded to yield—yea, to surrender the yoke of bondage and embrace the freedom we enjoy in Christ Jesus. But we hear there are also backsliders, not only here, but elsewhere also. Who of us could believe that a person who has been born by the will of God, and not by the will of any man, could fall back and turn in with the Thurmanites, after being so sadly disappointed, now for the second time, on the nineteenth day of last April ? It is really a wonder to me beyond my comprehension. I will yet say for the credit of those young people who were present at the aforesaid lovefeast, that the order outside of the meeting-house, considering the great number that were

present, was quite good, and better than we often have it in the East.

On the occasion the church found it necessary that a brother should be called to labor in the word and doctrine, and in consequence of the necessity, proceeded to hold an election, when the choice fell on brother Jacob Delp. Brother Geo. Studebaker was at the same time advanced to the second degree in the ministry.

I intimated in my last that there would be a lovefeast at Hickory Grove, which is now among the things of the past, and which, on account of the rain, was not very largely attended. There were several accessions to the church by baptism before the feast. The Brethren at this place are still gathering in those Danes. They appear zealous for the truth and for the good of their countrymen. We were greatly amused in hearing them sing a number of the Brethren's hymns which they have learned, translated in the old Scandinavian dialect. We also had quite a conversation with them on the variation of the Danish, Swedish and Norwegian tongues, by which it appears their language originally was one.

To my brethren in the East I will say, my heart was made to rejoice greatly when I heard that there were five young souls made willing to turn in with the overtures of mercy, and to be received into the church at Indian Creek, by being baptized into the death of Christ. Surely "the winter is over and gone and the song of the turtle is heard in the land." Oh, what a joyful season it is, when that which appeared to be dead again revives ! It is then that the fires of love enkindle the cold and dying embers on the altars in the house of God.

More anon,

JAS. Y. HECKLER.

Shannon, Ill.

What Brother C. G. Lint Says.

Dear Brethren :—

Having finished reading brother J. W. Beer's work on the PASSOVER AND LORD'S SUPPER, I am constrained to say that on the above subject, it was among our fraternity a much needed and long looked for work. There is perhaps no part of our so called "peculiar service in the house of God" more mystified and darkened by the sowers of discord ; and hence the much lamented mist and gloom that is hanging over the minds of many of our own fraternity, confounding the Passover of the old dispensation with the meal, or supper, of the new dispensation. Brother Beer's work however separates the two in such a clear, plain, yet unmistakable manner that the most uncompromising cannot help but see the correctness of his position and the force of his logic. Beside this, he has also settled another much disputed point, namely, that the time when the Passover by the Jews was eaten was not the same time when the Sa-

viour ate his supper with the apostles. Upon the whole, I think it is just what our church needed. My own experience and observation as a minister, convince me of the fact that the work is much needed; for in almost all localities of members there is a strong appeal made to clear up this subject. This, all who have given the subject thought know, cannot be done in one sermon of an hour or so; hence I recommend that our members secure brother Beer's work on this subject, take time to study it, and circulate it among your friends and neighbors. May God bless this humble effort, is the prayer of your brother in Christ.

Elder C. G. LINT.

A Correction—Still Needy.

Dear Brother Quinter:—

In noticing your remarks on pages 346 and 347, current volume of COMPANION, under the heading "Grasshoppers," second paragraph, you state, "The brethren from the West who spoke, expressed the thanks of the western sufferers who had been relieved by donations from the east, but made no request for further help." We felt this was a misunderstanding on your part; and such we believe it to fully have been—simply a misunderstanding. In connection with my remarks before the Annual Meeting on the condition of the western destitution, I stated "that I do not want any more handed to me," but added, "Brethren, go to your homes and give us one more lift, and send it according to our arrangement, i. e., to brother John Harshey, of Warrensburg, Johnson county, Mo." Now since contributions have been quite limited since our Annual Meeting, I feel that it is quite necessary to call attention to the error in your remarks, as perhaps being to some extent the cause of no aid reaching us; for it is as you in connection with the above remarks say, "further help is greatly needed." Now please, brother James, don't feel that I write this in any way as a censure of you. I would feel sorry to learn that the foregoing should impress your mind that way.

Fraternally,
S. S. MOHLER.

Dear Brethren:—

We, the relief committee of the Brethren, wish to add in connection with the above that further help is very necessary; and we will call attention to this in behalf of the brethren only, since we are in a great measure relieved from the pressure for help from those outside the church, through the public contributions that are being made up in the State; but the demand for provisions, feed and seed, is so urgent and general, that it cannot be hoped that a sufficient amount to meet this demand will be supplied through this source. The destruction of the crops by

the locust is general, (we speak of this county and westward.) Meadows are utterly ruined: many of them as bare and black as in mid-winter. Oats and flax, with but few exceptions, are all gone, with locusts in such quantities as to threaten a total destruction of the entire crops.

Farmers are at a dead lock waiting for the flight of the locusts, to resow and replant, which it is thought can be entered upon within ten days; and now men are straining every nerve to get seed, and the grass being destroyed, grain for feed is as necessary to get the crop in as is the seed; the people in towns and country are thoroughly aroused to do all that men can do to avert a threatened, wide spread famine, by putting in all the crop of corn, buckwheat, potatoes, turnips, &c., possible. And dear brethren, it is in view of the necessities surrounding us that we address ourselves to you for our brethren's sake to give us one more little lift, and we think that a sum not exceeding five hundred dollars will supply the brethren with the necessary help to enable them to become self-supporting. Could we have anticipated two months ago such a general destruction of crops as is upon us, we should have retained enough of the aid heretofore sent us to have met the present demands of the brethren; but failing to unfold the future, we reserved but a limited amount to ourselves, and distributed much to our needy neighbors.

We now, in view of the unlooked for turn of crop prospects, find ourselves in a situation that urges us to this (we trust) our last appeal for help.

Dear brethren you have in our previous calls exceeded our expectations in your liberality. May we ask of you, another time to come to our help? We still suggest to send your aid as a loan, but will leave the form of your aid to us entirely to your wishes; but we think we ought to say, that, sent as a loan, the time of repaying it should be extended out several years; and on what was heretofore sent us, we may be obliged to solicit an extension of time to repay, on account of the present loss of crops. We can buy seed and provision on time for a little while, which we will be obliged to do; but hope that where aid will be sent us it will be done at once. Direct all contributions for us to John Harshey, Warrensburg, Johnson county, Mo., and we will receipt according to the form in which aid is sent, i. e. by loan or otherwise. By order of the committee.

JOHN HARSHEY, S. S. MOHLER.
F. CULP, DANIEL NEHER.
NOAH BRUBAKER, JOHN M. MOHLER.
SAMUEL FULKER, D. M. MOHLER.
WILSON WYATT.

"Weighed in the Balance."

Believing that precious souls may be reached frequently by the pen, I have, through the abundant grace given me by

God, prepared a pamphlet entitled, the "One Faith Vindicated; and the 'Fai h'alone Theory Weighed in the Balances and Found Wanting," in which the faith of the gospel is shown to be a three fold character. It is shown that the first and second degrees of the "One Faith" are more or less taught by the so-called Christian world while the third is either entirely ignored or greatly perverted.

It is also shown that human "creeds" and "disciplines" weigh nothing when placed in the gospel balances. This idea is illustrated on the cover by a pair of balances, on one arm of which is a number of human, soul saving (?) inventions and on the other the Bible which, though but one outweighs all.

The work has been examined by competent brethren, as I do not wish to publish anything detrimental to the cause of vital Christianity. It is submitted to the candid judgment of the brethren, with the hope that, if any erroneous ideas have crept in, the brethren will kindly notify me.

They will be sent out at the following rates to pay postage and publication, as I do not feel like taking money for spiritual labor: 1 copy, 15 cents; 2 copies, 25 cents; 5 copies, 60 cents; 10 copies, 1.00. Write plainly your address. In gospel faith,

M. M. ESHELMAN.

Idem, Carroll Co., Ill.

A Voice from California

JUNE 13th, 1875

Dear Brethren:—

Last night we had quite a little shower of rain. One of the brethren stopped here who has been a resident of the Pacific coast since 1850. He says he never before saw such a rain in this country, at this time of the year; and that he never heard of it. Crops, although very light this year, are beginning to show that the good Lord has still remembered us; and by the middle of next week, the Lord willing, harvest will commence in earnest. The late frost last spring injured the grain and fruit very much, but not so much as was at first supposed. I think we will have enough and to spare. Some of the farmers for awhile had a notion to turn their stock on their grain and let them get what they could; but now they find they are going to have some grain after all. Farmers are about done making hay in this part of the country.

JOHN J. ELLYSON.

Ripon, San Joaquin Co., Cal.

Announcement.

Our love-feast in the Pleasant Valley am of the church, will be on Sunday, 14th of August, commencing at one o'clock, p. m., and will continue over Lord's day, three miles and a half south-west of Cincinnati, Appanoose county, Iowa, near brother Linder's.

MARRIED.

At the residence of Wilkie and Wall, on the 17th, of June, by the undersigned, Mr. LARKIN RICHESON, and Miss LYDIA FIKE, both of Marshal county, Iowa.

D. E. BRUBAKER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Upper Cumberland district Cumberland county Pa., April the 19th, FRANCES LINE, aged 61 years 2 months and 18 days. Well might be said of her, she was for us but not with us. Funeral occasion improved by the writer, from the first part of the 14th chapter of St John.

Also in the same district, on the 20th of May, GEORGE W. MILLER, son of our beloved brother Samuel Miller (Deacon,) aged 28 years 6 months and 9 days. Disease, amonia. The subject of this notice was much beloved by all who knew him. It was the most solemn funeral procession I ever witnessed. It has created a great revival in the neighborhood since his death. The occasion was improved by the brethren from the 24th chapter of Matth. 44th verse, to a large and solemn congregation.

Also in the same congregation, June 11th, DELLA MAUD SHENK, aged 10 months 30 days. She was the only child of our much esteemed friends Samuel and Jane Shenk, and grandchild of brother Martin Shenk (Deacon,) Disease, croup. She was sick only twelve hours. Funeral occasion improved by the writer from 11th chapter of St John, part of the 28th verse. "The Master is come, and calleth for thee."

JACOB HOLLINGER.

[Pilgrim please copy.]

In the Iowa River church, April 25th, WM. HARVY DEETER, aged 12 years 4 months and 9 days. Funeral service by the brethren.

A. F. DEETER.

In the Perry church, Juniata county, Pa., January 27th, brother JACOB STONG, aged 86 years.

Also, May 20th, the above brother's wife, sister POLLY STONG, aged 80 years. These were grand parents to the writer. Funeral services by the Brethren.

S. W. BOLLINGER.

May 23rd, 1874, sister ELIZABETH BROWER, wife of brother Jacob Brower, Jr., aged 37 years and 12 days. She leaves a kind husband and six children to mourn their loss. Funeral services by Isaac Fisher, from Rev. 14:13.

S. ARTHUR.

In the Clarion congregation, Pa., June 10th, our much esteemed brother HENRY KLINE, aged 47 years, 11 months and 10 days. Disease, inflammation of the lungs. He leaves a sorrowing widow and eleven children (three sons and eight daughters) to mourn the loss of a kind parent and husband. The church has lost an active deacon and a strong support, and the community at large mourns their loss. Funeral services from Matth. 24:41, to a very large concourse of people, by brother George Shively; friend G. Kope and the writer.

GEORGE WOOD.

In the Astoria congregation, Fulton county, Ill., June 9th, brother BOWSER, aged

78 years and 7 months. Funeral occasion improved by brethren Solomon Hamm and Jesse Danner.

JAMES HELTZEL.

In the Wabash church, Wabash county, Ind., May 22nd, sister POLLY ULERY, aged 68 years, 8 months and 23 days. She was leard to make a noise and they went to her bed. She lived but a few moments. She was a zealous sister and faithful for 38 years. She was a widow 35 years; her maiden name was Crumrine. She left one daughter to mourn the loss of a good mother. Funeral services by brother John P. Wolf.

J. R. M.

In the Pine Creek congregation, St. Joe county, Ind., June 9th, JAMES ANDERSON LONG, son of George and Nancy Long, aged 1 year, 6 months and 15 days. Funeral services by Daniel Whitmer and the writer, from Matth. 18:2, selected by the parents.

JACOB HILDEBRAND.

[Pilgrim please copy.]

In the Yellow Creek congregation, Bedford county, Pa., June 20th, our aged sister NANCY REPLOGE, wife of Daniel Replogle, aged 73 years, 6 months and 21 days. Disease, dropsy. She leaves behind her ten children and eighty-three grandchildren and twenty great-grandchildren. She was the mother of fourteen children: all, but one, of those yet living are members of the church. Funeral services by brother Grabbill Myers, Jacob Miller and others, from Rev. 14:12, 13, to a large concourse of friends. Truly we feel the loss of our grandmother; but we hope our loss is her great gain. May we all prepare ourselves to meet her in the mansions of bliss, where parting is known no more.

DANIEL S. REPLOGE.

Near Naukin, Ohio, June 17th, sister AMANDA CATON, daughter of Samuel Caton, aged 17 years, 2 months and 11 days. At her request she was anointed, and we had a little lovefeast with her; she was resigned to the Lord's will. The occasion was improved by the writer and A. M. Diekey, from Matth. 24:41.

WM. SADLER.

In the Lower Cumberland church, Pa., June 8th, sister CATHARINE COOVER, wife of friend George Coover, aged 73 years. She was a daughter of brother Jacob Risser, dec'd., and a sister of Elder Joseph Risser, of Ohio. Funeral services from John 14:2.

Also, in Mechanicsburg, Cumberland Co., Pa., on the 17th of June, MAY, widow of Peter Barnhart, deceased, and a daughter of Solomon Gorgas, dec'd. She was a member of the Seventh-day Baptist fraternity for many years. Her age was 77 years, 11 months and 10 days. Funeral services from 2 Tim. 4:6-8.

MOSES MILLER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

J. L. Wineland, 15 00; J. M. Hutehison, 4.30; I. Hollinger, 2.00; D. Croftford, .10; Wm B Harshberger, 75; S. Mohler, 3.25; J. N. Shick, 8.00; D. Trump, 1.60; J. Longanecker, 2.25; J. J. Blickenstaff, 75; J. S. Stutsman, 3.35; P. S. Garman, 5.00; P. N. Gish, 2.25; Daniel Flora, 3.20; J. W. Stein, 80; B. F. Paul, 40; Wm. Myers, 20; B. F. Darst, 25; J. W. Gripe, 25; J. Ohmert, 50; J. Bumbaugh, 2.60; L. W. Teeter, 2.25; D. E. Price, 25; E. K. Buechly, 20.

Thanks "From the Depths of the Heart."

WELLINGTON, Lorain Co., O., Aug., '74.
Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir:—Your medicines, Golden Medical Discovery, Dr. Sage's Catarrh Remedy, have proved of the greatest service to me. Six months ago no one thought that I could possibly live long. I had a complication of diseases,—scrofula, manifesting itself in eruptions and great blotches on my head that made such sores that I could not have my hair combed without causing me much suffering; also causing swollen glands, tonsils enlarged, enlarged or "thick neck," and large and numerous boils. I also suffered from a terrible Chronic Catarrh, and in fact I was so diseased that life was a burden to me. I had tried many doctors with no benefit. I finally procured one-half dozen bottles of your Golden Medical Discovery and one dozen Sage's Catarrh Remedy and commenced their use. At first I was badly discouraged, but after taking four bottles of the Discovery I began to improve, and when I had taken the remaining I was well. In addition to the use of Discovery I applied a solution of Iodine to the Goitre or thick neck, as you advise in pamphlet wrapping, and it entirely disappeared. Your Discovery is certainly the most wonderful blood medicine ever invented. I thank God and you, from the depths of my heart, for the great good it has done me.

Very gratefully,
MRS. L. CHAFFEE.

Most medicines which are advertised as blood purifiers and liver medicines contain either mercury, in some form, or potassium and iodine variously combined. All of these agents have a strong tendency to break down the blood corpuscles, and debilitate and otherwise permanently injure the human system, and should therefore be discarded. Dr. Pierce's Golden Medical Discovery, on the other hand, being composed of the fluid extracts of native plants, barks and roots, will in no case produce injury, its effects being strengthening and curative only. Sarsaparilla, which used to enjoy quite a reputation as a blood purifier, is a remedy of thirty years ago, and may well give place as it is doing, to the more positive and valuable vegetable alteratives which later medical investigation and discovery has brought to light. In Scrofula or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammation, Mercurial affections, Old Sores, Eruptions of the Skin and Sore Eyes as in all other blood diseases Dr. Pierce's Golden Medical Discovery has shown its great remedial powers, curing the most obstinate and intractable cases. Sold by all dealers in medicines.

STOVER AUTOMATIC WIND ENGINE

:0:

For pumping water, Grinding grain, &c. Three years in successful operation, and over **3,000 in use**. Took Premium at the Illinois State Fair over 13 competitors, for regulating best in a storm, and running in the lightest breeze. Is particularly adapted to the Eastern and Southern States, owing to the slight breeze required to operate it.

It is Self-regulating.

Will not blow down or freeze up in winter. Has but three joints and two places to oil. Can be attached to any pump. Every mill fully warranted. For descriptive circular and price list, address manufacturers of **STOVER WIND ENGINE CO.**, Greencastle, Pa., or, 11. WOODMAUSE, Freeport, Ill.

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A good Farm on Plum River, Freedom township, Stephenson county, Illinois, 5 miles from Arnold's Grove meeting-house, and 8 miles from the Cherry Grove meeting-house. It contains 160 acres, all, except about 20 acres, under cultivation; a large Stone House; good Well and Spring House; several good Springs; bearing Fruit Trees, &c., &c.

TERMS: \$4,000; One-fourth in hand and the balance in three equal annual payments. Address,
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Beatrice, Nebraska.

The "One Faith" Vindicated; and The "Faith-alone" Theory Weighed in the Balance and Found Wanting. Send for them, and put them to work wherever you can. 1 copy 15 cents; 2 copies, 25 cents; 10 copies \$1.10. Address:

M. M. ESHELMAN.
LANARK
Carroll county Ill.

25-36.

WATER WHEEL!

:0:

THE "BEERS" WHEEL

Is grinding with less water than the overshoot. It is just improved and will use one-third less water than any Iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.
Cocolamas, Juniata, Co., Pa.
BEERS, GANGLER & COOKE.
Selen's Grove, Snyder Co., Pa.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
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THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURZ,
24tf. Poland, Mahoning Co., O.

"A righteous man regardeth the life of his beast."—Prov. xii. 10.

SAFETY COLLAR PADS.

Having patented, we now manufacture a new Horse Collar Pad, which we mail free of postage to any part of the United States, upon the receipt by letter of **75c.** for a single one, or **\$1.50** a pair. They are light, handsome, durable, and comfortable to the horse. They are easily fitted to almost any draught collar. We guarantee them to prevent horses' necks from becoming sore from use to Limber Pole Wagons, Reapers, Mowers, Corn Plows, Rollers or Seed Drills. Remember that an ounce of prevention is worth a pound of cure, and that every day's labor in comfort, saves you a peck of oats to each horse. The first complaint to hear from yet. Send soon; the hot season is at hand.

P. H. BEAVER,
18tf. Montaudon,
Northumberland Co., Pa.

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We are manufacturing a superior article of woollen goods which we will guarantee to give perfect satisfaction. And we will send them to the brethren, or to anybody that may want good goods, by Express, and pay charges on goods, if the amount is ten dollars or more. Having been in the business over forty years, I think I know just what farmers want, and think they will find it to their advantage to correspond with me.

Address: **JOHN STUDEBAKER,**
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Troy, Ohio.

Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address **SAMUEL GREENAWALT,** Careless P. O., Washington Co., Md.
19-6m.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance a good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large hawk barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

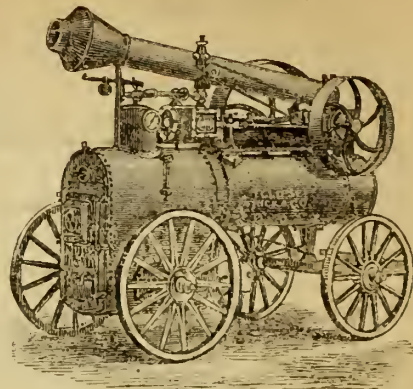
JOHN K. MEYERS.
21tf. Donegal, Pa.

Passover and Lord's Supper.

Is the title of a new book, by J. W. BEER. It contains a consideration of Time as used by the inspired writers; the typical character of the Jewish Passover and its fulfillment in Christ; the institution, observance, and design of the Lord's Supper.

The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

Address: **J. W. BEER,**
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Somerset Co., Pa.

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Boilers, Saw-Mills, etc.

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A VALUABLE COMMENTARY.

There has been a long felt need of a Commentary on the Bible adapted to the use of our families and Sunday-schools. This want is met in the Commentary by Rev'ds. JEMISON, FAULSER and BROWN, D. D's., of England, published in four volumes, but by a publishing house in this country the four volumes are compressed into one, which furnishes us a Commentary upon the

Old and New Testaments

for the incredibly low sum of **\$7.50**. The comments are concise, clear and easily understood by the children, and so far as we are able to judge, eminently devout and spiritual. We are canvassing 8 market County, and hope to obtain a large number of subscribers to the work we are introducing.

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Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTES.

"If ye love me, keep my commandments."—JESUS.

At \$1.00 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, JULY 6, 1875.

Vol. II. No. 27.

Watchman, What of the Night?

Christians, wait; the nations tremble,
Shaken to their utmost bound;
Kings their terror ill dissemble;
Dread and panic spread around;
There's no prophet now to call us,
To behold, in vision true,
What events will soon befall us;—
Wait and see what God will do!

Christian, wait; the muttering thunder,
Gathering on the sky afar,
Need not bring dismay or wonder,
Doubt, or fright, or pallid fear,
Stay your soul on His protection:
He will guide you safely through.
Banish every sad dejection;
Wait and see what God will do.

Christian, wait; Jehovah reigneth
On his throne of mercy still,
And the wrath of man restraineth
When it worketh not his will;
Be assured, the future story,
Of the days now dark to you
Will record his work of glory.
Wait and see what God will do.

—Selected.

For the COMPANION AND VISITOR.
Faith.

BY J. S. FLORY.

Faith admits of no ifs, takes everything in the sense it is so. Simple, true and confiding faith is childlike in its nature, laying firmly hold of the promises of God as a confiding child does on the words of its father. He that hath faith in his heart hath not room for doubts; no inclinations to pry into the fogs of scientific suppositions, or flounder in the mires of human theology. Conviction fills the soul with horror, and the heart is cast down with sorrow. Repentance may have a hand in the great commission going on within, and truly has where faith in God reigns supreme.

Faith shows to the mind what a terrible thing sin is, and portrays the awful consequences of living and dying in sin. The man or woman sees now how poor, miserable and wretched they are, and how heinous a sin rebellion is. To rebel against such a God, such love, such mercy! Self-condemnation, the result of

faith, will bring persons to acknowledge that had God cut them off in their unfruitful state, His wrath would have been just.

"And if my soul were sent to hell,
Thy righteous law approves it well."

Faith leaves not the penitent to mourn and sorrow in the vale of self-abasement, where the waters of contrition are indeed bitter. Faith bids the condemned look up and see the light beyond the dark cloud—God's love. In the "law of promise" faith shews in glowing colors there is mercy for the sinner. Christ looms up in the mind as the star of hope. Faith lays hold, trusts in him, looks upon him in his humiliation—in his sacrificial offering and in his glory. To believe in Christ is to believe him as the Scriptures testify of him.

Theology of the present day, in a great measure, ignores faith in God, other than he is manifest in his Son Jesus Christ. This is not the case professedly but it is nevertheless virtually true. He that comes to God, must believe that he is and that he is a rewarder of them that diligently seek him. This implies that we must believe in God our Father, our Creator, our All in all, in whom we live and have our being; must look upon him as holy, and to commit sin we must know that we enkindle his wrath and pass under condemnation, so that we must believe that he has said, "The soul that sinneth must die." Faith in God—his love and mercy—is all right. But in the proper acceptance of the term, faith in God also implies our faith in his justice, anger and wrath, and that sinners stand condemned in his sight and are doomed to suffer his vengeance unless there is a reprieve, and to that end we are to believe in Christ, who has made peace with God for sinners, or rather God was in Christ reconciling the world unto himself, so that we have peace through Jesus Christ.

Faith based upon Bible truths grasps God in the nature of all his divine attributes. Saving faith takes God at his word, and when imbibed, brings the sin-

ner to see his state and standing in the sight of such a God, and as a result, conviction, self-abasement and repentance follow. Godly sorrow uproots the desires to continue in sin. Love for the world, and all its allurements are in a great measure banished. This consciousness of living exposed every moment to death and hell, as a natural consequent, will induce the penitent to cry out, "What shall I do to be saved?" Now it is that faith in Christ is enjoined: "Believe on the Lord Jesus Christ and thou shalt be saved."

Thus we see faith is the great, grand moving power around which all else runs in its legitimate place. Without faith all other parts or principles belonging to salvation would be as so many disconnected parts, utterly incapable of accomplishing any other than a confusion of "sounds."

Repentance is the result of faith in God, so is Godly sorrow, so is works. Obedience is the outgrowth of faith; humility, patience, love, long-suffering, forbearance, spiritual-mindedness with all the characteristics of a being born of God, are the fruits of a living faith in God. Then we may well say, "By grace are you saved through faith." It is by the favor of God that we may be saved through faith. Though such faith that embraces the *all things* of God; such faith that hath proof of its genuineness by the results of entire obedience to God in all his requirements. We are justified by faith—such faith that precedes works that are in harmony with God's word. Thus we may know saving faith from faith that saveth not. That faith that trusts in God's love and mercy, and boars not fruits of obedience, we may know is not saving. He that confesseth with his mouth faith in the Lord Jesus Christ and doeth not the things he commanded hath not saving faith. But he that by word and deed, testifies that he *does believe* in the Lord and Saviour Jesus Christ hath the promise, and that promise is "eternal life."

Buffalo, Col.

Light in Darkness.

I.

O God ! our way through darkness leads,
But thine is living light;
Teach us to feel that day succeeds
To each slow-wearing night :
Make us to know, though pain and woe
Beset our mortal lives,
That ill at last in death lies low,
And only God survives.

II.

Too long th' oppressor's iron heel
The saintly brow has pressed ;
Too oft the tyrant's murder's steel
Has pierced the guiltless breast ;
Yet in our souls the seed shall lie,
Till thou shalt bid it thrive,
Of steadfast faith that Wrong shall die,
And only Right survive.

III.

We walk in shadow ; thickest walls
Do man from man divide ;
Our brothers spurn our tenderest calls,
Our holiest aims deride :
Yet though fell Craft, with fiendish thought
Its subtle web contrive,
Still Falsehood's texture shrinks to naught,
And only Truth survives.

IV.

Wrath clouds our sky ; War lifts on high
His flag of crimson stain ;
Each monstrous birth o'erpreads the earth
In Battle's gory train :
Yet still we trust in God the Just,
Still keep our faith alive,
That 'neath Thine eye, all Hate shall die,
And only Love survive.

—Horace Greeley.

**Report of the Proceedings of A.
M. 1875, Held on the Premises
of Bro. John Cassel, near Cov-
ington, Ohio, May 18, 19, 20.**

(Continued from page 407.)

—No matter how much the delegate may want to go in, he could not under the present arrangement.

—The Standing Committee, when a matter is presented and we seem to be at a loss to understand, then, of course, we call for a delegate, but if the Standing Committee understand the matter, then they are not called for. It is left to the Standing Committee whether they are needed or not, and for that reason we want them there and on the ground that their presence can be had and their testimony obtained.

—I would make a motion, brethren; I do not think this is just the very thing that is wanted. This says

that the delegate is to be admitted in with the Standing Committee during the consideration of the business from that district. That makes him a member of the Standing Committee during that time. That is the meaning of the language as I understand it. The wording ought to be just admitted before the Standing Committee, and that would be just the very thing. We have the thing now what they want, if a brother is wanted he is sent for.

—I claim that the petition does set forth our ideas fairly. The member of the Standing Committee, or the Standing Committee, we understand to be one thing, while the delegate being admitted in with the Standing Committee is another thing, he is a delegate still and that is just what it says. He is admitted in with the Standing Committee but does not form part of it. Those who are elected to the standing committee compose that committee, and a delegate is a delegate still if he is admitted.

—I am willing to defer it, it is a small matter anyhow.

No change for the present.

—The (foreman) here announced that as some of the brethren thought the business was not proceeding fast enough, too much time being consumed in discussion, hereafter no brother may be allowed to speak more than once on any subject, without the consent of the brethren, and not more than ten minutes at one time.

**UNFINISHED MATTER FROM MARY-
LAND.**

Q. Is it right for a brother to hold the office of postmaster?

A. We know of no reason why he should not.

Passed.

WESTERN DISTRICT OF PENNSYLVANIA.

Q. Are the delegates sent by the District Annual Meeting to the Annual Meeting to represent the sentiment of the district which sent them, or have they the privilege to represent their own sentiments?

A. They should represent the sentiments of their district.

Passed.

Q. Whereas it is not considered to be according to Scripture to keep our poor in the county poor-house, is the church not under obligations to build a house to keep our poor in, providing the brethren petition the legislature to be exempt from paying our poor tax into the county treasury?

A. It is not obligatory upon the church; but this meeting would recommend such an enterprise as highly charitable and in accordance with the spirit of the Gospel.

—There is a feature in that that I do not feel quite satisfied with. I

love the order of the brethren to take care of the poor, but I love to see them in the families of the brethren and not put off in a house by themselves. I do not want the poor and lame and halt of our own families to be put off in a house by themselves. We don't want them put off yonder for some one to take care of; we want the brethren to scatter them around among them, and to be treated as a member of the family. We don't want, if we become poor and an object of charity, to be put off yonder with a few others and hire some one to look after us. Let us do as the Scriptures say, do to all as you would they should do to you. I don't want you to send me off yonder with a few other unfortunates, but I want you to take me into the house and treat me as a child of God. I would say; let us take our poor and treat them as a member of our family, and let those who do not want to do that, help them a little.

—That is the very object we had in view to get an institution where they can have all the advantages of a Christian family. You don't get the thought and that is just what we are getting at. We say it is a grand idea—a sublime idea, in perfect harmony with the spirit of the gospel, and that is to build a house and have a family there, and have preaching and praying and all the services of a family.

—I think I understand the idea now, and I am willing to take back all I said.

—I want to make a little further explanation of the query. I like something practicable and what brother Sturgis said is all right so far as it goes, and brother Sturgis might even be able to carry it a little farther than the most of us. He is a physician and it might be quite in order to have an invalid brought to his house where they could receive medical treatment from his hands, but I tell you what originates this question: It comes from our county and from our district, and in our county and district there are places in which the citizens are almost entirely made up of brethren. Now it happens occasionally that some of our poor are also insane, and in visiting our poor-house in Somerset Co., not very long ago, we found a sister there who had been a member of our church and is now, so far as anybody knows, but

she is insane, and she has got to be looked up, and can Dr. Sturgis take her into his house and take care of her? There are not only the insane, but there are other cases that cannot be managed in private families, and there are others who are members of the church and on account of their weak mindedness, they are carried along and cared for when perfectly sane persons would not be tolerated. There are circumstances of this nature that ought to be brought to bear on this question.

Now, while we do not hold it as an obligation resting upon the church to make provision of this kind, we still think it would be highly charitable in the church and the brethren in rearing up an institution of this kind where our insane may be provided for in the care of the members of the church.

We have in Berlin, to-day, an old sister and we pay for her keeping, but we would scarcely find a member in our church who would be willing to keep her. It is so also in Morrison's Cove. I, for one, would be a great deal more willing to help to build up an institution of this kind than to keep them in my own family and then go away from home several months in succession and leave them for my wife and children to take care of. Now, then would it not be highly charitable to build up an institution to take care of such persons as these? It certainly would.

It has been asserted that members of the legislature said that all you need to do is to send in your petition to the legislature certifying that you keep your own poor and we will relieve you from the county poor tax. It would be right and equitable to do so. But suppose the legislature does not do so, we will still pay our county poor tax and pay for building up an institution of this kind and then it will be still more charitable. Now I think you might pass this resolution just as it is here, and there would be no objection to it. We certainly consider it highly charitable to build up an institution of this kind and have some brother to look after the necessities of these people, not only for the poor, but for the poor children. There are many who have no homes and no parents; would it not be charitable if we would build a house to bring these children together under the influence of the members of our

church, perhaps poor brethren's children? I hope therefore, brethren, that you will not say that it will be uncharitable; you cannot consistently say it. If it is charitable, please pass this answer which says that it will be highly charitable in us in doing so.

—I presume that it is right and good that we should keep our poor. I have been acquainted with brethren who, for sixty years, have kept their own poor. I have no objection to the people building their own poor-houses and I think it would be right for the body of church to do that now.

—There might be trouble in the church. Some might be for it some against it; we ought not to go on unless the church is unanimously agreed.

—The church could not oppose a question of that kind unless it would be unjust. If we care for our poor, brethren, so it is done by the church and in the church, I cannot see anything wrong about it.

—For my own part, brethren, I think it well enough. I think it will be right and just for every church to have a house for the poor. We have got a little house in our church—we call it the poor-house. I do not know whether that is the proper name or not; it goes by that name. I think it is right and just and if any church having poor, would agree among themselves to build such an institution as that and take good care of them and treat them right, I would be perfectly satisfied for my part, to provide for the poor in that way. I do not think the Annual Meeting would interfere. I would not; and I think it ought to be optional with the church. We had a little trial in our church in Indiana and also in Illinois, and tried to provide for the poor and did not let them suffer. If the brethren of Pennsylvania agree to build such an institution as that and take good care of the poor, as they ought to, I have nothing to say to that; I do not think the Annual Meeting will interfere with them.

—The Savior says the poor are with you always, and brethren, I think the poor are too much neglected. I think it is a local question and that it should stay at home and let each church take care of the poor, and if they are not able to do so, call on the churches and if they cannot, go throughout the brotherhood. Let each church do as they see proper.

That matter has been up in

the Middle District of Indiana for the last three years. I think two years ago we sent the query to the District Meeting to see how they decided it there. We left it optional with the churches to build houses if they see proper, but not making it obligatory upon the churches; that is the best you can do with it now.

—I do not like the thought of the brethren taking care of the poor to be under the necessity of going to the legislature to get a charter for this institution. Now that is not what we are asking for, but they are asking for a law, and I would have a fear that they might possibly use the law in the matter in a sense not in harmony with our views. Let each church, as they see fit, take care of their own poor; if you see fit to build a house, take care of them that way, and if they are satisfied, we will not interfere; and as for the State liberating us from paying taxes to support the poor of the county, I hardly think they would grant that to us as a body. I do know, however, that they have said to us inasmuch as we take care of our own poor, if we would come up and ask and have our share of the treasury, they perhaps would be willing to deal so to us. So far they have said on that subject. Now my mind is that a query of this kind had better be left at home and not pass this meeting with that feature in it. I am opposed to its passage. Let us lay it down, and leave it optional with the churches to take care of their poor in the way that seems best to them.

—If any districts are not able to keep their own poor they can apply to an adjoining church for assistance.

—It asks too much to be relieved of paying the county tax. How many poor are there in our county that belong to the church? If we ask to have the taxes that are laid on the county taken from us, we do not help to support those who are not members of any church. We ask too much; we ask more than our share, from the fact that it excludes us from the whole poor tax when it may not be in proportion to the poor that we have in our church as members.

—I propose an answer which I wish to have read.

Clerk read the answer as follows: Referred back as a matter purely of a local character.

Passed.

VIRGINIA.

Q. Can a member, who has been improperly dealt with by the congregation, appeal for relief to District Meeting?

A. Considered by this meeting that according to the principles contained in the decisions of A. M., 1866, that they may petition district Meeting, which will dispose of the case according to its judgment, based upon its merits. Encyclopedia, pages 88 and 89.

— What I have been contending for a number of years is, that we have no right to appeal to our District Meeting. According to a regulation adopted in 1866 we have no such right now to appeal to the Annual Meeting. If it is practicable or proper, I would be for giving them a right to appeal to District or Annual Meeting.

The Minutes of 1866 were read in response to a call from Brother Hertzel.

— I do not like such a query as that to go on the Minutes. It is not stated right. If the query would say that they claim that they are wrongly dealt with, that will do. That query I would say, should be tabled; that is my impression. It is not written right, "claim to be wrongly dealt with" will do; but you cannot alter it because it is gotten up so.

— The brethren, long ago, have opened a way by which all such can have access to the District Meeting if they adopt the proper course, and why not leave it stand as it is?

— I think a little information is wanted by our brethren; they do not have exactly the privilege of running a request into District Meeting. The object of this is to make the first application to the District Meeting in order to settle the matter there and it was considered justifiable to consider it in District Meeting.

I believe that the proper course for us to pursue is, for all of us to press forward when we see we are right. It is not best for us to go back when we have once started forward. Now we deal with members in different ways. First, by the church council—the individual church. Then, if satisfaction is not obtained, the Yearly Meeting directs that we shall hand in the letters, and if it cannot be properly adjusted then, and if the member still claims that he is wrongly dealt with, their privilege is to go to Annual Meeting and there be dealt with again. Now suppose he is dealt with by the Annual Meeting and is still not satisfied. Then let him go

back to the lower court and there have the matter adjusted. Sometimes it goes to the Yearly Meeting and that meeting says that the decision shall be final. If you grant this answer, he will have the privilege of going from the Annual Meeting to the District Meeting, then you go from the higher court to the lower one.

Now the church has laid down a rule by which to deal with other members; first, the church, and if he cannot get satisfaction there, then he will go to the Annual Meeting with a petition, and if he cannot get his matter corrected, then come up individually and present the matter and have a hearing.

— Members are hardly ever satisfied. They will try every way to get justified. Now we think we have a good rule. I think that if a member has been expelled from the church, the church did him injustice probably, when he claims that he had not justice done him, let him call on the elders of that District. If they do not do him justice, then let him appeal.

Tabled.

Q. Will this District Meeting ask the Annual Meeting to adopt suitable measures to enable the church to co-operate actually with the Peace Association of America?

A. This District Meeting advises the Annual Meeting to appoint a committee to ask the denomination of Friends what may be necessary to enable us to co-operate with them in their noble efforts to establish universal peace among the nations of the earth.

— We shall not be unequally yoked together with unbelievers; we want nothing to do with them.

— If God had pointed out in the gospel the peace association that is spoken of, I would be for going into it. If God has not pointed it out I do not want to be yoked with it. If I would be yoked with it, I am not sure but what it might lead me like oxen yoked together sometimes. I don't want to be yoked with it for God has not pointed it out; therefore I am not willing to pass that, though it may be a good association. Peace is a good thing, and we have all the good there is in peace in the gospel.

We have all the peace there is in God's word, and all the good there can be in it, we have here.

— I want this subject treated with reverence and with very high respect to the Friends named in the article. I do not like that idea of

throwing that under the table. The Friends are very much engaged in the promotion of the cause of peace. It is one of the characteristics of our brotherhood, and I would like that the Friends and we should carry it out, not only in our opposition to the bloody wars between nations, but bringing it down in all our relations and intercourse with one another. As the friends are particularly interested in it, they have made propositions through their peace periodicals. These periodicals have come before the brethren and some of the brethren have adopted this and brought it here that we might co-operate with the Friends. Now, I want to say this is one of the peculiarities of our brotherhood and I rejoice to think of the noble record our brotherhood has made in regard to the rebellion, how nobly and consistently we sustained our grounds on that occasion; but we should remind the Friends that we are peculiar in those principles of peace,—peculiar to us as a principle of the gospel and it is a principle of our church and we do not approve of going out of the organization of the christian church, or of dividing our influence. We want all our influence confined and brought to bear upon the world through the church of Christ, Heaven's own organization; hence those institutions and organizations of men that are often held up as they are, and we can say that we have all those principles in the church of Christ, and we want to concentrate our moral power there and through the church bring the influence upon the world: that is the manner we proceed, and the Friends when they understand that we do not accept of the proposition, will understand it is because it is not our way of promoting the cause of peace, but it is through the church.

— The gospel of the Lord Jesus Christ teaches peace; we are preaching peace and as a church we hold the doctrine. I do not see any use in unifying with others on the subject. Let us attend to the affairs of the church and do our duty faithfully in carrying out the doctrine of peace, and stand as we have ever stood.

— I do not suppose brethren, that we will be able as a body to take any action in this matter, but inasmuch as I have been in the habit of preaching the peace doctrine very strongly,

and consider it is one of the most beautiful elements in the christian religion; it is one of the peculiarities of our church that has held us up as a light in the world, and I glory in the assurance that I have in my soul, that the influence of peace now being exerted over the world has had a stimulus through the doctrine that has been preached by our dear brethren from the very beginning of our existence in the country. It has reached almost every nerve of the public mind, and political powers have been compelled to stoop down to this great doctrine of peace.

As it appears to be that we as a body can get a hold of any of these great nerves of the public influence, I have the hope that as an organization and as a church that we will be able to take hold of these great measures. But thank God, we do have the privilege as individual members to take hold of them every where and push along the great cause of our blessed Master. Now if you want do it as a body we pray you as individuals to help the great cause along; therefore, I would propose something of this kind: Our church itself being a peace association, we need not co-operate with the Friends as a body, but may as individuals give our influence in favor of peace.

Now I ask that something of that kind be received instead of tabling it, and it should be thrown out that we are not living up to the peace principles we have been preaching.

—I think the brethren all know well we hold the doctrine of peace. We should let our light shine before the world. (The brother was called to order, having spoken once before on that question.)

—There was something before us last year similar to this; I cannot tell whether it went on the table or on the minutes.

The question and answer were read by the clerk as follows:

Will this District Meeting ask Annual Meeting to adopt suitable measures to enable the church to co-operate actively with the Peace Association of America?

A. Our church itself being a peace association, we need not co-operate with others as a body, but may as individuals give our influence in favor of peace.

Passed.

Q. As brother D. P. Saylor, of Maryland, has very gravely offended the church by his charges against the brethren of the west who are supplanting the church for aid, we ask that the Annual Meeting require him to

retract the same and make satisfactory acknowledgments to them.

A. We think brother Saylor has erred in his reproachful remarks about the suffering members of the west and think he should make a public retraction of the same with an apology.

—I think he has grievously offended and that he has in an article he wrote made an acknowledgment that he did wrong; that he acted from improper information.

—I am the western man who helped to reply to the article and at that time, I believe he referred to that article and he said that he did not blame the brethren taking the view of it they did and asked them to forgive the wrong he had done them and the District Meeting was perfectly satisfied to take what he gave us if it was done in a church capacity. We replied to the article and forgave him and he wrote again and said that he had meant it all well and that the western brethren rather misunderstood his design and intention in taking the view of it they did, he did not blame them for taking it so hard and asked them to forgive him the wrong he had done them, and we all agreed to do that.

—I think that as brother Saylor is not here himself it might be well enough to table this, for the brother says that he has paid the money over. If he has made a proper retraction he should be exonerated, but I do not think a man should be able to buy himself clear.

—Actions speak louder than words, and he is now convinced that they were needy and he has sent them help and why not drop it.

—I am here to represent half of Kansas and half of Nebraska; we had a query up at the church meeting to have brother Saylor make his acknowledgments for what he has done, but when we, in the west, saw his reply in the *Companion*, we were satisfied with it and asked no more of him. I do not know where he sent his money, but hope he sent it to some one in need of it.

—It occurs to me that brother Saylor has been punished enough and entirely too much, and if there is any acknowledgment to be made, there are other parties ought to make it too; we have letters in our possession that would require an apology, so that the best thing we could do, after the acknowledgment which he has made, would be to table it.

Tabled.

Q. Whereas, there are many committees called for every year, would it not be advisable for the Standing Committee of the Annual Meeting to be careful and not to select too many from their own body as it may appear to some as though they would like to do all the business?

A. We the Committee advise as Paul says, not preferring one before another, doing nothing by partiality.

—What gave rise to the query is that the brethren decided that a few brethren of the Standing Committee do all the business; it should read District Meeting instead of Committee.

—Do you take on yourself the responsibility of correcting that?

—I do.

—I would like to know when it says, "not to send too many," how you are to find out, or who is to judge of what is too many; there is something so indefinite there. Now if it should say to send none of their own body, or not send half of them, but it says not too many; now I would like to know what that means.

—It was not to appoint all the committees out of the Standing Committee.

—Yes we often talk about that and try to have as many outside as possible on that account.

—That one question that is asked, the brethren would understand on the reading of the query. We in Virginia have a special committee as you used to have at Annual Meeting, and that special committee formed that answer and we left it so.

Passed.

Elias Auvil, from Western Virginia presented the following: The church of Linville Creek asked of our district to petition the Annual Meeting to change the name of our district from the 3rd district of Virginia to the district of West Virginia that the publication of business matters may be understood without mistake.

A. G acted by the District Meeting.

Sanctioned.

Q. Will not this District Meeting petition Annual Meeting to modify or change a small portion of the answers to query 8 of the Annual Meeting of 1874 where it says, you have no authority to go into and acknowledge territory of any organized church to make appointments for preaching unless called by the elders or council of said church?

A. It is an assumption of authority for an ordained elder to do so, and limit them for the Savior says, "Go ye into all the world and preach the gospel to every creature." Mark 12: 15.

—We want to inquire the cause of this petition coming here, whether trouble has grown out of the answer or statements on the minutes? We

would like for an explanation of this matter. I do not know how you will properly call it; has the thing, as it stands done harm, that there should be a change made at this meeting? That is what I ask for now, has any harm grown out of the way it stands on the minutes, that has caused confusion and disorder in any of the churches? Does any brother know that the working of it has been to produce anything bad? If they do we hope they will say so, but if nothing has, I propose we let it stand as it is until something does grow out of it that does harm.

—I think the way that it passed the meeting, the charge to ministers in the second degree was not read today as it passed. It was not brought here on account of any harm or injury that it has done, but it looked as though it might do some.

—I know something, brethren, that has a chance of making some confusion. I know something of that nature where the Gospel has been preached by the brethren for two weeks or for four weeks and I see no propriety for bishops of adjoining districts to come in and make appointments. If they go out in a territory where the brethren do not preach I do not think they will have any objections.

—Our rule is, ask God. If I was going to another arm of the church I would send word and would want the brethren to know it.

—called for the reading of the minutes.

Clerk reads from the charge given to the brethren in the second degree * * * "you have no authority to go into an organized territory and make appointments for preaching; it is an assumption of authority for an ordained elder to do so; but let it be understood that while the church invests you with those rights and privileges, she still holds you to the apostolic injunction,—ye younger submit yourselves unto the elder.

—Since I understand the query I am entirely in favor of it.

Answer. We know of no reason why we should make any change, and therefore make none.

Passed.

N. E. DISTRICT OF OHIO.

Q. Why is it the custom of the brethren to hold their church council meeting privately, while they hold their District and Annual Meetings publicly?

A. Because the home councils are of a private character, according to Matthew

xviii. 15, while the business of the District and Annual Meetings are of a general character.

—Some of the brethren thought that our brethren were acting inconsistently having a council meeting at home, in private, and then the weightier matters were transacted in public; that is the reason that this query came up, and the answer you have heard, now that is all I have to say for the present.

—I would ask another question for information. In our District meeting we hold it as our private meeting at home; we do not allow others than members to be present. I have often wondered why we were so particular. I remember of one case when we gave way to a funeral, when there came up a rain, and we allowed the persons to take a shelter in the building with us, but stopped our business while they were present.

—What is meant by private and general character; what is embraced in that? The idea is indefinite to me.

—When a member trespasses against another we know what is the rule, Matthew xviii., and ought to settle it between each other, and if they cannot succeed, they have to take one or two with them and try it again, and then if they cannot succeed to tell it to the church, then the church investigates the matter and invites the parties to appear and they are investigated there, and they are decided according to the word of God. Now here is the difference: no one is exposed here at all; there is no name given that I have heard yet; therefore it is a difference between our business transacted at home and the business of this meeting; there is no one exposed here, and no names mentioned, except the speakers themselves.

—What I have reference to is this: we hold our council meeting at home privately, that is, the brethren of a certain church or churches have their councils; these are held privately; no worldly persons are admitted. Here we have a meeting of a general character. Now if we disallow those of the world to attend in those council meetings at home, why should we allow them to attend here?

—You know we do not try members here for their conduct; we come here for advice on matters relating to the church, but when we

come to try members for disobedience, there is an opportunity for that. We only come here for advice and counsel.

Passed.

N. W. Ohio reported through Bro. Brower that they have done all their own business and there was no query from that district.

S. W. OHIO.

Q. Inasmuch as Annual Meeting has decided that it is inconsistent for brethren to preach that will not conform to the order of the church, are not the elders neglecting a duty in suffering such to go on and through their influence people get churches out of order? And while Annual Meeting has also decided that it is the duty of adjoining elders to set such churches and ministers in order; will not this District Meeting and Annual Meeting urge the brethren to see that the general order of the brethren is more fully carried out?

A. The Southern District of Ohio urges the elders to do so, and the Annual Meeting does the same.

Passed.

Q. How is it considered for District Meetings to publish their proceedings, when the Annual Meeting in 1896 has distinctly decided that it shall not be done?

A. The District Meetings shall not publish their proceedings.

—Does it imply the idea that we are not to print them for ourselves or for our periodicals?

—You have the right to print them for your own use; not to publish them to send them abroad.

The clerk reads the minutes as follows:

We recommend that each state form itself into convenient District Meetings; these meetings may be formed by one or two representatives from each organized church, and we recommend that each church be represented in the District Meeting, either by representatives or by letter. We think it best to hold these meetings in simplicity and as much like the common council meeting as possible; the record of the District Meeting may be kept but not published.

The following answer was read by the clerk.

The District Meetings shall not publish their proceedings.

—I have a little something to say on that subject to give a little account of our proceedings in Southern Illinois. When I first moved into that district, the first meeting that I was at, we kept minutes of the proceedings, and made a record of it, but there were many churches, and each one wanted a copy of that record to refer to, and as I was appointed clerk that year, it was quite an arduous

task to write so many copies as the different house-keepers seemed to want. Then it was a question of the District Meeting whether we could not have a printed copy of the proceedings for our own use that each elder and house-keeper could have a copy for reference whenever he saw proper. That is the way we proceeded last year; there was a proposition made that a copy should be printed for every family of the brotherhood; so we have proceeded, but there was advantage taken of that. While we have sent copies to the churches, they have distributed them out openly. They were intended for the brotherhood and nothing else. It was for the purpose of keeping the record so that each one could keep that record in his house.

—There is no use brethren for us to try to perform impossibilities here; certain things we can do and certain things we cannot do. Now, we used to have our proceedings published, printed in tract form; it did for several years in the Western District of Pennsylvania, but since we have had one of our periodicals in our district and as nearly everybody takes the paper, we decided in our District Meeting for ourselves, that the proceedings of the meeting published in the *Companion* would answer our purpose. That was passed by the District Meeting, and I would like to know how you can interfere with it. We did it for ourselves, it is purely a local matter; it concerns us alone as a district; therefore I propose that we refer it back as a matter to be decided by each district for itself.

—The same proposition was made at our District Meeting to have ours published and we refused to do it because we thought it was a violation of the Annual Meeting.

—If I understand correctly, this thing of publishing the proceedings of our District Meetings is due to the fact that it was done at home and not by authority of the Annual Meeting, and hence it conflicts with the decision made by Annual Meeting.

—Why do we spend so much money and time when we print the minutes of our Annual Meeting for the use of the brethren, and why not print minutes of the District Meeting for the use of the district?

I would like it very well if we would make a slight amendment for

one district, if they think proper to print it for their own convenience; we print ours to save money and time and that is the reason why we can print them for about one-fourth of what we can write them for.

—I would like to know, brethren if we have an order amongst us, and why the cause that it is not regarded, why there are different forms and ways of holding our District Meeting, and Annual Meetings.

—The reason why we claim it better to have them printed in our district, we can see here that the throng is too great, and when the members at home can have the privilege of having them in their houses and having them printed, they can read them; it leaves the throng at home; it don't interfere with the Southern District of Illinois, they do not send here to Ohio, and Pennsylvania, if it is done it is done outside of our intention.

—This is not the proper way to do business. There stand the minutes of Annual Meeting. If you wish to have it done away, come up and ask for the whole to be set aside, then get a grant for it, then you can have it in order.

—We have always understood that in keeping a record the districts were allowed each to have a record of the minutes of the District Meeting. If we have misunderstood that, we would like to have it better. Well then, if the churches are allowed to have a copy written we cannot see the difference, or where it is more objectionable when printed than when written. They publish our common matters simply verbally; we may publish them by writing or printing. I cannot appreciate the difference.

—Brethren, it is our understanding that we have a right to keep a record of our meetings. Now where is the difference, to write out the record, or to print it, if there is a difference, brethren show it and we will do better.

—It seems to me the question of printing is not before the meeting, now it is the publishing of it.

—Our district, enjoined upon me as their secretary, and passed a minute to write each one of them a copy. Why it is a big task to sit down and write to all of them. I would say annul that part of the general principle, and give them liberty.

—Was it the understanding of the meeting when that decision was passed that the record should simply be copied and the churches not have it, was that the understanding?

—My understanding was that the record should be kept within the bounds of the church, and if any one wished information they could go to that and get the information that they desire.

—It is an arduous task to write all these. I have furnished a number of brethren copies of them.

—I remember very distinctly the discussion when that was passed, and the argument was, keep it in your own districts, and it was understood that the publishing of it was to send it out into other districts. I always understood it so.

The answer was called for, and it was read as follows:

Q. How is it considered for District Meetings to publish their proceedings, when the Annual Meeting in 1866 has distinctly decided that it shall not be done?

A. The District shall not publish their proceedings.

—The answer is in harmony with the decision made by the Annual Meeting, so that it is correct and I say pass it.

—I rise in favor of tabling it from the fact, that we have something in that already in the plan of the Annual Meeting and in the District Meeting, but that being inoperative, a failure and ineffectual, and contrary to the wishes of the districts as you see that we have about all done it. I would therefore allow it to be tabled.

How can we possibly pass that answer contrary to our practice? It has been very correctly said that a record is one copy. Now then if you go directly to the minutes, and you get only one copy, and the publishing of it is a repetition of copies. Now you have all violated the spirit of this meeting when you take a transcript. Therefore, it being inoperative, I move to table this question.

—While the answer stands, why shall we make another answer just like it? Now in order to do this business right, it must be repealed. If you repeal that decision, then this would seem to come in place. We have got an answer and while it stands, why put another there just like it?

(To be Continued)

Selected by PHOEBE ZOOK.

When ?

BY SUSAN COOLIDGE.

If I were told that I must die to-morrow,
That the next sun [and sorrow
Which sinks should bear me past all fear
For any one, [through,
All the flight fought, all the short journey
What should I do ?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone ;
But rise and move and love and smile and
pray
For one more day.

And, lying down at night for a last sleeping,
Say in that ear [ing
Which hearkens ever, "Lord, with thy keep-
How should I fear ? [still
And, when to-morrow brings thee nearer
Do thou thy will !"

I might not sleep for awe ; but peaceful,
tender,
My soul would lie
All the night long ; and when the morning
splendor
Flushed o'er the sky,
I think I could smile—could calmly say,
"It is His day."

But, if a wondrous hand, from the blue
yonder,
Held out this scroll, [der
On which my life was writ, and I with won-
der held unroll
To a long century's end its mystic clew,
What should I do ?

What could I do, oh ! blessed Guide and
Master
Other than this,
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee !

Stop after step, feeling thee close beside me,
Although unseen,
Through thorns, through flowers, whether
the tempest hide thee
Or heaven's sereno,
Assured thy faithfulness cannot betray,
Thy love decay.

I may not know, my God, no hand reveal-
eth
Thy counsels wise ;
Along the path a deepening shadow stealths ;
No voice replies
To all my questioning thoughts, the time
to tell,
And it is well.

Let me keep on, abiding and unfearing
Thy will always,

Through a long century's ripening fruition
Or a short day's,
Thou canst not come too soon ; and I can
wait
If thou come late.

For the COMPANION AND VISITOR.

Discussion Between Miller and Hodges.

The discussion between brother R. H. Miller, of Ladoga, Ind., and D. F. Hodges, of Virginia, a minister of the Methodist Episcopal Church South according to arrangement, commenced on the 8th of June.

At the request of brother Miller to accompany him, and at the request of brother Quilter to be present and to give for publication some account of the debate, I was on hand, and will give the readers of the COMPANION AND VISITOR such as I have.

The congregation gathered in mass early on the day named. Our party was there in due time. Mr. Hodges and his friends were a little late putting in their appearance. He is a fine looking man, over medium size, of quite dignified appearance, and, by a little effort of the imagination, would remind one of Goliath of Gath hunting little David the son of Jesse. The parties were pretty soon introduced, and then commenced the arranging of the preliminaries, by agreeing on the rules that should govern discussions, which were the first six rules of Hodges's logic. The debate to continue about three consecutive days, four half hour speeches each day by each of the contestants, and a closing speech of fifteen minutes, and by each choosing one Judge and these Judges to choose a President Moderator, to preside over, and see that the rules were respected and observed.

This work consumed the forenoon.

After a recess, the meeting was called to order at one o'clock P. M., when, at the request of the President, the occasion was improved by singing, exhortation and prayer by the Brethren, after which we delivered a short address, explaining the relation between the Moderators, and the debaters and the congregation, and introducing brother Miller as the affirmant of the proposition, who then addressed the people as follows :

Mr. President, Judges, brethren, sisters and friends :

I am thankful for the privilege of meeting with you here to-day, and for the apparent interest manifested on your part.

The subject for discussion is a very important one ; so much so, that it has agitated the Christian world for centuries gone by.

The proposition is, "We are willing to affirm, and prove, that Immersion is taught and proved in the Scriptures as the only Christian baptism." I affirm this to be true.

The important point in this discussion is the position each of us occupies. My brother and myself are opponents upon the question at issue; not opponents in the offensive sense, but as occupying opposite sides of the question at issue between us.

My friend will not deny that immersion is Christian baptism. I want the people to understand that.

The issue is not that immersion is Christian baptism, but that there is no other mode. I undertake to prove that immersion is the only mode. If he says that there is a plurality of modes, then I proceed to deny. I wish my opponent to see the issue.

Our first argument to prove immersion to be the only Christian baptism taught in the Gospel, is drawn from the places where it was administered. The argument on this point is that it was always administered where there was much water—an abundance of water ; as in Math 3:5,6 "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins ;" and Mark 1:5, "And then went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

John 3:23, "John also was baptizing in Enon, near to Salim, because there was much water there ; and they came and were baptized."

Robinson, in his history of baptism pages 26, 27, has the following remarks upon the passage in which the phrase *much water* occurs. "It is observable that the Euphrates at Babylon, Tiber at Rome, and Jordan in Palestine, are all described by *pol-la hndata* ; Jeremiah speaks of the first, and addressing Babylon says, "O thou that dwellest upon *many waters* thine end is come." For Baby-

lon was situated on what Jesus called the river; the great river Euphrates—Gen. 25:18; Dent. 1:7; Josh. 1:4. The Evangelist John describes Rome which was built on the Tiber by saying, "The great harlot, the great city which reigneth over the kings of the earth, sitteth upon many waters."—Rev. 17, 1:18. Ezekiel describes Judea and Jordan by saying to the princes of Israel, "Your mother is a lioness; her whelps devour men. She was fruitful by reason of many waters; an evident allusion to the lions that lay in the thickets of Jordan.—Ezekiel 19. The thunder which agitates clouds, charged with floods is called the voice of the Lord upon many waters, and the attachment which no mortification can annihilate, is a love which many waters cannot quench, neither can the floods drown.—Psalm 29:3. How it comes to pass that a mode of speaking which on every other occasion signifies much should in the case of baptism signify little, is a question easy to answer. The meaning of doubtful words is best fixed by ascertaining the facts which they were intended to represent."—Campbell on Baptism, page 159.

Our second argument to prove immersion, is drawn from the fact that persons went into the water to be baptized. "And Jesus, when he was baptized, went straight-way up out of the water."—Math. 3:16.

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—Math. 1:9. "And he commanded the chariot to stand still, and they went down into the water, both Philip and the Eunuch; and he baptized him."—Acts 8:38. "And when they were come up out of the water, the Spirit caught away Philip, that the Eunuch saw him no more, and he went on his way rejoicing."

The argument in this point is, that they went down into, and came up out of, the water, in order to baptize, as proven by the Greek language in this connection. See Bullion's Greek Grammar. "*En—in*, with the idea of being at rest and being contained within. But *eis* means *into*, motion from without to within;" as, *eis Italian*, into Italy. *Katebesan eis to hudor*, they went down into the water; and, *anabesan ek tou hudatus*, they came up out of the water. *Katabaino* occurs frequently in the New Testa-

ment, and means to descend, to go down. *Anabaino* also occurs a number of times, and means to ascend, or go up, as in Matth. 17:27, "The first fish that cometh up out of the water." Rev. 13:1, "I saw a beast rise up out of the sea."

(Time expired.)

FIRST REPLY.

My worthy brother takes the affirmative side of this question, and proposes to prove that the mode of baptism is immersion, and nothing but immersion. I do not admit that the mode is described in any way by the circumstances occurring in the Bible. There is a great difference between going down into, and coming up out of the water, and dipping into the water. Let me illustrate: A man once in coming up from a certain water on horseback, met another who inquired where he had been. He answered, "I have been down in the river." "How is it," inquired the other, "that your horse is not wet, only his feet?" He replies, "I only went into the water, did not go under it; there is a difference between going into the water, and going under the water." Another: A little boy coming from the creek met a man who asked him where he had been. He replied, "I have been down in the creek fishing." "You in the creek and nothing wet but your feet! surely you were not in the creek or you would be wet all over." The little fellow replied, "See here, old coon, don't you know the difference between going into the water and going under the water? I said I was in the water, not under it." The burden of proof rests upon my opponent to show that immersion is the only mode of baptism, and I intend to keep it there. I want this understood. I ask this intelligent people, and I want my opponent to show, where or when any inspired man ever did take any one from the place where he was converted to baptize him. Can't do it. No, but they went out to him, all Judea, and all Jerusalem, and were baptized of John in Jordan. We will have something to say hereafter about the preposition *in*, Matth. 3. It is not proven by the argument that immersion only is Christian baptism; nor is it proven that there was much water in the wilderness where John was baptizing; nor in Bethabara beyond Jordan. Bethabara is a town

beyond Jordan, and John was baptizing there; and there is no proof that there is much water there. Much water at Enon means many waters. The term much water does not prove that much water is necessary to baptism. They went out, all Jerusalem, and Judea, and the regions round about Jordan, where John lived, to see this distinguished man; and it certainly required much water to supply the wants of the multitude of men and beasts. It is said that he baptized in the wilderness, and in Bethabara, and that these people were dipped in Enon; but it has not been proved that there was any dipping. The preposition has different meanings. He cannot prove anything by the preposition. They may have baptized with the Jordan.

His second argument is that men went into the water. He has come to his strongest argument at once, and I cannot object to that; let me ask, was there much water in the wilderness necessary to immersion? The circumstance attending the case is against my opponent. Let us see; the Spirit commanded Philip to go and join himself to the chariot, and he went as directed unto the way that goeth down from Jerusalem unto Gaza, which is desert, and meet the Eunuch in the desert. How is this; Is water found in abundance in a desert? Does it not signify a scarcity of water? "Come unto a certain water;" (there the speaker read the text, and then proceeded to say,) *into* does not express nor imply the action. What is the action? take all the facts into consideration. "He came unto a certain water." It does not say how much water, but "to a certain water." Let me illustrate. There is no water between here and Retreat—not enough to baptize by immersion—but having a subject who wishes to be baptized, I might find enough to baptize by affusion. So in the case of Philip and the Eunuch; they not having with them anything with which to dip up the water, it was necessary for both of them to go down to get the little water in the mud puddle. The burden of proof rests upon my brother to show that there was water sufficient for immersion.

(Here the Speaker closed his speech at the end of twenty minutes; he appeared to me considerably embarrassed.)

REPORTER.

For the COMPANION and VISITOR.

Animadversions on the Proceedings of A. M.

My Dear Brother Quinter :

I was not personally present at last A. M.; but if it be true that we may be present in spirit (and who will say we cannot), then I was present in spirit more than I ever was so present anywhere.—Feeling intensely interested, my mind dwelt among the brethren in sadness until 5 p. m., on Thursday, May 20th, when the gloom was lifted off my soul, and I blessed God and took courage. You may feel that I read a full report of the proceedings with much interest. But as I never read anonymous articles in our papers, of course I read the report published in the *Pilgrim*. At A. M. in 1874 I contended that, if a report is published, the speaker's name should be published with his speech, so that all speakers at A. M. should be held responsible for what they say. This position I still hold; and I have yet among the brethren with whom I associate to find one who has any other view of the matter. It is a notorious fact that Elders have been sent to the Standing Committee and there advocated their private views on subjects without any regard to the expressed sentiment of the District they were sent to represent; and if my information is correct, it is so of some this year. Then publish the name of the speaker with his speech, and his fidelity to his constituents will appear. The brethren who regularly attended A. M. know that from 1879 down to 1873 I was the uncompromising opponent to publishing a full report, as well as to holding A. M. publicly; but when, in 1874, the Eastern District of Maryland, without a dissenting voice, demanded a full report, and sent a delegate to A. M., I had no voice on the subject but the voice of my constituents, and hence I, at that meeting, demanded that the name of Elder John Wise should accompany the strong speech he made against the report, lest I might be suspected for making it.

The only reason I have heard for not publishing the speaker's name is, that it would subject the brethren to criticism and ridicule. I understand the brethren to mean that the form of speech would so subject the brethren. I then, and in a subsequent article, argued that that need not, and should not be, as the reporter writing out the report should give the proper words, etc., and so far the report makes all the speakers readable; none need be ashamed of the form of speech as reported. But of their inconsistencies, some of the speech-makers would do well to be a little ashamed.—The report gives presumptive evidence at least, that it is true now, as it was in the days of Job, that "great men are not always wise"; for great brethren said some strange things; while some who had the floor time and again on ev-

ery subject must certainly conclude that the calm and impartial reader sees more wind than argument in their long and oft-repeated harangues. These, with those who have so flatly contradicted themselves in their anxieties to speak on every subject without observing that the same principles were involved, will, I hope, ponder well whether the A. M. could not be held, and business transacted better if they would cease to blow their trumpets so long and loud on every subject. Brethren, publish the name with the speech, and I hope all will strive to do better next time; while some who have nothing to say will heed the good old adage, *a still tongue makes a wise head*. I even believe our worthy moderator will learn to improve when he sees some of his rulings in print.

The discussion on fermented or unfermented wine in the communion service suggested some thoughts to my mind.—Webster says "Wine is the fermented juice of the grape." If, then, the Savior used *wine* at the time he instituted the ordinance, he used the fermented juice of the grape. Without fermentation it is not *wine*. If the Savior had not said, "I will not drink henceforth of this fruit of the vine," we would be at a loss to know what he did use, as it is nowhere in connection with the ordinance called *wine*. The word *cup* is used, but the same word is employed to express his suffering and death. But the fruit of the *vine*, in connection with the well known and declared fact that *wine* entered largely into the offerings of the Mosaic service, as well as common, and on festival occasions, is conclusive evidence that the contents of the cup of which the Savior said he would no more drink was *wine*, the fermented juice of the grape, for not until fermentation is it *wine*. The unfermented juice of the grape is called *must*, and it is said as a beverage, or drink, it is very unhealthy. All who have made *wine* know what an amount of impure matter is thrown off the *must* in the process of fermentation; and all wine makers know that it is fermentation that purifies the juice and converts it into *wine*. Those who skim off the impure matter as it rises to the surface when fermentation first sets in, will never make good and pure *wine*. After certain chemical changes, this matter settles to the bottom of the vessel, and is called *lees*, and on these wine becomes well refined. In the Scriptures we read of new *wine*, of old *wine*, of good, and best *wine*, and of "*wine* well refined on the lees." I suppose the Jews always used a good article of *wine* in their offerings and festivals, and such, no doubt, the disciples procured when they made ready the Supper the Lord ate with them before he supped, and that they had wine is certain, for the fruit of the *vine* was in the cup. Believing that the Jews used none but pure wine in their offerings, and that the disciples procured such on the occa-

sion the Lord used it to represent his blood, I will not willingly use any other than the purest fermented and purified juice of the grape we can make or procure. I, however, have been at communions where, when the contents of the cup came in contact with my palate, I knew that there was not one drop of the juice of the grape in it. Such stuff should not be used for anything, and much less for the purpose of representing the blood of Christ. At one such meeting the resident Elder let one of the bottles fall to the floor after service. Of course the bottle was broken and the contents spilled. I said I am glad it happened you, and that the stuff would not again pollute the lips of any member.

D. P. SAYLER.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., July 6, 1875.

Our Visit to Armstrong County.

There are in Armstrong county, Pa., including in the territory occupied by them a small part of the adjacent counties, four congregations of the Brethren. These formerly, we believe, all constituted one congregation under the eldership of brother George Rairigh, deceased, and father of elder Samuel Rairigh now of Dark Co., Ohio. These four congregations are known by the following names: Plum Creek, Cowanshannock, Red Bank, and Glade Run, taking their names from the water streams on which they lie. In our late visit to that part of our State, we spent some little time in all these congregations but Glade Run. This lies on the west side of the Alleghany river, and we did not cross the river. We should have been pleased to visit that congregation with the others, but our time would not permit us to do so.

Our first meeting was in the Plum Creek congregation. This was on Friday, the 18th inst. On the evening of that day there was a love-feast here, the services closing on Sunday morning. The meeting a very pleasant one. Neither the number of members present, nor the number of those not members, was inconveniently large as it sometimes is on such occasions, and yet there were enough persons present to add interest to the meeting so far as numbers can do so. Love seemed to prevail among the brethren and they are not idle. We attended their Sabbath school on Sabbath

morning before the meeting for worship commenced, and made some remarks designed to encourage the school. We witnessed the exercises of the school with pleasure. To see a number of children and youth assembled to read and study the Holy Scriptures, with brethren and sisters laboring to teach them the ways of the Lord, and to encourage them to walk therein, to us is a pleasant sight, and we think it must be to God and angels.

In the Plum Creek congregation is the Normal School, commenced by and under the charge of brother Lewis Kimmel.—The school has not long been in operation, and seems to be prospering, and the labors of the teachers giving very good satisfaction. We witnessed some of the recitations, and were pleased with the performances, and the apparent thoroughness of the knowledge of the sciences communicated. Brother Kimmel is assisted by Professor H. Miller, a graduate of the Lewisburgh University, a Baptist institution in Pa. Our short acquaintance with Professor Miller impressed us favorably with him as a gentleman and a teacher. His acquaintance with our fraternity has given him a very favorable idea of our Christian principles and practices, and he very freely expressed his admiration of them. He was an interested observer of all our services connected with our love-feast. We have long been acquainted with a number of the Plum Creek brethren and sisters, and our reunion in the service of the Lord was pleasant, and our parting tender.

From Plum Creek we went to Cowanshannock, and spent two days with the brethren. The brethren of this congregation had made arrangements for holding an election which they accordingly held, and two brethren, namely, Joseph and Samuel Wilt, were called to the ministry. These brethren, though not old, have both served in the office of deacon, and we hope will make useful men in the holy calling to which they were last called. Brother John Wampler, a promising young minister of the first degree, was forwarded to the second degree of the ministry. Our meetings in this congregation were tolerably well attended, considering the busy season of the year in which they were held. We were pleased to enjoy the opportunity of meeting and worshipping with the Cowanshannock brethren again, and the oc-

casional seemed to be one of mutual interest. Here we had a candidate for baptism.

From the Cowanshannock congregation we were taken by brother Crissman to the Red Bank congregation. The services commenced here on Wednesday evening and closed on Sunday evening. On Friday evening the communion and its attendant rites were observed. Here we met brother J. I. Cover, of Fayette Co., his wife, brother Ephraim Walters and wife, sister H. Hibbs and bro. J. Debolt. It was very pleasant to meet these dear Christian friends. The meeting was one of interest and solemnity apparently to the attendants generally, and especially to the brethren and sisters. It seemed to be a time of rejoicing to these. At our meeting on Friday evening when the communion and other ordinances were observed, there was not only excellent order, but there was a marked interest and solemnity manifested.

The history of this church shows that its path has not been the most pleasant or smooth. The division which took place in Fayette county, in the Jacob's Creek congregation, and to which we referred a few weeks ago in an article on "The Causes and Evils of Divisions," affected seriously the prosperity of this church. The removal of Jesse P. Hetrie from this church was also much against it. Notwithstanding all the difficulties it has met with, it has struggled along through its trials, and it still lives, and we trust for usefulness. There is here a little band of brethren and sisters endeavoring to be faithful and we hope that nothing will deter them from persevering "in well-doing." Here we also had a candidate for baptism.

Since brother Hetrie's removal the brethren have had no regular preaching here, there being no minister in the congregation. We made arrangements while with the brethren, or rather the brethren themselves made the arrangement at our suggestion, for preaching every four weeks by ministering brethren of the adjoining churches. This will continue until they obtain a resident minister, which they are anxious to do, and which we hope they will do, either by calling some one from their own number to the office, or by having some minister to move into the church from another congregation. It is very desirable that there should be a minister in the congregation.

The meeting at Red Bank closed

with a very good feeling among the brethren, and in some others too we think. And at our separation brotherly love seemed to draw kindred hearts together. After our meeting on Sunday evening, the Christian friends from Fayette county and ourself went to brother Philip Shoemaker's, where we all had the kind attention of that Christian family for the night, as we had previously enjoyed it, and early next morning, we were taken to the Alleghany R. R., where we took the train for Pittsburgh. Here we separated from the Fayette friends, they taking the steamboat up the Monongahela river, and we the cars on the Pittsburgh & Connelisville R. R. We arrived at home in safety and we trust the others did likewise. The Lord be praised for his goodness.

GLEANINGS & JOTTINGS.

Brother J. G. Royer has changed his address from Burnettsville, White Co., Indiana, to Monticello, White county, Indiana. He says:

We had a communion meeting on the 15th of May; and although it was at a time when farmers were very busy planting, the meeting was well attended, and considerable interest manifested. Brethren Moore and Kindig from Illinois, and brethren from adjoining districts aided materially in making the meeting interesting and profitable. It is true we had no additions during the meeting, yet a very good feeling prevailed, and we think many souls were made glad. I for one feel encouraged with the prospects before us, and by the aid and blessing of God, we look forward with a hope of an abundant harvest time drawing nigh."

We are happy to notice that in some parts of the Grasshopper States there are prospects for a good crop. A correspondent writing from White Rock, Republic county, Kan., under date of June 12th, says, "Up to the present the hoppers have not done any damage, crops look well." Same in Gage county, Nebraska.

A brother from Greene county, Ohio, says:

"We are sorry that we could not have a full report of the proceedings of the Annual Meeting; but we do not cast any reflections on you or on your paper. We are at present satisfied with the report as you publish it, and believe you publish (here our paper was spoken of in such flattering terms, that our delicacy forbids us to insert it,) and we hope next year you will be permitted to publish a full report. Then it will come with authority."

This fits us exactly, and we hope our readers generally will look at it in the same light.

FOR THE YOUNG.

Making Up.

"I am real mad with Jenny Harris. I won't speak to her again as long as I live, you see if I do!"

Grandpa laid his newspaper down on his lap, and peeping at the little, flushed, angry girl over the top of his spectacles said, "So you are going to sit up all night! You'll be pretty sleepy before morning."

"What does grandpa mean?" said Mary, as she followed her mother into the pantry for a slice of good homemade bread and butter; for her quarrel with Jenny Harris had not diminished her school-girl appetite.

"What do you think he means, Mary? What do you do just before you go to bed?"

"Undress and fold my clothes away."

"What else?"

"Say my prayers."

"Would you be willing to go to bed to-night without bending your knees in prayer?"

"Why, mamma, how can you ask me such a question? I wouldn't for anything. I could not sleep a wink if I did."

"Then I am afraid grandpa is right, and you will have to sit up all night."

The big, wondering eyes began to grow anxious and tearful, as mamma went on, in reply to the inquiring look bent upon her:

"If you can't go to sleep without saying your prayers, you will have to omit the prayer for forgiveness. Can you say, 'Forgive us our debts as we forgive our debtors?' or in other words would you dare to ask our Heavenly father to feel towards you as you do towards Jennie?"

Mary colored and opened her blue eyes in affright, as the meaning of grandpa's remark began to dawn upon her.

"Should this prayer be answered, you could never live in heaven with Christ and the angels, never see your dear father who has been in glory since you were a baby, for your soul's safety depends upon your being forgiven by the dear Savior. What was your verse yesterday morning?"

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you," was faintly repeated by Mary,

in a tone quite unlike her usual ringing voice, and with her curly head bowed in shame.

"Why, mamma, I never knew what that meant before. I will have to make up with Jenny. I did tell her that I never would speak to her again as long as I lived and breathed, but I won't dare to go to bed mad, and I don't want to make up, for she was real mean at recess when we played 'I spy,' and told where I was hiding."

"Let not the sun go down upon your wrath," said Mary's mother, at the conclusion of this long sentence.

"Mamma, I wonder if God said that so folks could get over being mad before they said the Lord's Prayer."

Mrs. Davis smiled, while Mary looked as care-worn and troubled as her round, rosy face would permit. Swallowing her last mouthful of bread and butter, she looked out of the window, and exclaimed, "There I see Jenny's pink sun-bonnet! They are playing tag! I'll go and make up right away, because I can't go to bed without saying my prayers, and besides, mamma, it's so lonesome to be mad."

In about five minutes Mary's white sun-bonnet could be seen moving about Jenny's pink one, as their merry shouts resounded through the still summer air. As grandpa pushed back the soft brown curls from little Mary's face to give her a good-night kiss, he said, with a slight twinkle in his eye, "I hope my little granddaughter will never again run the risk of being obliged to sit up all night, because she cannot say her prayers."—*Advocate and Guardian*.

To Young Christians.

"You are narrowly watched by the world with which you have recently broken. Many of your former companions in sin, instigated by the adversary of all good, would gladly seduce you from your fidelity, and then glory in your shame. Many who have ascribed your profession of faith to a temporary enthusiasm, and sneeringly predicted for you a short lived experience, will exult in any hope your conduct may furnish of the fulfillment of their evil prophecies. The habits of your previous life will not lose their power in a day; the tempter will not fail, with consummate subtlety, to solicit you to sin; the trials of your faith will be frequent and severe; and you will have need of the utmost cir-

cumspection if you shun the snares laid for your feet and honor Jesus in all your walk before men. We would not sound a word of discouragement in your ear, and only indicate some of the perils which beset your path, that you may realize the vital necessity of being 'forever on the guard.' No peculiar dangers environ you, but only such as are common to all Christians of the same immaturity of experience in spiritual life. The path of trial and peril which you are treading has been pressed by the feet of every pilgrim who has traveled the straight and narrow way until it introduced him to the home of the redeemed in heaven. By pondering the path of their feet, and relying constantly and implicitly upon Him who is mighty to save, they vanquished alike the ailments and assaults of the foe, witnessed a good confession before men, and then passed to their reward. Innumerable pilgrims are before you, who have passed safely the same perils to which you are now exposed. If, then, you would maintain your Christian integrity, keep yourself unsupported from the world, strengthen the cause of Christ by the potent influence of a pure and blameless life, and in the end win the 'well done' of the Master. While you keep your heart with all diligence, it will be necessary for you to guard your life with sleepless circumspection."—*Southern Advocate*.

Take Heed How You Hear.

A heathen Indian woman once said to a Christian Indian named Ester, "I often go to your meetings and always hear something. One Sunday lately the minister exactly described the state of my heart. Indeed I fully thought he would soon say, 'there sits a woman who is just what I have been saying.' Do tell me how the minister knows, and who it is that tells him?"

"O, yes," said Ester, "I will tell you. The minister preaches the pure word of God, and that word speaks to our hearts. If we are willing to listen to it, God works in our hearts by his Spirit, and shows us that it is spoken to us. Then we see and hear what is our real state; and every one thinks 'that was spoken to me!'"

Up.

The oak-tree's boughs once touched the grass;
But every year they grew
A little farther from the ground,
And nearer towards the blue.
So live that you each year may be,
While time glides swiftly by,
A little farther from the earth,
And nearer to the sky.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscripts need not be returned. All communications for publication should be written upon one side of the sheet only.

MARTZ, CLAY CO, IND.,
June 13th., 1875.

BROTHER JAMES:—

I here send you a report of a visit to the Brethren in Crawford Co., Ill.

On the 4th of June in company with brother Daniel Shidler, I started to visit and assist the brethren of Lamotte church, Crawford Co., Ill., in holding a communion meeting. We arrived at Hutsonville about sunset. Here we met some of the brethren, who had been there waiting for some brethren to come in by railway, (and to attend to some other business.) From this place we had yet about four miles to go to the place of meeting. As soon as we formed some friendly acquaintances we started south with brother John Horning, a speaker in the second degree, who piloted us to his house where we were kindly received and cared for by his family. Had a good night's rest.

On Saturday morning the 5th, we started for the place of meeting, which was held at brother Jacob Swinger's. We got there in good time, as the meeting was not to commence till 2 P. M. Here we had a good chance to form many acquaintances with the brethren and sisters who reside here, and also many others from a distance. Among them was Elder Michael Forney, from Richland Co., Ill., and brother Jacob Gerhard, from Vincennes, who is yet young in the ministry, but has the appearance of a faithful brother in his calling. May the Lord bless him, and we ask the prayers of the Brethren in his behalf, as he is the only speaker in the church where he resides.

After some conversation with the brethren we came together at the appointed time for worship. We tried to expound the words of eternal truth to an attentive assembly, and were followed by Brethren Forney and Gerhard. After meeting one precious soul was led into the Wabash river, where he was baptized for the remission of sins. According to arrangements we met in the evening for communion.

Brother Gerhard read the Scripture for examination, which was spoken from by the brethren, after which all united in prayer. M. Forney was set forth to officiate. All things were then set for them in rotation as the Brethren practice and hold forth in the House of God. While the exercises were going on, we think that the word held forth to the spectators impressed some thoughts

upon their minds that will not soon be forgotten. We think that some were almost persuaded to come out on the Lord's side. We had good order, as much so as could be expected from such a large crowd of spectators. The meeting closed in good order, and we rested the balance of the night with brother Swinger and his family. We were well cared for.

Sunday morning the 6th we again met at 10 A. M. for worship. Brother Forney expounded the words of truth to an interesting assembly, though not so large on account of the morning rain, followed by others. We think that some deep impressions were again made upon the minds of the people. After meeting many of the brethren took leave for their homes; and as we still intended to stay with the brethren, they announced another meeting at 3:30 P. M., at the Union Meeting House. We again met and tried to expound the words of Truth to an attentive assembly, assisted by Brother Forney. Here we now took the parting hand with many of the dear brethren and sisters. Went home with brother A. Hire, and stayed with him till Monday morning.

On Monday morning we started for home, where we arrived the same day; found all well, thanking the good Lord for his kind care.

We think this meeting was truly a love-feast. The brethren here seem to be very zealous in the good cause. They number some thirty or thirty-five members, with three speakers. Brother Abalom Hine is their Elder. He is getting up in years. Brother Horning is in the second degree, and brother Jacob Swinger is in the first degree. Brethren Daniel Stouner and Henry Stouner are the deacons. They all seem to be very much interested in their calling.

I would yet say to traveling ministers, here on the Lamotte prairie is a large field for labor, and the church there much desires the ministering brethren to come and help them. If any should want to move on a prairie, there is a good chance at present. This prairie is not large. Timber can be had very handy. Timber land rates from fifteen to twenty dollars per acre. This prairie is well adapted for wheat raising. Corn does well too, but not as well as wheat. As far as we were around we found good water. To the Brethren of the Lamotte church, we return our thanks, and much appreciate your kindness and care which you had for us while we were with you.

A. HENSEL.

Church News.

Brother Quinter:

I will attempt to write a few lines for the COMPANION AND VISITOR for the purpose of informing our dear brethren and sisters in the East, of the prosperity of the Bethel Church in Fillmore county, Neb. This church was organized in April last; and, I think, during such a

short time, its numbers have increased rapidly. At the time of the organization there were twenty baptized, and five joined by letter. About six weeks after that, brother Reed, from Belleville, Kansas, came and held a number of evening meetings, and stayed over Sabbath. We listened to some very interesting discourses from him. He seems to be earnestly engaged in his Master's cause. May he press forward in the good work, and ever be encouraged by the promise which has been given in that *Book of books* to the good and faithful servant. He also baptized four precious souls.

On the 12th of this month (June) we held our first communion in this congregation; and I think it will long be remembered by myself, and also by all of the new members who never before had the blessed privilege of enjoying such a happy season of communing together in the precise way that is commanded by our dear Savior, who also gave us the example. It had been three years in this month since I had communed with my dear brethren and sisters, and I had long desired the privilege; and oh, how much I enjoyed the meeting on Saturday, and especially in the evening at the supper and holy communion! Oh, my dear sisters and brethren, did not our dear dying Savior seem very near to us at that time! Could we not realize his precious presence and never dying love more fully than at any other time in our lives? Yes, methinks it seemed like the very gates of heaven to our waiting souls. I, for one, can truly say that I would not give one hour of such sweet spiritual enjoyment for all the pleasures or wealth which this world can afford. How very true are the lines of the poet, who says:

"The ways of religion true pleasures afford;
No pleasures can equal the joys of the Lord."

If it had not been for a "wave of trouble" which caused a discord in my spiritual enjoyment on Sabbath morning, I should call this the most precious communion meeting that I ever had the pleasure of participating in. But thus it will ever be, my friends; with our happiest hours in this life there will always be something to interfere and mar our happiness.—Such interventions, however, always make me the more desirous for that glorious home—that perfect rest of the soul.

"There I shall bathe my wearied soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Our old and much-esteemed Elder John Forney, Sr., from Falls City, Neb., was here, and all who are acquainted with him well know what an earnest worker he is in the vineyard of the Lord, and how well versed he is in the Scriptures. He was with us twice before.—May the Lord reward him according to his faithfulness as an evangelist. Elder

S. C. Stump, from Falls City, was also here. I should judge him to be one of our "wide awake" ministers. He is possessed with very pleasing manners and address, and has an uncommon faculty of making his points *clear*, or, as he is generally pleased to express it, he is fond of "treeing foxes" and keeping them right there; and as we have no trees here, he was obliged to pursue them across the wide prairies. He and brother Forney seemed to have good success, for they baptized six more dear, blood-bought souls. May both of these beloved Elders be instrumental, in the hands of the Lord, in the salvation of many souls, is my prayer.

Our much loved brother, Elder Allen Ives, was also with us. He also had been with us several times before. He seems still possessed of that same spirit of kindness and gentleness which always characterized him. Brother Reed, of whom I have spoken, with brother Keith, both from Kansas, and brethren Price and Shiek, from Beatrice, Neb., all of them ministers, were also with us. Here we met many more dear brethren and sisters from Kansas and Beatrice, Neb., and if we are never more permitted to meet them in this world, may we be so unspeakably happy as to meet with them around our Father's throne in heaven; for we have the precious promise that when this life is ended—

"Then he'll call us home to heaven,
At his table we'll sit down;
Christ will gl'd himself and serve us,
With sweet manna all around."

I almost forgot to mention that we held an election, as we had no speakers here, and the lot fell upon brethren Benjamin Stump and Thomas Van Buren, to the ministry, and brother Abraham Horner to the office of deacon. These are all worthy brethren, and my earnest prayer is that they may perform their duties faithfully in their different offices, in the fear of God, and finally reap a rich reward. With an earnest prayer for the prosperity of the Gospel everywhere, I close for this time.

Your unworthy sister in Christ,
CARRIE HOLSINGER.
Carleton, Neb.

EASTON, MD., June 22, 1873.

BROTHER QUINTER, Greeting:

I wish to give a short sketch of our visit to the Eastern Shore of Maryland. Fourteen of us, mostly Brethren, started from Ohio for this place June 7th. We reached this Peninsula on the morning of the 9th, and were conveyed to the Paragon House, in the town of Easton, Talbot county. Here we took breakfast, and also formed our first acquaintance with Mr. Mancha, the land agent, whose pleasure and business it is to take us out to view the country.

The necessary arrangements being made to convey us out, we started, twen-

ty in number. After a drive of about 25 or 30 miles, we returned to Easton. Very much discouraged with what we saw that day, three of our brethren started home that same evening. The next day we who then remained with Mr. Mancha, started on another route. We went along Millor River to St. Michael, and returned in the evening much better pleased, having seen some beautiful country. On the next morning, being the third day, the brethren started out again. I remained on account of my ill health. In the evening they returned and reported favorably. They had found a good country, beautiful localities, excellent in qualities, everything necessary to fertilize the land, abundance of marl on the farms, and any amount of lime and oyster shells on the shore for the same purposes and at very low prices.—This country is also well watered with both fresh and salt water. Salt water luxuries are abundant, such as oysters, fish, crabs, clams, terrapins, wild ducks, swans, &c. There is fruit of every kind, apples and peaches in abundance, and a good sale for everything you may have to spare. Wheat crops are very good, corn good, potatoes very good (new in market,) oats very poor, clover good, nearly all out, wheat harvest just commenced.

Society is very good among both whites and colored. I have heard but one man use profane language, since I am here, and that was a white man. A great many profess religion, but they are not active in the work. The doctrine of the Brethren is not known here. I preached a few sermons for the colored people.—They seem to take it all. They are zealous of good works as far as they know, but have had no chance to learn the way of true holiness.

May this suffice for the present. I feel myself under many obligations to God, our heavenly Father, for his many mercies bestowed upon us, and for the improvement of my health since I am here, as I have greatly improved. I now think of returning home by the first of July, if the good Lord will, hoping that I may enjoy my family circle with better health than I have in days passed by.

More anon,

J. B. SHOEMAKER.

EASTON MARKET.

| | |
|-----------------------------|-------------|
| Corn, per bushel, | \$.95@1.00 |
| Meal, " " | 1.00@1.20 |
| Veal, " lb | 15@20c. |
| Beef, neck and shin. " lb, | 6@10c. |
| " " chunks, rounds and ribs | 15@35c. |
| " " corned. " lb, | 12½@15c. |
| Mutton. " lb, | 16@10c. |
| Lamb, " quarter, | \$1.25@1.50 |
| Pork, Fresh. " lb, | 15@18c. |
| Sausage. " lb, | 15@20c. |
| Liver Pudding, " lb, | 15c. |
| Lard, " lb, | 18@20c. |
| Butter, " lb | 25@30c. |
| Chickens, " doz., | \$5.00@6.00 |
| " " Spring, " doz., | 3.00@4.50 |
| Honey, " lb, | 20c. |

| | |
|------------------------------|-------------|
| Hominy, " quart, | 8@10c. |
| Onions, " peck, | 60@70c. |
| Fish, " bunch, | 25c. |
| Oysters, " bushel, | 40@60c. |
| Oysters, " gallon. | 50@60c. |
| Soft Crabs, | 30@60c. |
| Irish Potatoes, " peck, | 2.00@2.50c. |
| Cabbage, per head, | 8@10c. |
| Asparagus, " bunch, | 5@15c. |
| Onions, per bunch, | 4@5c. |
| Lettuce, per head, | 1@3c. |
| Radishes, per bunch, | 2@3c. |
| Green Peas, per peck, | 60@40c. |
| Apples, per peck, | 40@50c. |
| Strawberries, per quart | 5 a 8c. |
| Cherries, per quart, | 6 a 10c. |
| White Beans, per quart, | 1 a 12c. |
| Peas, black-eyed, per quart, | 8 a 10c. |
| Eggs, per dozen, | 18 a 20c. |
| Wool, unwashed, per pound, | 31 a 35c. |
| Wool, washed, | 43 a 45c. |

Acknowledgments.

ROCK ISLAND, Jefferson Co., Kan. }
March 26, 1875. }

Brother Quinter:—

Please publish the following statement of moneys received by me for relief:

| | |
|---|----------|
| Jan. 11—C. L. Keim, Falls City, Nebraska, | \$70.00 |
| Feb. 15—Joseph Faith, Leighton, Iowa, | 5.00 |
| Feb. 15—A. Kinzy, Hoover, Ind. | 16.00 |
| Feb. 16—J. Quinter, Meyersdale, Penna., | 29.00 |
| Feb. 3—M. Ncher, Laplace, Ills., | 10.00 |
| " " 8—C. Forney, Falls City, Ne. | 50.00 |
| " " 14—H. Smith, Meadville, Mich., | 32.25 |
| Feb. 18—M. Ncher, Laplace, Ills., | 30.00 |
| " " 17—C. Hoover, Smithville, Ohio, | 36.00 |
| Feb. 26—M. Ncher, Laplace, Ills., | 10.00 |
| March 6—Mary Moomaw, Bon-sack, Va., | 35.00 |
| March 11—D. Frantz, Cero Gordo, Ills., | 25.00 |
| March 13—J. B. Shirley, Pettit, Ind., | 71.00 |
| Total, | \$419.25 |

WM. GISH,
Treas. Relief.

Distribute Your Periodicals.

By using the above language, I hope to impress some of our brethren with the idea of having as many of God's creatures read the Brethren's writings as possible, without great extra expense to any one.

There are many people who would gladly read religious writings, but are not able to *obtain* them; and thousands can be supplied by the brethren who have not the privilege of hearing the brethren preach, neither of reading what the brethren write on the subject of salvation.

It appears to me that good may result by a more extensive circulation of our papers. I therefore suggest the following plan to those who are not saving their papers for binding. I also think there

would more good result from distribution than from binding a whole volume into a book, for future reference.

Many of us are acquainted with some ministers who travel some, and are acquainted in different localities, among some who are not reading our periodicals from various reasons; now after you have read your papers, as fast as convenient, place them into the hands of such ministers for gratuitous distribution, wherever they may think they will do most good; and let such ministers, when travelling among the world, carry with them those papers, and distribute accordingly.

Further, those who cannot in this way distribute, can send by mail at a small expense to those calling for preaching in the various parts and cannot obtain it.—In this way not only the poor will be supplied with reading matter, but those who are able to subscribe will do so, and enhance the increase of the various subscription lists.

Hoping the reader may clearly see my plan and be encouraged to try it, I remain your brother in Christ,

M. LIGHTY.

Elmore, Neb.

FROM KANSAS.

JUNE 12th, 1875.

To my dear brethren and sisters in the Lord, and kind friends, I would just say that I saw a statement in the COMPANION, No. 21, of a sister living in Sedgewick county, Kansas, that needed help. I took it upon myself to go and see for myself. I think the sister told me one of her brothers sent money to buy them a team of oxen, and one of them died a short time ago, which throws them out of a team. Brethren, I think there ought to be something done for them, for they are very needy. We are told that the Lord loves a cheerful giver. If I had anything that I could spare, I would love to divide with friend Deal and the sister. They appeared glad to see me. The sister told me that she had not seen a brother for three years. I have seen but one brother in nearly four years. If I had known friend Deal I would have paid them a visit before I did.

Yours truly,

WM. MORGAN.

Sedgewick, Kan.

In Memoriam.

Those lines are in memory of my dear sister, Sarah Dotterer, who died on the 15th of June, at the age of 31 years, 8 months and 8 days. She was the youngest daughter of David (now deceased) and Esther Stoner. In her youth, perhaps 14 years ago, she went into the service of her Master with her whole heart.—She was kind, gentle and courteous to all; dutiful as a child, affectionate as a sister, and faithful as a wife. She loved her Savior with a pure, a high, and a holy

love, and with Him she is now at rest; and this thought comforts us in our sadness and sorrow. Oh, that all would remember their Creator in their youth, so that if we do die young we can go to rest and that our friends can comfort themselves with that hope. May we, as brothers and sisters, be more in earnest to gain heaven and meet her there. May her husband, our brother, be enabled to lean on Jesus in his sad hours of bereavement, our aged mother be sustained by the widow's God, and the brothers and sisters-in-law, that have not yet done so, accept of offered mercy, obey the heavenly call, and come to Jesus, who can all their sorrows heal. We feel to say with the poet,

"Sister, thou wast mild and lovely," etc.

E. W. STONER.

Announcement.

There will be a love-feast in the Berlin congregation, Somerset county, Pa., on Sunday, July 4th, commencing at 3 o'clock, p. m.

JACOB BLOUGH.

The members of the Union City church of Ohio and Indiana intend to hold a communion meeting on the 14th day of October. Those coming by railroad will stop off at Union City.

T. B. WENRICK.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Backcreek Church, Franklin county, Pa. June 8th, brother MARTIN MUMMERT, aged 77 years, 6 months and 8 days. The subject of our notice was going away with a two-horse wagon, sitting on the hounds, when the horses took fright and ran off, throwing the old brother off, the wheel passing over the upper part of his head, crushing his skull, and causing instantaneous death. On the 9th he was buried at the Antirum meeting house.

Dear friends, this should be a warning to you to prepare to meet your God, for you know neither the day nor the hour when the summons of death may visit you.

Funeral discourse by the writer, John Shank, and John Lehner, from Rev. xxii. 12.

ADAM PHEL.

[Pilgrim please copy.]

In the Falling Spring church, Franklin county, Pa., (date not given) wife of Peter Knepper, aged 24 years, 2 months and 12 days. She and her babe, three days old, were buried in one coffin. She was a perfect model of morality, but she had not made that preparation for the hour of death and for eternity which she should have made and which she might have made with proper encouragement. A solemn warning! Funeral services by Elders Gipe, David Bonebrake and the writer, from Dent. xxxii. 19.

J. F. OLVER.

[Pilgrim please copy.]

In the Coal Creek arm of the church, Fulton county, Ill., June 15th, brother

Dawyer, at the age of 83 years, 2 months and 18 days. His wife (a sister) died some years ago. He leaves three daughters in this county, and one son in Columbus, Ohio, to mourn their loss. Funeral text, Amos iv. 12.

In the same arm of the church, on the 20th of June, of apoplexy, brother CHRISTIAN KINGBRY, aged 80 years, 2 months and 23 days. He leaves an aged widow and 7 living children—four sons and three daughters—and a large connection of relatives. Funeral text, II Tim. iv. 7, 3.

JACOB NEELY.

On the 18th of June, in the Cook's Creek congregation, Rockingham county, Va., sister SALLY MYERS, wife of bro. Raphael Myers, in the 26th year of her age. She was a faithful member of the church; left a husband and three children—two sons and one daughter—to mourn their loss.

In the same congregation, on the 22nd of June brother ABRAHAM YOUNG, aged 81 years, 4 months and 28 days. He was a consistent member of the church for many years. He had a desire to be absent from the body and present with the Lord, and was waiting for the Lord to call him home.

SOLOMON GARNER.

In the city of Baltimore. May 25th, DAVID ENOEL, in the 55th year of his age. He was strictly moral and honest in all his business transactions. He was brought up in the faith of the Brethren, but joined the Christian church in the latter years of his life.

Also, in the Pipe creek church, June 1st, JOHN ENOLAR, youngest son of Elizabeth Englar, aged 14 years. He was killed by the running away of his horse. May his sudden death impress us all with the importance of being prepared when death comes.

E. W. STONER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Henry Dierdorf, \$ 5 50; David Henricks 20; Geo Glrl, 10; Jno Fritz, 50; Henry Jones, 75; D B Studebaker, 1 00; J E Bowser, 50; H P Etickler, 1 10; D L Miller, 25; B F Stump, 1 70; Levi Kaufman, 7 10; D Wine, 10; F Catterman, 1 00; A Hensel, 50; J W Charity, 1 55; J R Deullinger, 10 00; G S Baisbaugh, 1 30; S Kleeer, 36 63; A Hensch, 75; P Detrick, 75; Sol Elkarberry, 5 95; Eli Stoner, 1 15; J J Workman (Ber.), 1 00.

These are hard times, but a man of clear grit will turn his hand to almost anything. He will make a little out of this, that, and the other thing, being none the worse for it by the end of the year. The farmer is idle the most of the winter; the city man is idle the most of the summer; the mechanic is idle the most of the year. They all have to get along somehow. Not a patent right, nor things used as luxuries, for people these hard times have only money for the necessities of life. Let it be something of real merit which people must have; something which time has sanctioned, and is recommended by numerous ministers of the Gospel and other men of high character. It is not because it is a base infringement. Such an article is Dr. Fahner's Blood Cleanser or Purifier. It is not held in solution by nitric acid and water, but is composed of thirty-three ingredients, including that ancient root, the mandrake, and infused with pure and unadulterated spirits, such as used in Golden Sander's medicine. It is a powerful medicine for the blood, and has been finally saved from death by the use of a few bottles of Dr. Fahner's medicine. A fair profit is made by keeping this medicine for sale. For particulars, apply by postal card to Dr. P. FAHNER, No. 10 Sherman street, Chicago, or Dr. P. FAHNER'S BROS., 4-6-00, Washington, D.C.

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25-50.

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P.O. and, Mahoning Co., O.

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"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

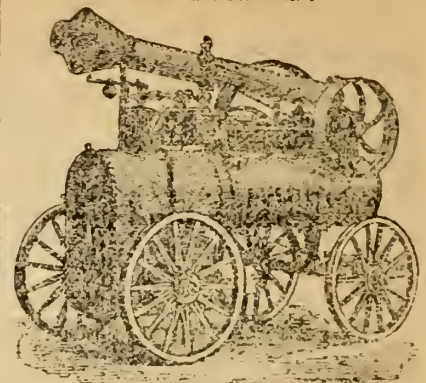
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The work contains 258 pages, and is neatly bound in fine English cloth. Price, single copy, by mail, \$1.00; per dozen, by express, \$8.00.

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Old and New Testaments

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"If ye love me, keep my commandments."—JESUS.

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NEW SERIES. MEYERSDALE, PA., TUESDAY, JULY 13, 1875. Vol. II. No. 28.

"Lost! for Want of a Word!"**'Lost for want of a word!'**

Fallen among thieves and dying;
 Priests and Levites passing
 The place where he is lying;
 He is too faint to call,
 Too far off to be heard;
 There are those beside life's highway,
 Lost for want of a word!

"Lost for want of a word!"

All in the black night straying
 Among the mazes of thought;
 False lights ever betraying!
 Oh, that a human voice
 The murky darkness had stirred!
 Lost and benighted forever!
 Lost for want of a word!

"Lost for want of a word!"

Too high it may be, and noble,
 To be ever checked in his sin,
 Or be led to Christ in his trouble.
 No one boldly and truly
 To show him where he has erred—
 Poor handful of dust and ashes!
 Lost for want of a word!

"Lost for want of a word!"

A word that you might have spoken;
 Who knows what eyes may be dim,
 What hearts may be aching or broken?
 Go, scatter beside all waters,
 Nor sicken at hope deferred;
 Let never a soul by thy dumbness,
 Be lost for want of a word!

For the COMPANION AND VISITOR.

Great Discussion—Infant Baptism and Infant Salvation in the Calvinistic System.

An elaborate discussion is now vigorously engaged in, by two of the most eminent and learned divines in America, upon the above subject. The contest is

like the bravery of mighty warriors.—Each one has his sword unsheathed to strike the hardest blow. Of the general fullness and logical order of this discussion there can be no fault found. The language is a model of clearness all through, while every expression involves an element of profoundest thought.—When men of profundity and research in the various departments of scientific knowledge once begin to hurl their darts at each other, until all the notes of faith would seem to ring for preservation, we begin to think that it is high time for the church to wake up.

We know of no two men more competent than Hodge and Krauth to rebuke, with fact and logic, the insane pretenses of the rampant pseudo-ecclesiasticism of our age, and the yet insaner adjuncts of extreme radicalism. While Hodge is one of the main conservators of Presbyterianism, Krauth stands no less related to Lutherism. Both these men hold high positions in the literary world. But what astonishes us the most is that men, possessed with all the elements of erudition and higher learning, should discuss the facts of radical Calvinism with a view of giving still greater impetus to the Romanistic theory. That these men have been theorizing upon the subject of infant salvation until their minds have undergone a kind of philosophical dementia is quite evident, or they would not discuss the subject as they do. How the poor Bible has to suffer! Philosophy may do well enough to talk about, but it will not do to die by. People get to hear too much philosophy nowadays, and not quite enough Bible. Oh, for more Holy Ghost preachers!

In a review of Rev. Hodge's Systematic Theology with special reference to infant salvation, Dr. Krauth quotes over one hundred Calvinistic writers, all of whom urge the necessity of infant baptism, while he does not quote a single thing from the Bible to sustain such a procedure. But note what the Dr. says: "Lutherans prove that all infants are regenerated in the act of Baptism."

How do they prove it? Not from the Scriptures, but simply from the hypothesis of a hypothetical condition.

But the worst feature that we observe about this discussion is, that the salvation of infants is almost entirely ignored where the regenerative qualities are not brought into contact with the souls of these little infants; and although these divines do not regard Baptism in the least essential to salvation, they nevertheless claim that Baptism is the medium through which the divine life becomes imputed to the soul. Can anything become a medium through which the Divine is brought into contact with the human and not be essential? We might just as well claim that there might be effects without a cause. It is really a pity, and a painful pity, that people will allow themselves to be influenced by such ridiculous impertinences. Such interpretations have a strong Romanistic tendency. Judging from the totality of things now tolerated by many of our popular churches, there will be a general hand-shaking with Romanism before so very long. We only hope the Pope will require all his adherents to pronounce the shibboleth, and have all shibboleths put to everlasting silence by not fellowshiping them.

To maintain that a negative damnation awaits all unbaptized infants is the highest mockery imaginable in the sight of God. My brethren, these things should give us greater impulse and activity in sending out missionaries and rescuing the Bible from the slaughter of philosophy. Let it no longer be said of our church that we are a non-evangelical people, but let us wheel the chariots of salvation with greater might and power until every arm of rebellion is brought low to the feet of Omnipotence, and the shouts of joy go forth,—Victory at last! Trumpet to trumpet! Organ to organ! Harp to harp! Hallelujah to the Lord! Until then may our hearts pant for the redemption of this world like a red or young hart upon the mountains of Bethor.

J. T. MEYERS.

Philadelphia.

Omnipotence of God.

Enrobed in majesty and might,
Jehovah reigns in worlds of light.
The world through ages past has stood,
By the omnipotence of God.

Throughout the past eternities,
Thy throne has stood above the skies;
The universe is thine abode—
From everlasting, Thou art God.

The ocean, lashed from shore to shore
By fearful storms, lifts up its roar;
While mountain waves go thundering on,
To break beneath thy eternal throne.

The Lord on high controls them all;
At his behest they rise or fall—
He bids the winds and waves be still;
The winds and waves obey his will.

Thy testimonies, Lord, are pure;
Thy promises, forever sure:
And he that would thy glory see,
Must righteous, pure and holy be.

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 423.)

—It may be possible that the remarks made on the subject will cause those who have been publishing the minutes in their districts will look at the matter and see that they are violating decisions of the Annual Meeting, and they will not do so any more. But if they want the minutes published they may come up here and have the minutes repealed and they can publish the matter as much as they please.

—It seems to me there is too much strife entirely; what does Paul mean when he says, "Strive not about words to no profit?"

—How can we ask our minutes to be published, when they are printed only for the members?

—I am willing that we should change the answer.

—I would like to propose something. Suppose we withdraw that query, as we have a definite answer on the minutes, because the minutes allow us to have a record of the proceedings of our Annual Meeting, and that is an allusion to publishing them. I see no other remedy at present than to withdraw it or table it.

—There is a good opportunity for us to learn a lesson in our church in its form of government. There

are two powers, the District Meeting is a power and the Annual Meeting is a power. There is great danger of these two powers in our church coming in conflict with each other and they have done that in this case. The great danger is that the District Meeting will assume too much authority. I have made that observation frequently to our brethren, and I want to make it here. There is danger that the general brotherhood will do what is here exactly.

Let us learn the lesson that the District Meeting be subject to the decision of the Annual Meeting and be controlled by it just the same as the humble members. If the District Meeting can disregard one decision of the Annual Meeting, can they not disregard another? There is something important in this query, and there is a good lesson,—enough to make us think and look when it is presented to us, therefore do not pass over it lightly. I think that we ought to tell the District Meetings everywhere, for the time has come when you will act contrary to that decision of the Annual Meeting. Go to work at that matter in a proper manner and have the thing arranged; your Annual Meeting and its decision may be honored by you and if you want to act in that matter have the minutes of the Annual Meeting changed, and have the District Meeting and the Annual Meeting in harmony. If you don't pass that, don't table it, don't pass over it as something of no importance, for I look upon it as involving an important principle in church government. I would prefer just to pass it in order that the districts in our brotherhood may learn that the Annual Meeting want you to be careful to do nothing in conflict with the ministers. I would warn you not to act contrary to the decision of the Annual Meeting.

—I rise to make a little inquiry. Is it considered an infringement of the decision of the Annual Meeting to take written notes of the record?

—According to the strict definition of it, it would be.

—The reason why I asked is that we have had some thought upon the matter. We know that it is sometimes the case that our clerk resides in the southeastern part of our district, which is considerably over a hundred miles from the northern part, and to go away there to exam-

ine the record would be considerable of a task, and we have frequently asked our clerk to give us a copy that we could take it home and read it to our churches and our members are very desirous of knowing what is done at District Meeting; consequently we have taken this course. If it is an infringement, we have done it very ignorantly.

Passed.

Q Inasmuch as the church is manifesting a little of the missionary spirit during last year in sending brethren to the state of Kentucky, we respectfully petition that brethren be sent to the northern part of Alabama and Tennessee adjoining to build up and comfort the body of brethren gathering together a few years since under the labor of brother A. J. Hickson, and in his charge the number of members is about 25.

On the back of the paper the following is written in pencil:—To the Annual Meeting, the church in Alabama still renews the call for some brother to be sent there to administer the gospel.

—I am of the impression that it is not yet in a right condition to pass, but I must state that I am in favor of that noble enterprise of building up the cause of Christ in different parts of our country, sending brethren to build up churches, establish the cause of our Master where it is not yet established. There is work for us and it ought to be done, and I would advise that we give them the power to appoint some good brother to go and preach to them.

—I have a knowledge of the matter. You will recollect, some of you brethren, several years ago there was a call at an Annual Meeting to send some brethren down there in order that the gospel might be preached to them and a church organized. That call was answered by sending some brethren down there. Now as they still have a desire and brother Hickson has been there a while, they make a call through him to our District Meeting. I said to the brethren there, it is out of our hands, because the call was first made to the Annual Meeting; it is out of our hands, and in the hands of the Annual Meeting, as they had sent the committee; hence let us forward it on to Annual Meeting and let them know that the brethren there still renew their call to the Annual Meeting, that they have a supply in the ministry. That is the way it came before this meeting from their District Meeting. Now if this meeting says to us that we shall take charge of it and send brethren down there to answer the call, that will be

a definite answer to this, and I suppose will meet their wishes.

—I would propose an answer to push it right along. We feel like shouting for joy to hear a thing of this kind coming from Southern Ohio and that is right brethren, wake up. I am glad you have caught the missionary spirit and I would propose something of this kind: That the Annual Meeting sustain the movements of the Southern District of Ohio and bids it God speed in the good work.

Now since you have caught the spirit in the Southern District of Ohio, prove your actions by your works. The matter is too large for the whole brotherhood to take charge of it, but we want that this Annual Meeting should bid you God speed. We want to back you up in extending the gospel, but you can manage your own affairs now, and the enterprise now in your country will afford you the means; you have everything now, since you have the strength, and we want to back you up with it.

—This is a query that has been presented to the Annual Meeting heretofore, and it seems to come in the same way again, shall the Southern District of Ohio bear the expense of sending brethren to Alabama, or will the Annual Meeting do that?

—It is in the hands of the Annual Meeting; we want it answered right here. They come up here with this idea of renewing their call to us; we forward it on here where it belongs. Now tell us how that call shall be answered.

—I move that the Standing Committee take that call. I think it is too much for the Southern District of Ohio to take this in addition to other work which they have.

—The call is nearer some other States where there are brethren and ministers than the Southern District of Ohio, but we thought to save expense that you should have the precedence at least, to make arrangements so that their wants may be supplied without so much expense, and for us to take the matter from the Southern District of Ohio, would be assuming authority. We would rather not have it thrown upon us.

—Inasmuch as there is an increasing interest among the brotherhood that our fellow beings should hear the gospel, we in Southern Illinois have organized a little mission, and we have been attending within

our bounds to the missionary spirit and we see that the Southern District has done the same. I would propose now, inasmuch as we feel an interest in the matter, that it be brought before the Yearly Meeting, and that this meeting appoint a committee to go and attend to that matter in Alabama, and visit Kentucky and Tennessee and the Annual Meeting defray the expenses.

—I have to say that a call was made some years ago on the Eastern District of Pennsylvania, from the State of Maine, and being advised to apply to the Annual Meeting how to do in the case, it returned the matter back to the Eastern District of Pennsylvania, for us to attend to. Now we do not like to lay the whole matter upon the Annual Meeting. If the call has been made, there is the District; let them do as the Annual Meeting left us to do in the former case.

—I am under the impression that Tennessee joins Alabama, and hence I think that we should give this matter over into the hands of the churches in Tennessee.

—I will just remark that if the Southern District of Ohio will attend to the calls that are made in Kentucky just adjoining them they will have their share. If they will do that well, they will do all that, under the circumstances, ought to be asked of them to do. We in Indiana have a field of labor south of us, and the southern part of Indiana is a missionary field, and we sometimes have sent over into Kentucky, but if you put upon us in addition to that a field of labor in Alabama, it is too much. We have one field, Southern Illinois has a field of labor, Southern Ohio has a field of labor already, and I would think, it being so far away, that it would be proper and reasonable to not put it on any district that has already a larger field of labor than they can well supply. If you have heard the calls from Kentucky that have been made upon us, your hearts would have been stirred with interest to hear their calls answered, and I would insist upon Ohio answering them. This don't come from the Southern District of Ohio, it came through them, and the call was made on account of the labor of brethren sent by the Annual Meeting, and the call was made again to the Annual Meeting through the brethren who have been there and

who have done that labor. I think that the field of labor for an Annual Meeting is not too much, and therefore I would insist that the request is reasonable; it is not a burden, it is easy to be complied with. If we have the will, let the Annual Meeting have the matter in charge, and the Standing Committee, as it has been moved, take the matter of appointing a brother to send, and the general brotherhood can easily raise the money to pay the expenses.

—Why not put it upon its passage; the Committee can frame an answer much sooner than this large body; let the Committee frame the answer and submit to the church.

—I am pleased with the idea; it meets my approbation very much. There is a little missionary spirit about me, I confess that, but a little different from what I hear a good many of our brethren talk about. I am pleased that the brethren made the arrangements in Ohio for brethren to go to Kentucky and preach there. We in Illinois have our hands pretty full, but in regard to Alabama, there is a call from there. I do not know what part of Alabama it is, but brethren from East Tennessee, and even from Virginia, have not so far to go into Alabama. Alabama comes with East Tennessee, near Chattanooga, and it is not very far across there. I have travelled that road several times; it is not so very far. I think that the brethren in East Tennessee, or from Virginia, could go into Alabama and preach there.

—I would be in favor with all my heart to have a general missionary plan adopted by the Annual Meeting, but it looks to me to be insignificant for this meeting to send missionaries to a few spots in the country when we have hundreds of calls. We have calls from West Virginia and the Eastern borders of Ohio, and we have done the work among our members. Now if that can be done by this local organization, it seems to me that this District Meeting could also do something in the way of local enterprise. But I am willing that this Committee shall contrive a plan for our missionary work.

—If the Committee goes to work and contrives a missionary plan, not for a particular spot, but to send them over the world, then I am willing simply to make it local, I am not willing to do that.

— This is no new spirit in Ohio or anywhere else; it was gotten up from year to year, and in '59 in Somerset Co., Penna., there was a Committee appointed by the Annual Meeting and they drafted a plan of action, but there being so few of the northern brethren there, it was never finished up until '67. That is the plan of the whole brotherhood adopted by the Annual Meeting in its report, and there is no necessity of a new one. Go to work and carry out that plan; it is everything that can be desired; the Minutes of '67 have it down there in full. There is no need of the Committee drafting a new plan.

Motion to refer to the Standing Committee passed.

Conference then sung the first verse of the 346th hymn, and after prayer by brother Sturgis adjourned.

THIRD DAY, TUESDAY, MAY 20TH.

Conference opened with prayer by brother Joseph Hanawalt.

Unfinished business from Virginia was first called up in the following shape:

Q. Mill Creek, Rockingham Co., Va.—A query brought to the District Meeting asking whether it was right, according to the gospel, for brethren to have their property insured, and as it was considered a general thing among the brethren, it was thought best to bring it to the general council.

A. We cannot see that it is wrong to do so, if done in a mutual way. See Art. 3, Minutes of 1864.

Minutes read by the Clerk: Is it right according to the tenor of the gospel, for the brethren to erect lightning rods upon their buildings, and to have their property and lives insured?

A. As to lightning rods, we are satisfied with the answer given in 1851. Considered, that we would not advise brethren to do so, nor would we say to them to take them down, but we advise all our dear brethren to bear with each other and to put their trust in God; and as to getting their lives insured, we advise the brethren to make use of no such thing.

Passed.

Q. We request this District and Annual Meeting to give us a more definite decision on the stand question, so that the brethren may be more united in this long agitated question. The way matters are now Heaven cannot be pleased, while some go up and others stay down. If God's law teaches us to go on stands and preach, why not all go on them? and if it teaches us to stay down, why not all stay down? Why not leave the gospel say in this as well as in all other matters? Let God's law be the man of our counsel in all matters.

A. We think we can give no more satisfactory answer upon this subject than what we already have in the Minutes of our Annual Meeting, especially in that of Art. 23, 1866.

Minutes read by the Clerk:—We recommend the brethren to bear with one another, allowing every brother to keep his conscience

clear, as we have no "thus saith the Lord" for it.

— In regard to the matter now before us I would just say, there is nothing lost by keeping down and nothing gained by going up. Christ and his apostles nowhere commanded the ministers of this dispensation to go up on stands. Nowhere has Christ and the apostles commanded the brotherhood to go up, but they have commanded us to come down. It was Christ who said, "Zaccheus, come down." I tell you brethren, I have been tried considerably upon this very matter that is now before us. I at one time did go up and, my dear hearers, I am under the impression that when I did go up I was stimulated by a proper motive, in the belief that I could be seen and heard, and that to the satisfaction of the hearers, but mark you, there was a contention in the brotherhood, and I decided concerning this very matter and it was sent up at our District Meeting and I was under the impression that they had peculiar views and I did, at that meeting, promise the brethren that I, for one, would keep down, and ever since I made that promise I have kept off those stands and have not occupied them. But if I believe I could better the cause of the divine Master by going up, or occupying stands, I would, notwithstanding the promise that I gave, go up, but, my dear hearers, I could hold forth the words of truth and soberness, preach Christ and him crucified, and stand on a level with my hearers, and more to the edification of the hearers than by going up on those stands. Brethren, let us keep down; and as regards being governed by conscience, let me tell you this matter is not to be the guide of the church of the living God. I understand the Spirit in conjunction with the gospel to be our guide and support, and not our conscience. The Testament gives us to understand that there is a pure as well as a defiled conscience, and we all have our besetments; and controlled by our conscience, what will be the state and condition of our government?

Now I have done what I believe is my duty, and if you pass this matter over my head I feel clear. I am sorry that brethren have now, in many places, stands in their meeting-houses. There was a time when this thing of erecting buildings for

the express purpose of preaching the gospel caused a great deal of confusion in our church, but finally the brethren gave way, and I do not see anything wrong in erecting a building for public worship. The next thing we hear there must be a stand, and I recollect the announcement of having stands in our meeting-houses. It caused considerable excitement and I believe that the brethren ought not to be troubled much on this subject.

— We are talking about the stand question, and yet our meeting-houses are probably a little more finely decorated than meeting-houses ought to be; and if they are decorated outside they will be inside. It is well I think to have brother Nead's plan and not tolerate stands if it can be avoided in our own meeting-houses.

— According to the philosophy of sound we can derive no possible good from their use; and every public speaker understands that it is easier to occupy a level with his audience than to go above the audience, or better still if possible to have the audience above him, and we can find no good sense, to say the least, for our brethren erecting stands upon which to place ministers in our congregations; and then we should remember that it is only an additional expense. We ought to be persuaded to occupy the same ground occupied by our old beloved brethren. There can be no evil growing out of the unanimity of spirit and design and effect on the part of the brethren to avoid the popular stands and pulpits in our churches. I only want to speak as my conscience might dictate in this matter.

— Concerning the philosophy of sound, I will agree with my brother that it is in harmony with the principles of philosophy, that sound, as it proceeds from the speaker will gradually rise; this is a settled matter in harmony with science; a course of study that is very much condemned by many, and yet frequently resorted to, to carry our points.

Now while it is true that sound will rise as it advances, it is also true that the law of the Lord has laid down no rule to govern and to control us.

In regard to this matter there are things that are determined by the philosophy of nature and other things that are settled by the law of the Lord; anything that has not been

settled and determined by the law of the Lord, we cannot settle, and often if we do we cannot tell whether we are right or not.

Now this query is in regard to our ministers going upon other stands. In other meeting-houses, it does not have any reference to stands in our own houses at all. It is only in regard to the propriety of going on the stands when we are engaged in service in other houses, and that is a matter which we cannot settle by the law of the Lord, or by philosophy. Now while I am aware of the fact that it is far more definite and far better for a congregation as well as for a speaker to be down and the congregation elevated on all sides of him, I am also convinced that the law of the Lord says nothing about it and lays down no rule regarding it; hence we are left according to circumstances. It is better for the speaker, it is better for the congregation, but we are not bound to do it, and though philosophy and science would teach us that it is the better way, the law of the Lord lays down no such rule as that. If we want to do so we can do like our Savior; we can sit down on the side of the mountain and address the congregation, we can stand on the deck of a vessel and preach unto the people, or like the Indians in the far west, where they get down and have the people on all sides of them, or we can stand on a pulpit like Solomon did. Now brethren make no law on the subject. We dare not make a law, we dare not make it binding because it is not in our power to make a law. If the Lord is silent on the subject, let us be equally silent. If the law of the Lord says nothing about it, let us be as wise as the apostle in the matter. If my brother wants to go on the pulpit, I can say nothing against it; if my brother does not want to go on the pulpit, I will say nothing against it. As there is no law, we must be governed by principle and not by specified rule.

—This is a matter that you have been talking about for the last fifteen years, and you have an answer on the minutes which I suppose, is about as satisfactory as we can ask for.

Now the brethren have been arguing the question on both sides; for and against, and they have made a very nice thing of it; but it shows a difficulty. Now let us not argue the case here until we have a proper right

to do so. Let that appeal be considered and then get at arguing the question. Let us not hold this meeting in suspense because there are other important things that we want to listen to; let us try to get right with this thing; and let us settle it by taking the answer that is on the minutes, as it will do us all.

—The brethren seem to be getting away from the point; I will call your attention to it. The point is that there seems to be no unanimity of practice on this point.

—That is the main question. There is a fine question here, and let us take God's law for it, such authority as we can gather from that. We are all united, no doubt, but there is no law that forbids that within the lids of the Book; but if we examine from the earliest church of which we have any account down to the Savior's time, it does appear to me that we see a great many things in opposition to this.

This is from our district and we have had trouble not only in the district, but we see it wherever we go; sometimes brethren prefer to stay down, while others prefer to go up and I have seen it again that there is a spirit among the brotherhood that prefers going up, and sometimes brethren meeting together upon funeral occasions when there is no opportunity to converse together when they get into the house likely one brother would prefer to stay down, while the other brother goes up, and wounds the feelings of the brother; now you will agree that it don't look right for the other one to stay down; consequently to avoid confusion, will go up with him. When we study the Bible and the New Testament there is authority sufficient to teach every brother that we are on safe grounds to stay down. The first stand of which we have any account was placed in the house of God in Jerusalem; but we do object to having them in the church of God. This is going to grow in the brotherhood just as sure as it is tolerated. After a little we will have stands, and have them decorated equal with the world. Now the Savior says, "every plant which my Father hath not planted shall be rooted out." Has God planted them in the church? There are many testimonies we might bring up, but I say again brethren, the answer to the question that we have had for

a few years has never given satisfaction to the conscience of the brotherhood. We know the conscience is not a sure guide; we would like to have something more sure to govern our brotherhood. I want to tell you today that after a little while we will be out in the world with our meeting-houses and with our finely decorated stands that are growing among us.

—In the state of Maryland I know of but one stand in any of our churches and that was put there contrary to the majority of the church, but it was yielded to one or two families who wished it there, and after a while the church became reconciled to it, but could not see the advantage of it, and those who favored it, were the first to assist in taking it out. My brethren conscience should be no tribunal to try such questions as this; but we think they are deferred in our church. I believe we have got it arranged about as well as we can get it and we do not expect unanimity.

—We are informed by the apostles that we shall be perfectly joined together in the same mind and speak the same thing. There is a difference here it appears about these stands. For my part, I think we are on safe ground if we occupy a level with our hearers; that has always been my mind, and I remember the time very well that I never heard any such thing, and I am fully of the opinion that our meeting-houses never would have them if they had not been learned from some other source. Now, in these things it seems to me there ought to be no difference among us at all. Let us do these things that we have seen, which we have heard and which we have learned, and the God of love and peace shall be with you.

—Brethren I have been almost wounded to my heart in our meeting-house; there was a stand erected and it was against my will. When we have a communion meeting our old brethren all stay at home. I never have the satisfaction of seeing my old brethren with us, and I am aware that is the main cause. I acknowledge, brethren, I went home on that account. Now let us consider whether it is not directly against our profession and indirectly against the Scriptures.

—It is a very nice point, for we know that the Scripture says, "Give

no offense, neither to the Jew nor to the Greek, nor to the church of God." We have to be on our guard, brethren. This oneness I am just as fond of as any one, but the question that comes up now is outside of the query; it is merely to occupy a place with the churches that honorably and friendly invited us, and how to get this oneness and pay a regard to that Scripture I refer to is the query with me, and I have fears that those congregations will try to use a greater power than is in the church, and carry out this charge.

—I do not see, brethren, how we can get a better answer for that query than what we have got there, for it is certainly known with all if we want to pass a new decision here, old orders have got to be repealed. Now we may work here till noon with this question and we will get no nearer the end, but if our brethren wish a new answer, let them petition for the repeal of the old answers and then come up with something specific and argue the point.

We should remember that we are not through with Ohio, and that there is a large territory west that would like to have their business transacted, but if you take up all the forenoon with one district of Ohio, when will we have the business that is west of this?

—Brother Long's suggestion is a proper one; according to the rules of our church we must have the old one repealed, because the world will read them and they will say, we do not act consistently in the transaction of our business. Let this matter be passed as it is and give room then to bring it to the point where it should be brought.

Passed.

Q. As Christ never published himself, would it not be better for the brethren traveling and preaching not to publish themselves in stating how many sermons they preached and how many they baptized, as much as to say, "see what I have done?"

A. Not advisable to do so.

—It starts out with a wrong idea that Christ never published himself. When Christ stood and cried, "If any man thirst let him come unto me and drink," he certainly made himself known as the source from which proceeds the water of life. It starts out with a wrong idea and we had better give the subject at least a little thought.

The writer of the Acts of the apos-

ties has informed us of the success of the early missions sent out, and the very chapter that we read on the morning that we opened our meeting had reference to the return of the apostles after missions had been sent out, and the report of their success called forth the joy of the brethren. The simple fact of a brother traveling and letting us hear how the work of the Lord is prospering is exceedingly gratifying unto us, and surely I would not have this privilege, cut off, unless there are some apparent evils growing out of it, but if so then I am ready to give it up.

—It must be born in memory that the Acts of the apostles was written by the apostle Peter, that successful preacher on the day of Pentecost.

—I have almost invariably found that the wrong comes from the abuse of a thing and not the use of it, and I suppose, then, what has called the question before this meeting was the abuse of the privilege. I delight in reading the travels of the brethren and their success too, but we lately find some things in those reports that are not very edifying. We should carefully guard against giving in too much. I think the answer is very proper, and I move that it be passed.

—Very many brethren when they travel and give a report to our periodicals of the travel, they particularize in so many things that it is unpleasant to the reader; where they lodged and where they took dinner, and who conveyed them &c. This is what wearies the mind. This is the abuse.

Passed.

Q. Beloved brethren, we request this meeting and Annual Meeting to agree to grant the powers of the established district of the state to choose their committees to settle difficulties instead of Annual Meeting thereby save expenses and so much labor for a few brethren to travel from east to west and sometimes matters have to lie over for six or eight months before they can get around.

A. We cannot consistently grant the power asked for without the repealing of the former decisions of Annual Meeting.

Passed.

The report from the committee on affairs in California being announced, brother Quinter read the main portion of the report, as follows:

Nov. 2nd, 1874.

We the undersigned committee, sent by Annual Meeting to set in order things that are wanting among the brethren in California, met, pur-

suant to appointment agreed upon by the elders and brethren residing here, at the house of brother Michael (Sissler) and after a season of devotion and consultation as to the legality of the proceeding, brother George Wolf with a number of the brethren retired for private consultation. They returned, when a voice was taken to decide whether or not the committee is received to investigate the difficulties existing and they were accepted by a unanimous vote of the members present. We then proceeded as follows: first to examine the reasons why certain members did not hand in their letters to the church.

Reason 1. When a committee of four brethren waited on elder Wolf to try to effect a union, and requested him to appoint a church meeting for that purpose, he refused to do so, but said that if they would agree to hand in their letters, he would call a church meeting for that purpose, but no other, if they would agree to subject to the established order of the church in California, and say nothing about settled matters. It being proven to our satisfaction that there was disorder in the church, and elder Wolf refusing to call the church together to investigate matters, we decided that he erred in this and that there was a sufficient reason for withholding their letters.

Reason 2. That there were two cases of adultery in the church and that elder Wolf justified them. It was proven that a certain man named Whelock left his wife and that she was afterwards married to another man by elder Wolf, her first husband, so far as known, still living, and the parties were held as members but not allowed to occupy the office of deacons. Elder Wolf also with the counsel of eight members, baptized a woman by the name of Cheatersty while living with a man who had another wife.

A. We decide that both cases were absolutely adulterous, and that elder Wolf did wrong in baptizing in the one case, and in celebrating the marriage in the other, and we require an acknowledgment of him, and of the eight members also, that gave counsel in the case, and exhort him and them to be more careful in the future.

Reason 3. Elder Wolf also claims the Annual Meeting to be legislative and refuses to be subject to its counsel.

For the answer see article No. 7.

Reason 4. Being asked if he would

commune with brethren when they wash feet in the double mode, said he could not conscientiously do so.

A. In view of the position that elder Wolf and his adherents occupy as set forth in the allegation. That they will not wash feet in the double mode, we, therefore, in order to give those who differ from them an opportunity to practice as their judgment and conscience dictate, are compelled to organize a church in California in the order of the general brotherhood under the care and oversight of elder Isaac Hershey and Michael Sessler, and ordain that the churches establish a line and divide themselves as seems best to them, as we are not acquainted with the geography of the country as respects their several localities.

Reason 5. They do not practice the kiss between the snpper and the communion, nor read the Scriptures, nor speak of the sufferings of Christ at that time, neither do they close with prayer at the close of the service on such occasions.

A. We decide and exhort that they from henceforth adopt the practice of the general brotherhood in those things on such occasions.

Reason 6. E. L. Prather, a minister, said the cause of the trouble here is, there are two parties of us. We are the Congregational party, the other the Annual Meeting party. We are governed by the word of God, the other by the elders of the Annual Meeting.

He admits the charge and makes the following acknowledgment by his signature:

REQUIRED that he acknowledge that his language as used in charge, reflects seriously upon the Annual Meeting, but as explained to mean Congregational in a limited sense, which is accepted, provided he now acknowledges the supremacy of the Annual Meeting, and agrees to respect its counsel and co-operate with the general brotherhood giving and taking counsel. [Signed]

E. L. PRATHER.

Reason 7. Elders Wolf and Meyers stand charged for writing hard expressions in the Gospel Trumpet. Charge sustained by the articles over their names.—And we, the committee, decide that the language in said article when viewed literally is very distasteful and reflects seriously upon the dignity of the Annual Meeting, and demands an acknowledgment at the hands of the authors. But as interpreted to mean Congregational in a limited sense, which is accepted, provided they now acknowledge the supremacy of the Annual Meeting,

and agree to respect its counsels and to co-operate with the general brotherhood in giving and in taking counsel, and also to withdraw their names and influence from said Gospel Trumpet.

Reason 8. They will not endorse the action of the committee sent by Annual Meeting, to Missouri in 1872, but hold those denounced members in full fellowship.

This charge not sustained by the evidence.

Reason 9. That the church in California is in a bad state, pride is tolerated too much, even elder Wolf has departed from the order of the brotherhood in simplicity of dress, and some sisters wearing hats, ribbons, veils and other superfluities.

A. That here is a departure from the order of the church in fashion and dress, is fully sustained by the evidence, and that elder Wolf has not fully discharged his duty in suppressing and restraining pride is also manifest. We therefore admonish and exhort him to exercise the functions of his office with the church in keeping order in this as well as in other things.

Reason 10. That elder Wolf received and fellowshipped expelled members as brethren and officers in the church after being informed that they were expelled, by letter from the church from whence they came, disregarding the letter, and received them because of their appearance &c. Elder Wolf explained that the complaint is true in part and that he was deceived by those men (Flory and Gibson) in part, and that he received them as a matter of courtesy and not as brethren.

A. Considered by us that as those circumstances have transpired a long time since and have been before the church time and again, that we dismiss them with a brotherly admonition, that brother Wolf erred in associating with these persons as he did, and exhort him in the future to adhere to the scripture injunction to hold such as a heathen man and a publican and in all cases respect the action of sister churches regarding the validity of their letters &c., rather than the person of expelled members.

Reason 11. That a deacon baptized in the presence of elder Wolf. This allegation was sustained by the evidence, but explained by brother Broadherst, the deacon who officiated, that the duty of baptizing and celebrating marriage was voted upon him by the church, and given him in charge when installed in office, to perform these duties when necessary &c.

A. With the above information before us we thought best to dismiss the case.

Charges preferred by the brethren claiming to be the church of California against certain persons among those refusing to hand in their letters &c.

Charge 1. Against elder Hershey, Peter Garman and others for organizing a church and doing church business within the limits on an organized branch.

A. Not sustained by the evidence.

Charge 2. Against Henry Haines for saying he would not be satisfied until elder Wolf's office was taken from him, and that the church would never prosper until it was done. Haines denies. And it is dismissed for want of evidence.

Charge 3. Against Peter Garman for attempting to read in public his letter and those of several others thereby caused hard feelings among the brethren and much talk among the outside world. This was done after having an opportunity to read them the day before at church council. Confessed and explained.

A. Considered that it was out of order to read those letters before the public, but inasmuch as he was subject to the call to order by elder Wolf that we lay no further penalty upon him.

Charge 4. Against Henry Haines for visiting public saloons and drinking therein.

Considered, that upon hearing his explanation we lay no farther burden upon him than an admonition to him and all others to abstain from such appearance of evil, and that we show a better light in the world.

Charge 5. Against brother Hoxie for holding the idea of not praying at all in public, and other heretical doctrines, and preaching them publicly and privately. He admits the charge but says and also proved that he has and did very soon recant those doctrines, and acknowledges his wrong.

A. We consider that the proceedings against him were informal, but as he was much out of order we now require a frank acknowledgment of him.

(To be Continued.)

A pious cottager residing in the midst of a long and dreary heath was asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" He replied, "Oh, no! for Faith shuts the door at night and Mercy opens it in the morning."

He who reforms himself, has done more towards reforming the public than a crowd of noisy, impotent patriots.—*Lavater.*

For the COMPANION AND VISITOR.

Taking of Usury.

Seeing that it is time to remedy a great inconsistency that has crept into the church, I hope to find a cure by holding the evil up to the light, that the brethren may see just what it is. There should be great caution used in treating this disease, lest strife might be stirred up. But I believe that my brethren are ready to trample under foot everything that is contrary to the Bible. I, therefore, call their attention to the usury question.

At the national council, it has long ago been decided that no member shall take illegal interest. Yet despite this decision there are those who have taken it. Of course it is wrong to do so. But the chief trouble is this: in some districts this practice is tolerated, while in others it is not. In the districts that have not tolerated it, members have been excommunicated. In those districts that have tolerated it, there are members guilty, and yet in full fellowship. When the latter visit districts where the practice is looked upon as an evil too gross to be allowed, they cannot be deprived of the privilege of communion, though the persons cut off from the church are thereby mistreated. Now what I want is for some of the brethren to give some plan to enforce the decision of the Council. At our annual district meeting a query was sent to the National Council; but it came to naught.

When we wish to convince the guilty members, we tell them of the inconsistency; but they plead custom, saying they have never been censured in Pennsylvania, where they were received and where they united with the church. Now, brethren, lend a helping hand, and eradicate this growing evil, which may in the future serve to create great disorder in the church. Let it be nipped in the bud.

A BROTHER.

For the COMPANION AND VISITOR.

The Beatitudes of the Mount—No. 1.

BY JOHN CALVIN BRIGHT.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."—MATTH. v. 3.

"Blessed be ye poor; for yours is the kingdom of heaven."—LUKE vi. 20.

The fame of Christ's successful ministry spread throughout all Syria; and great multitudes of people "from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan" were attracted to him. Seeing them, he ascended Mount Harut, and when they and his disciples were gathered around him, he seated himself, opened his mouth, and taught them as one having authority.

We notice the desire of all rational beings,—blessedness and happiness,—in the very threshold of the immortal Ser-

mon on the Mount. In that fruitful vine of divine truth, blessing after blessing is unfolded in rapid and due order, until there is a delightful cluster formed, that is beautiful to the eye, palatable to the mind, and invigorating to the whole system of the true disciple of Jesus; and a magnetic force of such wonderful and powerful properties is produced that it should attract and cause those "who are in the gall of bitterness and in the bonds of iniquity" to acknowledge its beauty, be made the recipients of its power, and living epistles of its intrinsic value.

We admire the pathos, beauty, sublimity, simplicity and system of the wonderful sermon. "Everything in its own order." First the class that is blessed is specified; then its blessing described.—Our wish in writing a few of our thoughts on the Beatitudes is, that we may pursue the same simple and instructive plan, and not complicate that which has not the least taint of complication.

Blessed. Some translations have it "happy." Though no linguist, I prefer blessed. Happy is generally used when we have reference to the lower class of enjoyments; blessed, when the higher and more spiritual enjoyments are referred to; as the joys of heaven and heavenly-mindedness. And here we observe, that under the former dispensations blessings were more of a temporal than a spiritual nature, but under the Economy of Grace, they have more of a spiritual import—more of the unseen and eternal and less of the seen and temporal.

Blessed. The desire for happiness and felicity is universal. Health, wealth, fame and all the passions are worshipped, and yet the goal is not reached. Many of the ancient philosophers taught that the gratification of the passions was the highest aim of man; and the number of their followers to-day is legion; but Christ taught "the more excellent way." He unraveled the vain and sophistical hope of the boasting Pharisee, the haughty Scribe, and the self-worshiper of all ages, by pronouncing the poor, meek, penitent, merciful, pure, peaceful and self-denying to be the blessed characters. True, real, genuine blessedness, then, is only found in the quiet and secluded walks of poverty, humility, penitence, compassion, purity, peace and self-denial. And these only can expect the blessed invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Blessed are the poor in spirit. They who are deeply and feelingly sensible of their wretched spiritual poverty and condition; they who are destitute of the true riches of the Gospel and tremblingly alive to the wants of the higher and spiritual life of man, and who desire to make their peace, calling, and election sure while it is called to-day; they who desire to know the truth, the whole truth and nothing but the truth, and its sanctifying power; they who loathe their own way-

wardness and prodigality; they who are willing to choose the "good part" and sit at the feet of the Master and listen to his life giving words; they who hate sin for its deceitfulness—pride, for its haughtiness—riches, for their extreme vanity, and popularity, for its hydra-headed monster, envy and its concomitants; they who, with one of old, smite upon their breasts and pray, "God, be merciful to me a sinner", they who scorn the spirit of that other character that boasted of his righteousness, but who went as he came, with the curse of God resting upon him.

Pride of life—poor in spirit. These two phrases are antithetical. The votaries of the one revel in the gratification of the carnal mind, pride of ancestry, riches, and honors of the world, etc.; the other class bemoan their own uncleanness and littleness, and glory in the cross of Christ. The one leads downward and lays hold on hell; the other leads heavenward—is the grand pivot on which those who are "aliens from God and strangers to the commonwealth of Israel," turn and are made "meet for the inheritance of the saints in light."

Though riches were considered the agent and procurer of happiness by the traditionizing Scribe and Pharisee, and the sensual philosopher of ancient times, as well as it is the popular creed of this enlightened age, yet Christ in the very outset of this noted sermon most emphatically gave this doctrine the lie. The Scriptures heading this article demonstrate this, and the following language from Luke is additional proof: "Woe unto you that are rich! for you have received your consolation." vi. 24.

This naturally leads me to the modest reply of Jesus to the interrogative of John's disciples, which he concluded by saying, "The poor have the Gospel preached unto them." This is a stubborn fact; not that the Gospel in its plenitude is not adapted to the various classes of humanity, but "not many wise, not many noble," and not many rich "are called," because "they love the praise of men more than the praise of God." "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." And as they have their affections riveted and wrapped up in their "great possessions" and proud titles, they lament the stern policy that suggests that they sell and give to the poor and dispense with their assuming appellations. All classes can have the gospel preached to them, but it is generally the "poor," the "common people," those in the humbler walks of life, who lend a listening ear and are "made wise unto salvation."

Lest I be misunderstood, I explain that by a rich man I understand one who has his affections placed on his property, and is close-fisted; one who invents and projects plans to heap up money to his own benefit, honor and gratification, and is *puffed up* with his handsome, ringing income. With men it is an impossibility for such a one to enter the kingdom of heaven; for God alone can take away his whole souled love of the world. But a man may have his millions and be an humble and sincere disciple of Jesus, if he has bowels of compassion to the poor, and is willing to give his quota to the cause of Christ with child-like simplicity; if he is a just and wise steward of the goods entrusted to his care, making friends with the mammon of unrighteousness, and uses his goods as though he possessed not. Such an one can be a valiant soldier of Christ Jesus and do much good in his holy name.

For theirs is the kingdom of heaven.—All the joys and blessedness of "sitting in heavenly places in Christ Jesus" in the Church Militant, and the inconceivable glory and bliss of the Church Triumphant. But as this expression occurs again in the last beatitude we defer further remarks until the conclusion of number eight.

For the COMPANION and VISITOR.

Preaching.

BY J. B. GARVER.

Preaching the Gospel is said to be the living force of living men upon each other morally. "Hearing cometh by the word of God," which means simply that God created the sense of hearing by his word. "But how shall they hear without a preacher." That is, how shall the soul be reached through the sense of hearing without a corresponding necessary force applied to it? How should any one become conscious of the natural sense of hearing, if there was no such thing as natural sound.

Natural sound is jarred air jarring the tympanum of the ear, which is hearing. As waves on the surface of the water are to the eye, so is the sense of hearing naturally to the soul. But as the imagination of waves caused by a disturbance of the center of the ocean are to those on the surface, so is hearing spiritually to the natural hearing.

If we are able to conceive of a transparent ocean surrounded by millions of blind people; of the explosion of a ton of powder at its center; of the innumerable succession of rings in rings, or spherical waves in each other, and of the impressions which they would make or not make on those blind people, then we can also have clear ideas of sound where there is no sense of hearing, of the sense of hearing when there is nothing to hear, and of hearing without preaching.

"But how shall they preach except they be sent?" The question is not, how shall they have force? but how shall they preach the Gospel when they do not understand it? that is, when they do not know the difference between the Gospel of Christ and other gospels? A sense of the love of Christ is the transcending qualification of the preacher of the Gospel of Christ. Not merely a sense of how much he loves Jesus, but more particularly how much he is loved by Jesus. Such a blessed state of mind that shall prompt him to lie down and make a way of himself upon which men may set their feet and walk up to heaven; such a sympathy for men, though they be but little above brutes, though they be crude, that shall induce him to "become all things to all men that he might save some; that is, to the educated as educated—to the ignorant as ignorant—using every liberty not "for an occasion to the flesh," but for the furtherance of the Gospel of Christ.

Every person preaches. Every person has force. "He that gathereth not with me scattereth abroad." The degree of force which every one has is regulated largely by education, or "nurture and admonition of the Lord." Education alone is like "nurture and admonition" alone. Both are like pig metal. I have seen pieces of it that were gradually and uselessly rusting away into the dust from which they were taken. But I have (and who has not?) seen pieces of it that were forged and converted into very powerful and useful machines; also some that were tortured into instruments to serve wicked purposes. So it is with education, considered directly with reference to preaching. The object of preaching is the salvation of the soul, which is the object of the life. If, or when, the abstinence or avoidance or acceptance of knowledge or ignorance is best for that purpose, use it in that way, "Preach the word." "It is the power of God unto salvation." Therefore preach it. "Study to show thyself approved." By what? Why by the word, and not by those who always adhere to ignorance or education.

Mt. Union, Pa.

A Sensible "Charge."

Friend and Brother: You have requested of me what is technically known in our denomination as the charge. I have acceded to your request, though I am conscious that it seems with some inconsistency. I am convinced, after forty years in the ministry, that experience, so far as it should influence others, is not worth much. The most valuable experience is our own. Each generation must learn its own work over. The minister would fail who should adopt the experience of others. In no position, I am convinced, is individuality needed more than in the ministry.

I charge you, first, therefore, to be

true to your own ideas. Be no second edition of any man on the earth or under the earth. You have in your own mind an idea of what you desire. It may not coincide with the ideas and opinions of others; but it is your conviction, and by it you are to stand or fall. The minister is to be the medium of Christianity; the method must be left to himself, governed by the circumstances of his people.

I charge you, give heed to your preaching. Let nothing be careless or slovenly. Be evangelical—in the broad sense, of course. Choose your topic, then think closely, brood over it, turn all its parts to the light, and so give it an adequate presentation. As to methods of study, there are two operations, quite contrary, which the minister must combine. For information, open yourself to all the channels about you. But for opinion close every avenue to the world without and seek yourself. It is in solitary communion, in lonely walks, that the Spirit will visit you.

The preacher's success must depend upon the aims he proposes for himself. I charge you beware of the ambition which courts popularity. It is too dear a purchase when purchased at all. We know the qualities which go to make the popular preacher. Sermons of which morality is the basis and a certain mixture of anecdote and fancy, a flow of speech and oratorical display—these attract the crowd and seem to succeed where piety fails. But I object to a success which is simply statistical—a full house, a long retinue of followers. The kingdom of heaven is not to be measured by polls. The preacher who gives up the gospel and preaches morality simply, spicily and with display, will attract others. But it is the man which attracts, it is not a regenerating power.

Some trouble themselves more about the effect of their words than about the truth. They think more of entertaining than the whispers of the gospel. Let your preaching be serious in purpose, earnest in tone, and weighty with the weight of truth. Avoid noisy declamation. Let your sermon be powerful only with the fire of truth it embodies.—Preach to the deeper feelings of the soul. Beware of fancying that the compliments you receive are any test of the good you are doing. Be assured that what comes from your own profoundest experience will come to some thirsty soul with sweetness and power.—*Selected.*

Moral Definitions.

FAME.—A meteor dazzling with its distant glare.

WEALTH.—A source of troubles and consuming care.

PLEASURE.—A gleam of sunshine passing soon away.

LOVE.—A morning beam whose memory gilds the day.

FAITH.—An anchor dropped beyond the vale of death.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., July 13, 1875.

What Properly Constitutes the Opening Service of our Meet- ings for Public Worship?

We have thought there has sometimes been a hesitation or delay in engaging in prayer at the opening of our public meetings for worship, which is not commendable or edifying. We shall therefore offer a few thoughts upon the question, What properly constitutes the opening service of our meetings for public worship? As a general rule in conducting such meetings the brother who preaches the main discourse, does not open the meeting, especially if there are several preachers present. To this as a general rule, perhaps there will be no objections offered. In regard to our own experience, when we make the opening or closing prayer in addition to preaching, we prefer for different reasons to make the former.

It is desirable, and indeed necessary, to guard against mere formality in our devotional exercises. But it is no less important to guard against everything that interferes with the edification of our meetings. And where there is hesitation or delay in entering upon any part of the service when the time has arrived, it is not edifying.

When we come together for public worship the exercises are usually commenced by singing a hymn. The brother proposing the hymn generally makes a few remarks introductory to prayer, and then proposes prayer, and gives liberty to exercise in prayer. It then sometimes happens that the brother who proposed the opening hymn, does not seem to feel to lead in prayer, and looks to some other one to engage. But it may happen, and it does sometimes happen, that none of the others feel any special promptings to prayer, and then there is hesitation, and perhaps something said to urge the brethren to the performance of the part of the exercise before them. Is it not desirable to avoid this? And should not the brother who arises and proposes the opening hymn, after giving liberty to engage in prayer, and that liberty is not at once taken, proceed then to pray himself, and not wait for some one else to engage? It seems to us that propriety

and order would dictate to him to do so. In other words, is not the first prayer a part of the opening exercises, and should not he who opens the meeting so understand it, although he may give liberty to another? And when that liberty is not immediately taken, should he not proceed himself to make the opening prayer? We think it would be well for him to do so. And should not a similar view be taken of the closing exercises? We think it should. "Let all things be done decently and in order." 1 Cor. xiv. 40. "Let all things be done unto edifying." v. 26.

The Communion Meeting at Berlin.

Our brethren of the adjoining church of Berlin had their communion meeting on last Lord's day afternoon and evening, the exercises commencing at 4 o'clock.—They had not thought of having one before harvest, but finally concluded to do as they had been doing in years past, and have a communion in the early part of the summer. The meeting was large, solemn and pleasant. We think that those who enjoy the presence of God in his house, word and ordinances, felt some of his presence on the occasion alluded to. But we are fearful that many who wait upon God in his house and in the use of his ordinances, do not look and expect to find God there, but are satisfied with the mere observance of his ordinances though God is not in them. This should not be. "It is the Spirit that quickeneth," says Jesus, "the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." John vi. 63. And it is Christ in his word and ordinances that makes them quickening. Therefore Christ should be sought in all our religious observances, and a religious meeting that we do not find the Lord in, is not all to us that such a meeting should be; it lacks that which gives it its highest value and greatest attraction to the enlightened soul.

Considering the warmth of the evening, the number of persons present, and the lateness of the hour to which the services lasted, the order was most excellent—all that could be asked. It is very desirable that such meetings should not continue to too late an hour at night. And that they do not, the services should be commenced at an early hour in the evening,

and continued without tediousness or delay.

Our brethren in the churches in this country are introducing the practice of commencing our communion meetings in the afternoon. This practice has some things to commend it. It saves a great deal of labor that must be performed when the meeting commences in the morning, and where the brethren give dinner to the general congregation, while it gives the same amount of meeting.—Where the congregations that assemble on such occasions are very large, the afternoon is taken up in feeding the great concourse of people assembled, and generally no time is left for an afternoon service. So there is but one service though we commence meeting in the morning. And there is time for one service when it commences in the afternoon. The meeting should commence at 3 o'clock—not too early nor too late. Our Berlin brethren closed their meeting at night—the night of the day on which it commenced.

We think it would be well to continue such meetings the day after that on which they commence. Commencing in the afternoon, and closing the same night, does not seem to give quite as much time for the brethren to be together as is desirable. The spiritual improvement and edification of the church, and the reformation of aliens, and the glory of God, are the objects we should have in view in all our religious meetings, and it should be our object to ascertain the best way to accomplish these, and then earnestly and diligently pursue that way. Much is left to the discretion of the church in arranging for the worship of God, and in applying the word, that these may have their desired effect upon the church and upon the world. The church should appreciate its position and responsibility, and act wisely and judiciously. There was not the number of ministering brethren from a distance at Berlin that there usually is at their communion meetings. Brother Joseph Berkey, of the Shade congregation, and ourself, were, we believe, the only ministers present from any other congregation.

To Contributors and Correspondents.

We hope our contributors will not conclude that their articles will not appear at all because they do not appear imme-

diately after they are sent to our office.—There are various reasons why articles sometimes do not appear immediately after they are written. Articles that are somewhat alike in their character we try to distribute in different numbers that we may give our readers in each number, as great a variety of reading matter as possible. Some articles require more labor to prepare them for the press than others do, and when we have not much time to give to the preparation of articles, we sometimes take such as require less labor. And some articles from the nature of the subjects upon which they are written, require an early publication, if they appear at all, while others can be kept some time, and will be as readable and timely, as if published immediately after they are written. We now have a number of articles on hand that we have had on hand for some time, but design to give them to our readers from time to time as our space and opportunity will permit. We make these remarks that our contributors do not become impatient or discouraged at our delay sometimes in publishing their articles.

Our contributors and correspondents have done well for us, and we appreciate their labors and are thankful for them.—And as it is very desirable that we have always on hand a good supply of articles from which to supply our pages, we hope that all our friends who desire to see our paper prosper and do good, and who feel like improving their talents in helping to do good in writing for it, will still contribute articles from time to time as they may be able to do. We shall be pleased to receive anything from our friends in the form of correspondence, church news, essays on anything in harmony with the Christian character of our paper, or the object we have in view, which is the edification and moral improvement of our readers. After we are done publishing the proceedings of our late Annual Meeting, we can give our readers a greater variety of reading matter, and we hope to be well supplied with articles enabling us to do so.

We have received the first number of *The National Protestant*, a monthly periodical designed to enlighten the people of the United States upon the doctrine and tendency of Roman Catholicism.—The publishers say they will aim to con-

duct their paper with "ability and spirit," and the number before us shows both, evincing the sincerity of their profession.

Terms, one dollar per annum, postage prepaid.

Address, *National Protestant*, 67 Liberty Street, New York.

Our Home Friend, is the title of a new monthly paper designed for the Sunday School, day school and home circle. It is published at Milford Square, Bucks county, Pa. The number before us is a fair specimen of a juvenile paper, the class of papers to which our candidate for public patronage belongs. Terms: 50cts. per year. Address,

PETER HIGH STAUFFER,
Milford Square, Bucks Co., Pa.

Almanac for 1876.

The time has come when we must begin to collect and arrange matter for our Almanac for 1876. We are anxious to publish a good almanac; and, no doubt, our brethren and sisters are just as anxious to have a good Almanac. As usual, we now come with our call for help, and we hope our call will meet with a hearty response.

1. We want a number of short articles suited to the columns of a religious Almanac. Among these may be some old-time relics in history and biography.

2. We wish to have the announcements for the different District Meetings for the Spring of 1876, so far as they can be collected.

3. We want to make a complete revision of the list of names and addresses of ministers. To do this we must have early and extensive help from abroad.

We scarcely know how to set this forth so as to gain the desired end; but we want full reports of the names of all our ministers who have died since the publication of the list for 1875; the names of such as may have been silenced; the names and addresses of all who have since been elected, as well as of all who were before omitted. In addition to the foregoing we wish to have all errors in the names and addresses, as they appear in our Almanac for 1875, faithfully corrected.

Now our call is before you, and we earnestly wish that it may be heeded and responded to without delay. We suggest that all who can find time to do so, will

carefully read over the list in the Almanac for 1875, mark all deaths, errors; changes of address; then copy these and add omissions and new elections, and then send the result to us by the next mail. Do not depend on others to do this, but attend to it yourself, and then you will be certain that it will not be neglected. We would rather have the same information from a dozen different parties than not to have it at all. Of course the only remuneration we can offer you is an improvement in our Almanac for next year. B.

Erratum.

In No. 25, in the obituary of brother Jacob Smith, deceased, eighth line, read *loving* instead of "young."

GLEANINGS & JOTTINGS.

Under date of July 1st, brother Jacob Mishler, of Mogadore, Summit county, Ohio, says: "We have good growing weather. Crops look very favorable.—There will be no fruit of any account.—There is no hay made yet, as there are no clover fields—all timothy."

On Thursday, the 8th inst., brother H. R. Holsinger, called with us on his way homeward. He had been figuring in the West, mostly about Chicago, Elgin and Dundee, Ills. He was prospecting for a business and home in those parts. He has not yet fully decided, but the probability is that he will locate at Dundee, Kane county, Ill. He looks well and seems to be cheerful.

From a letter from brother D. P. Saylor written after his return home, and dated the 28th instant, we make the following extracts: "I was much pleased with my visit among your people. I found much love and unusual kind treatment. At meetings I felt some little freedom, but did not feel the weight of souls laid upon me as I sometimes do. * * * I am in my usual health, and the brethren as far as I know are all well. The season with us at this time is favorable, and wheat harvest commenced with D. R. Saylor and others on Saturday. My wheat, however, is so terribly lodged, more, I think, than any I ever saw, that it will not be fit to cut before the last of this week, if then."

FOR THE YOUNG.

The Child's Mission.

You're a mission, little one;
Though your life is just begun;
For there's work for all to do
In the world we're passing through.

Many a child has weary grown,
Struggling on through life alone;
Give to such a helping hand,
Guide them to the better land.

Many a one has gone astray
In the dark and sinful way;
Lead the erring, lest he fall,
And show mercy unto all.

Many a heart is crushed with grief;
Gentle words will give relief;
Wipe away the falling tear,
Prove a loving friend is near.

You may be like angels here,
Making sorrow disappear;
Winning crowns that shall be given
To the faithful ones in heaven.

From the cradle to the grave
Every precious moment save;
Fill your life with deeds of love—
Treasures bright for you above.

—*Child's World.*

The Two Nets.

BY D. B. MENTZER.

I once heard of a gardener who had some very luscious berries in his garden—gooseberries, I think. He discovered some hungry blackbirds that kept near his grounds, now and then taking the ripening berries. Being anxious to save the berries, he covered them with a net. The old birds kept from the net, for they were too cunning and wary to be caught. But one morning a smart young blackbird flew down to pick a berry for his breakfast and rushed right into the net. Poor bird! Do you not think he had more feathers than wit, and more appetite than caution? He struggled hard to get loose, but he found himself fast. The net was stronger than he. The man of the garden soon came along and took the bird to his home to make a broil for his little daughter's meal. That ended his career. But was not that bird foolish not to see the net and keep out of it? "Very foolish," methinks you say. You are right.

There is a net set for you, my dear young friends. It is Satan's net! Satan's net! Yes, Satan's net! And

with as much folly as the blackbird, you rush into Satan's net! "Where is it?" you ask. Satan's net is wherever sin is committed, or where there is a temptation to sin, for Satan's net is *sin*. Oh, beware! Do be careful and avoid it.

Yonder, for example, is a boy learning to smoke, and thus he is putting his head into one mesh of Satan's net. Another is commencing to chew tobacco; he is putting his head into the net, and after a while he will become so addicted to the habit, the filthy habit, that he cannot get out of the net, and will be willing to die there! Boys, ye who have clean mouths, can you not help to pull your comrades out of Satan's net?

That boy who is just commencing to swear is putting his head into another mesh of Satan's net.

So, too, lying, proud, envious, bad-tempered, disobedient children, are in other meshes of that dangerous net. Remember, every sinful act is a mesh or opening to admit us into Satan's net.

Are you in his net, my dear boy or girl? If so, I advise you to get out as quickly as possible. All Satan finds in his net he drags down, down into the great whirlpool of hell. Dreadful thought! O, get out of it! Get out of it! Break down all your bad and pernicious habits and you will get out of it. But not altogether of your own strength. Jesus came to our world, and died to give liberty to every captive in Satan's net; but you must ask him for it. "Ask and ye shall receive." By his grace and divine love you can be free. Liberty! Who would not enjoy it? Sinners are slaves and captives. Let us love Jesus and keep his words, and we shall be "free indeed."—*Pious Youth.*

The Divine Breezes.

The advantage of christianity over a religion which consists of morality only, is that it recognizes and invokes a power transcending mere human will—the power of a personal and sympathizing God. We have seen a sail-boat almost becalmed drift on a shoal where she just caught and hung. The crew strove to push her off with poles; they got out oars, and tried to give her headway with those, and all their strength could hardly move her. Then a breeze came up and the sails swelled and

drew, and in an instant the boat swept into the deep water and floated free. So when man has struggled almost helplessly against his own defects he may find in God's grace a power that will lift him out of them.

A ship toils down a land-locked harbor; the wind just suffices to keep her moving; she tacks constantly between narrow banks, and trims her sails to catch each shifting breath of air; yet how slowly she gains! But beyond the headlands the white caps are flashing, the great winds of ocean are blowing; she creeps at last out of the harbor, and now she rushes like a strong, free bird out into the boundless sea! So we toil along, sometimes despondent, yet finding grace sufficient for the hour; and just before us lies the freedom and glory of eternity.—*Christian Union.*

The Words of a Dying Mother.

Not long since I was called to stand by the bed of a dying mother. When her end was drawing nigh, she said, "Where is Charley?" Charley was the eldest of six children—a lad of about seventeen.

This dying mother was concerned about the welfare of Charley. She said to him, "Charley, promise me that you will not go into bad company, and that you will drink no more liquor—not even wine. And kill no more partridges. Poor little birds! don't shoot any more of them."

Next she spoke to little Alice, saying, "Come up close, I want to speak to you a little while I can speak. I want you to be a good girl when I am gone; and mind Aunt Katie, and you will have a good home."

Dear young friends, this dying mother expressed the desire of every mother who is called away from her children whom she loves dearly as her own life. Go into good company, be good, do right; and although you may have no mother, you will have good homes among kind friends, and finally meet with your mother in the better home, where no parting advice is given on the dying bed.

ELIZA BRANDT.

—A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Manor Church, Indiana Co., Pa.

Dear Brethren:

Our love-feast is now one of the things of the past. June 18th we convened to celebrate the Lord's Supper, and to renew our covenant with God.—The brethren who came to our assistance were Eld. Joseph Berkey, Jacob Holsopple, John Spicher, Mark Minser and others. The prevailing order was about as usual; at least we were not molested in the house. There was some disorder out in the yard; but our mind was so engaged in the exercises that we knew nothing of it till the exercises of the evening were over. We were not molested in the least, and we think few were who had their thoughts centered on the import of the occasion. There was one added to us by baptism and others are almost persuaded. The dear brethren who were with us from abroad have our best thanks. We think the church is still prospering, and hope it may continue. Brevity is a virtue, so I close abruptly.

G. W. BURKHART.

Nolo, Pa.

Acknowledgment.

The following is a report of the amounts received of individuals and of different branches of the church and their fellow citizens, by the Treasurer of the Relief Society of the brethren of Mineral county, Mo., from March 23rd, to June 25th, 1875:

| | |
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| George Brumbaugh, Palestine, Ohio, (donated), | \$ 91 75 |
| S Mohler, Sr., Covington, Ohio, | 50 00 |
| Jonathan Kesler, Ills., (donated) | 3 00 |
| B Kepler, Joe Davies Co., Ills., (donated), | 18 00 |
| S Mohler, Sr., Covington, Ohio, (loaned), | 86 00 |
| John B Martin and D G Bashore Darke Co., Ohio, (donated) | 48 65 |
| S Kinsey, Dayton, O., donated, | 150 00 |
| D P Saylor, Double Pipe Creek, Md., loaned, | 100 00 |
| Morgan Co., Mo., | 12 00 |
| John Mohler, Sr., Harris Creek, Darke Co., O., loaned, | 100 00 |
| J P Ebersole, \$19 donat'd, \$122 loaned, | 141 00 |
| I R Gish, Roanoke, Ills., \$30 donat'd, \$300 loaned, | 330 00 |
| E Konichmacher, Ephrata, Pa., loaned, | 235 00 |
| Jacob L Wineland, Clover Creek, Blair Co., Pa., donated | 39 15 |
| Aaron Diehl, Defiance Co., Ohio, donated, | 20 00 |

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| David Garlach, Mt. Joy, Pa., donated, | 103 00 |
| G W Crissman, donated, \$8 40, loaned, \$100, | 108 40 |
| John Metzker, Cero Gorda, Ill., donated, | 100 00 |
| J C Whitmore, Wood Co., Ohio, donated, | 41 00 |
| James Quinter, loaned, | 100 50 |
| A sister who does not want her name published, | 10 00 |
| Isaac Pfoutz, Beaverdam, Maryland, loaned, | 10 50 |
| A Whitmore, Shelby Co., Ohio, donated, | 23 00 |
| W H Kurtz, Juniata Co., Pa., | 56 50 |
| S M Smith, Barry Co., Mich, donated, | 20 00 |
| Isaac Dell, Harrison Co., Ia., donated, | 7 00 |
| S Garber, Dayton, Ohio, donated, \$49 80, loaned, \$400, | 449 80 |
| Joseph Wampler, Knobnoster, Mo., donated, | 15 00 |
| John Mohler, Harris Creek, O., donated \$15 68, loaned, \$270 82, | 286 50 |
| C B Spigler, Polo, Ill., loaned, | 100 00 |
| D E Price, Ogle Co., Ill., " | 60 00 |
| Jno Fitz, Fulton Co., " | 75 00 |
| D Brower, Lima, Ohio, " | 175 00 |
| Isaac Rowland, Ill., donated, \$25, loaned, \$200, | 225 00 |
| David Culp, Logan Co., O., donated, | 18 00 |
| J D Trestle, Linganore, Md., donated, | 29 25 |
| J R Foglesanger, Shippensburg, Pa., donated, | 7 85 |
| L H Dickey, Hancock Co., Ohio, donated \$3, loaned \$43, | 43 00 |
| Jno Harley, Pottst'n, Pa., loan'd, | 56 20 |
| A H Senseny, Carroll Co., Md., loaned, | 125 00 |
| John H Stager, Iroquoise Co., Ill., donated | 13 00 |
| Samuel F Frame, Green Co., Mo. | 2 00 |
| D P Saylor, Double Pipe Creek, Md., loaned, | 141 00 |
| A H Cassell, Harleyville, loaned, | 40 00 |
| J H Garman, Highland Co., O., donated, | 5 00 |
| J M Mohler, for Pamphletto, don., (of their living), | 15 00 |
| W and Christianna Malhany, Va., | 1 00 |
| G A Moore, Grundy Co., Iowa, | 5 00 |
| James Quinter, loaned, | 71 00 |
| Willson Eby, W. Alexander, O., loaned, | 100 00 |
| Christian Bucher, Lebanon Co., loaned, | 200 00 |
| John Wampler, Jasper Co., Mo., loaned, | 25 00 |
| Benj Overholtzer, Darke Co., O., donated, | 5 00 |
| Joshua Slifer, Ogle Co., Ill, loan, | 40 00 |
| Wm Hertzler, Lancaster Co., loaned, | 247 00 |
| John Wise, Scenery Hill, loaned, \$100, donated, \$50, | 150 00 |
| Joel Flory, Rockingham Co., Va., | |
| Mill Creek & Cook's Ch'ch, don. | 76 50 |
| Sarah L Bail in East. of M McKinstry, \$5; I E McKinstry, | |

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|---|--------|
| \$5; D Nicodemus, 50c.; Mary Nicodemus, 75c.; Mary How, \$2; Mrs L Fowble, 25c.; I C Baile, \$5; A H Angler, \$2 50; D A Baile, 50c.; S McKinstry, \$1; N C Baile, \$2 50; herself, \$10, | 35 00 |
| Susan B Gitt, Pa., donated, | 10 00 |
| A sister, Wadsworth, O., donat'd | 1 00 |
| S S Mohler (collected at A. M.), | 120 00 |
| W H Kurtz, Juniata, Pa., loan, | 33 00 |
| D Brower, Lima, Ohio, donated, | 60 50 |
| Danville Church, by E Rose, don. | 32 00 |
| J Mohler, Mifflin Co., Pa., don. | 29 00 |
| N A and Mary West, Polk Co., Oregon, donated, | 6 00 |
| A sister in Ohio, | 50 00 |
| Nartin Witter, Butler Co., Ohio, | 6 00 |
| D N Workman, Ashland, Ohio, donated, | 38 60 |
| A J Myers, Maple Grove, Ohio, Donated, | 30 50 |
| A H Price, Mont'y Co. Pa., loan, | 400 00 |
| D Vaniman, Virden, Ill., " | 230 50 |
| Jos. Hendricks, Cerro Gordo, Ill., donated, | 19 25 |
| A Crumacker, Montgomery Co., Va., loaned, | 103 00 |
| R Arnold, Ashland, O., donated, | 10 00 |
| C Hoover, Wayne Co., O., loan, | 50 00 |
| B Bowman, Cerro Gordo, Ill., " | 13 52 |
| W H Kurtz, Juniata Co., Pa., | 24 80 |
| Sol Stoner, Uniontown, Md., | 20 00 |
| J Garber, Wayne Co., O., loan, | 163 05 |
| A Mohler, Clinton Co., Ind., " | 70 00 |
| I Berkley, Waterloo, Ia., donat. | 6 00 |
| Mary Noffsinger, loaned, | 100 00 |
| Moses Miller (contributed at Lower Cumberland Love feast), | 51 00 |
| Jeremiah Catherman, Darke Co., donated, | 15 65 |

We now say to all kind contributors that if the acknowledgments of receipts are not satisfactory, address us by private letter, using great freedom to explain to us what is wanting or has been overlooked or neglected in our report, and we will exert ourselves to give to all that which may be thought prudent in the matter of report or failure in obligations, etc. We return to you all again our most sincere and hearty thanks for all donations and loans to the needy in these parts, we hear almost daily some expressions of gratitude from those whose wants have been ministered unto by your kind liberality. To the All-wise God be given praise for moving the hearts of his people to such acts of kindness and mercy.

JOHN HARSHEY, Treasurer.
S. S. MOHLER,
Assist't Purchasing Ag't.

Brother Quinter:

I still have a few more lines to communicate in regard to several love-feasts that were held under my observation. The first of these was held near Milledgeville, in Carroll county, Ill. It is generally known as the Dutchtown congregation. The services were com-

menced at 10 o'clock, a. m., on the 17th of June, and continued until noon of the following day. On this occasion two young souls were led into Otter creek and were buried by baptism into the death of Christ. One of them was a young sister apparently not over eleven years of age and yet in innocence. When she was asked why she wanted to be baptized, she answered, "I want to go to heaven where papa and mamma want to go." Oh! I thought of the Brethren's children in the East, where they have gone out on the broad road of sin and folly; how well it would be if one and all of them would imitate the example of this good child. Oh, what rejoicing there would be among the saints on earth, and what joy in heaven among the angels, if the young sinners would repent and turn in with the overtures of mercy!

"Tis easier work if we begin

To serve the Lord betimes:

While sinners who grow old in sin,
Are hardened in their crimes.

"Twill save us from a thousand snares,

To mind religion young;

Grace will preserve our following years,
And make our virtue strong."

These lines, though old, are still as true as when they were first written; and it appears as if the young people at the above named place appreciated the value of "minding religion young." Especially are there many young sisters in this arm of the church. If our memory serves us rightly, there have been thirty additions by baptism since last New Year. I am informed that quite an awakening had been made by the assistant labors of Eld. Jacob Trostle in the early part of last winter, that caused many to inquire what to do to be saved. This arm of the church is under the care of Elder Martin Meyers, who is a zealous and successful housekeeper. On this occasion it was found necessary to elect a deacon, and the lot fell on brother John Springer.— At this place we made the acquaintance of old brother Hauger, who is a physician for both body and soul; besides him we made many pleasant acquaintances.

On the day following, in company with brother Daniel Miller and others, we attended a lovefeast at West Branch, in Ogle county. Here also, there were two young souls received into the church by baptism. It was also found necessary to elect a deacon and the lot fell on brother John Hake. This arm of the church is under the care of brother Michael Emmert, assisted by Eld. Daniel Fry. Though the brethren at this place have had a gloomy season, we hope that on the strength of this lovefeast they will again receive a season of rejoicing, and my prayer is that the brethren at this place might strive to labor together in love and union for the one faith, once delivered to the saints. The attendance was so large that the brethren could hard-

ly be accommodated with seats, although their meeting house is large. Elder Emanuel Slifer, from Maryland, was in attendance on a mission of love, and we hope his labor, in connection with that of others, may bring forth fruits unto the salvation of souls.

The attendance of outsiders was very large and the order was good. It appeared to us that there were many young people present on this occasion, who ought to be aroused to a sense of their duty to prepare to meet their God. We think we are safe in saying this arm of the church is located in the most beautiful part of Illinois that we have yet seen.

JAS. Y. HECKLER.

Mount Carroll, Ill.

From Burnett Station, Johnson County, Mo.

Dear Brethren and Sisters:

Having received a number of letters of inquiry as to our welfare, how our spiritual prospects are, how our season is, and how the grasshoppers have served us, to answer all these questions to all in one letter I now write to the COMPANION AND VISITOR. I will answer the most important question first. Our spiritual prospects are encouraging and pleasant. Our meetings are well attended and much interest manifested. We had the pleasure of accompanying new converts to the water side and there witnessed them embrace a new life in Christ. Oh, how happy those sacred hours! How well we remember the good hour when we enjoyed this happiness for the first time! How sweet the memory!—Sinful pleasures can never give such lasting comfort—a foretaste of the joys of the world to come.

As to the judgments of last season and the early part of this, I feel that we are richly repayed for all we have suffered. True, we have seen our crops wilt and almost burn in the extreme drouth, and the insects devour a growing and prosperous crop, yet what is all this compared with the loss of souls? The Divine Father sees and knows what is for our eternal good. How merciful and how kind thus to warn us while we yet have the privilege of making our calling sure! Had we been dealt with according to our deeds, instead of our crops and stock being taken away, we might to-day be where mercy could not reach us. Until we learn to submit to all the Lord's judgments and laws with reverence and godly fear, we are not entirely his. Let us then learn to serve him in deed and sincerity. Oh, let us call to sinners around us, and tell to them what a dear Savior we have found. Let not the great Judgment find us unprepared; nor let it be said of us in that day that we have failed to warn and invite our friends to come to the Light of the gospel.

I have been made glad to hear of some of my young brethren in my native State

being called to the ministry. Dear brethren, fail not to declare the whole gospel to a dying world. Pray for us that our hopes be not in vain.

The general health of our vicinity is good. The season is fine, with abundant rain. Vegetation that has escaped the "hoppers" is growing rapidly. Some farms have not been injured much while others have been badly damaged. They have now left. Farmers are replanting fields and gardens, cherishing the hope that we can yet raise a sufficiency to supply our wants. It would perhaps interest some of our readers to know how they performed their work. Just before they got wings they would gather together in armies in great numbers, then march and sweep everything in their course, until they were ready to leave; then they would rise and all go one way. How wonderful are the works of the Lord! His was the power to send and to take away.

SUSAN CRUMPACKER.

Acknowledgment to an Unknown Member.

I was in town yesterday, and got a letter from Cass Co., Mich. Its contents in part were \$1.00 in money and reference to an article in the COMPANION AND VISITOR. Having found the dollar, we now anxiously looked for the name of our sympathizing brother or sister, but only found it signed, *From a Member*. We paused a moment, then got the COMPANION AND VISITOR, searched and found an article in No. 25, page 397, headed, "Assistance Needed," written by brother Ronben Welier, whose sympathy for us seems to have prompted him to make known through our periodicals our straitened circumstances. The article referred to was written without our knowledge, notwithstanding it is only too true in reference to our losses and sad disappointments, that have crossed our pathway, temporally, since we migrated to this famine stricken neighborhood.

We have not only to contend with the grasshoppers. We replanted our corn, together with a variety of vegetables, but as yet we have a very dim prospect of anything to subsist on. The cabbage bug, potato bug, and the well known chinch bug, are at present our destroying pests. Our last planting of corn since the 14th of June was doing fine; but alas! our hopes for corn are again blasted. During the past week the chinch bugs have been making their destructive march into it, and all will be gone in a short time; consequently there will be no corn for our families and creatures to subsist on for another year.

We now aim to buy navy beans with our above acknowledged dollar and plant our corn ground with them as far as they will go. Perhaps the good Lord will add an increase to our last effort for something to subsist on. If the beans should

be a failure also, then we will be obliged to resort to the Distributing Agent of our township for the St. Louis Aid Society. How would the brethren look at that? We have been solicited by said agent to come and get aid, but as yet we have felt a delicacy so to do, from the fact that the brethren have always claimed to have charity sufficient to supply the wants of their own household. Or shall we leave our pleasant and hard earned home, and a little flock of loving members, and go to parts yet not decided on? We would much like to have some advice from the brethren as to a place to flee to for refuge. We think we are far enough south and west now, unless we should cross the plains.

Fearing that our charitable brethren and sisters of the East are getting wearied of reading complaints and calls from the begging Western brethren (although there were no calls heretofore from our arm of the church,) I will let this suffice for the present, and give you a few items of church news. Three years ago, when we came to this country, this arm of the church numbered 12 members, with one speaker and two deacons. At present we number 26, with two speakers and two deacons, and two more have made application for membership. Three of our number have died; two made shipwreck and joined the Seventh day Adventists; and nine removed to other parts.

J. D. YODER.

Nevada, Vernon Co., Mo.

IOWA CENTRE, Ia., June 18, 1875.

Dear Brother James:—

As an item of encouragement, I would state that, so far as I have found by considerable inquiry among the brethren in this part of the brotherhood, they unanimously sustain you in withholding the names of the speakers in giving your report of the proceedings of Annual Meeting. There are some that would rather have had the report with the speakers' names, but say that it would have been an assumption of authority had you given the names, under the restrictions of Annual Council. There was a good deal of disapproval by the brethren here on the course taken by the brethren of the *Pilgrim*, last year, in publishing a key to the speeches made at the Annual Meeting of 1874. We feel unlike an expression appearing in the *COMPANION AND VISITOR*, since the last Annual Meeting, that of being "discouraged to solicit subscriptions for the *COMPANION AND VISITOR*," on the grounds that your report did not contain the speakers' names with their speeches.—We feel only the more anxious to sustain the Brother that sustains and carries out the wishes and judgment of the Annual Meeting.

Fraternally,

D. E. BRUBAKER.

BERRIEN, MICH., June 28, 1875.

Brother Quinter:—

I have received several of your invaluable papers, and have read them with much interest; and after having gleaned much valuable information from them, I distributed them among the brethren, hoping that by so doing, and earnestly persuading our brethren to subscribe, I will be able in my next to send you names and money for several copies of the *COMPANION AND VISITOR*.

Our communion meeting was held at brother Jacob Weaver's on the 26th of this month. Before services commenced we baptized into the fold a promising young man; after which we made choice of Eld. James Miller of Portage, Indiana, to serve us. All appeared to enjoy the blessed privilege of once more commemorating the death and sufferings of Jesus, our Savior. Brother John Stretch, of Pecoson, Mich., labored efficiently for us.

We had services the next day and there was quite a large assembly of people present. Thurston Miller of Portage, Ind., spoke for us. James Miller closed the services. All went home thinking, we presume, of the rich counsel they had heard. Had you been a witness of the manner in which they moved off, with steady step and head lowered, you would probably have thought that something weighty affected them. There were some of our own brethren absent whom I would have been glad to have seen present. I am as ever your brother and well-wisher,
A. J. INGLERIGHT.

VIRIDEN, ILLS., July 2, 1875.

By way of news I will say that it has been extremely wet for some time; so much so that people cannot cultivate their corn as it should be cultivated.—There are thousands of acres in Macoupin and Montgomery counties that have had no attendance since planting; and at present many acres are under water.—Last night we had the heaviest rain for this season. Wheat is light and late, none cut yet. Oats and grass heavy.—Fruit will be scarce, as last winter was the severest for many years. Chinch bugs are doing little damage, if any, as they do no damage in a wet time. The cause of our Master is progressing slowly. Several have been added by baptism during the spring. May the good Lord continue his good work here and elsewhere to the saving of many souls.

J. H. CRIST.

To the Needy.

The Brethren of the Northern District of Illinois are willing to contribute to the necessities of the needy in districts visited by the grasshoppers, but in order to avoid being imposed upon, will recognize only those solicitations coming from churches. Individuals must seek relief through their congregations. Requests for aid

should be signed by as many of the ministers and deacons as possible. Please observe this, and address all communications to

M. M. ESHELMAN, Cor. Sec.,
Lanark, Illinois.

MARRIED.

At the residence of Francis Hay, on the 17th of June, by the undersigned, Mr. JOHN WHISTLER and Miss MATILDA SWITZER, both of Jasper Co., Iowa.

D. E. BRUBAKER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Lena, Ill., May 6th, sister LOVINA, wife of brother Henry Wales, aged 57 years, 9 mos. and 10 days. Occasion improved by the Brethren from Phil. 1:21.

ALLEN BOYER.

In the Washington Church, Koselusko Co., Indiana, Oct. 20, 1869, of diphtheria, VELOSCO, son of brother George and sister Elizabeth Workman, aged three years and 1 month.

Also, of the same parents, Nov. 1860, infant daughter, aged 3 weeks.

Also, in Adams Co. congregation, Iowa, of same parents, May 19th, 1875, of scarlet fever, LEVI ALVIN aged 2 years, 10 months and 1 day. Thus we see three lovely innocent little children fall victims to thy power O cruel Death! On the 1st Sabbath in June a large and sympathizing congregation of people met together to pay the last respects due to these dear children and to hear an address delivered suitable to the occasion by our beloved brother, Eld. C. Harader, from John xi. 33-35.
N. C. WORKMAN.

LIST OF MONEYS RECEIVED FOR SUBSCRIPTION, BOOKS, etc.,

E. B. Shaver, 18 35; S. K. Rohrer, 1 60; B. C. Moomaw, 1 60; H. Schisler, 25; S. Longanecker, 10; Louisa Burk, 1 60; Laura M. Ebersole, 1 20; Jno. Brubaker, 2 35; J. B. Keller, 1 75; M. E. Storm, 1 00; R. K. Binkley, 50; D. B. Stutely, 75; H. C. Masters, 10; G. W. Bowser, 20; Jesse Wogamon, 1 60; David Gerlach, 3 00; T. B. Weurick, 75; J. S. Flory, 15; L. Glass, 1 00; Jno. Kimmel, 75; L. Kittinger, 50; A. G. Black, 60; Jno. Shriver, 5 63; A. Gibler, 75; Wm. Bradt, 45; H. Gibble, 90; C. Fitz, 10; S. M. Loos, 30; S. M. Shellac, 60; D. F. Longanecker, 80; C. B. Spigler, 1 00; S. P. Miller, 5 00; J. Bahr, 5 00; D. Garber, 1 00; J. Goodyear, 10; D. B. Stutsman, 2 00; J. Leopold, 60; P. Yates, 3 00; J. H. Hockenberry, 1 00; E. J. Blough, 20; B. Neff, 75; D. Wolfe, 35; John Lesh, 75; A. J. Hixon, 20 60; Emma A. Gross, 10; Wm. Roberts, 1 00; D. Culp, 3 00; Sarah Baker, 80; J. Zimmerman, 13; C. Bomberger, 1 50.

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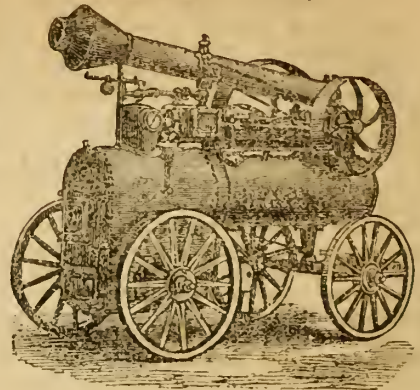
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Vol. II. No. 29.

Hymn at Twilight.

BY M. W. HACKLETON.

Daylight is dying,
Out of the west;
White doves are flying
Home to the nest,
Bearing from heaven
Incense of love.
Come thou, at even,
Christ's Holy Dove.

Gently and lowly
Brood o'er the heart;
Each thought unholy
Bid thou depart;
Glad hymns of heaven,
Vespers of love,
Sing thou at even,
Christ's Holy Dove.

For the COMPANION AND VISITOR.

On the Border.

To a Sister on Her Death-bed.

BY C. H. BALSBAUGH.

Although I have spent my past night in Gethsemane, and am exhausted from excruciating physical agony and mental conflict, I will endeavor to pen you a few lines. My heart yearns for you, my whole soul goes out in sympathy and pity, and it would be a real solace to my own spirit if I could say anything to lighten your cross or sweeten your bitter cup. As a dew-drop to a withering flower, so would I fain be to your departing soul. There is but *one* heart in the vast universe that can sound the depth of your want, and meet the yearnings of your immortality—the Divine-human heart of Emmanuel. “He was a man of sorrows and acquainted with grief,” born and cradled in humiliation, schooled in trial and suffering, and baptized in the Marah of the world’s agony. He knows how to press you to his heart of hearts, and thrill you, even in death with his own divine rapture.

You are enshrined in the hearts of a large circle of friends, and many prayers are continually going up to the mercy-seat for you. So often is your name mentioned before the Lord that the

very angels are familiar with it.—But nothing can prevail and give efficacy to all subordinate means, but the intercessions of the death-slaying, grave-hallowing, life-dispensing Advocate. Jesus occupies the Throne for *you*, presenting *His* claims as the ground of your hope and source of your sanctification. One hand is in His Father's and the other in yours. When your sky grows dark, and your sun seems to set, and your sins come surging up through the past like black, threatening billows, then throw yourself as a poor, self-loathing sinner on this immutable Rock—*Jesus "loved me and gave Himself for me."* Is it possible for even Omnipotent compassion to do more?

Your friends can do much, but they cannot bring the "peace of God" into your soul. They can minister to your wants, can soothe you with loving words, can stand at your bedside and silently dissolve their breaking hearts in tears. But Jesus alone, by His Spirit, can enter the inner sanctuary of your being, and fill it with the unspeakable "comfort of the Holy Ghost," and a sweet prelibation of the bliss of heaven. There is none like Jesus; no heart so full of love; no name so mighty and ready to save, no tones so sweet and heavenly. This great world, with all its progress, its boasted wisdom, its sumptuous banquetings, hilarities and pretensions, cannot soothe a single death pang, or administer a single balm to your solemn exodus. Christ alone must be your life, your light, your righteousness, your peace, your joy, your hope, your confidence, your strength and your portion forever." Oh, what a Savior is Jesus! His "Name is called Wonderful," a "Name above every name."—"Lord, even the devils are subject to us through thy name." The shadows of death turn into the brightness of morning when Jesus shows his face. When you go down into the dark, cold, boisterous "swellings of Jordan," like the disciples you will be amazed at his power and love, and your departing soul will joyfully chime with the death anthem of the

saints in all ages—"What manner of man is this that even the winds and the sea obey him?," "Oh death, where is thy sting? Oh grave, where is thy victory?" The Author of life, the Abolisher of death, the Vanquisher of Satan, the Destroyer of sin, the Spoiler of the grave—Oh, who would not commit body, soul and spirit into the hands of Jesus! One glimpse of Emmanuel, one word from his lips, one smile from his dear eyes, one touch of the hem of his garment, will put the hosts of hell to flight, and illumine the valley of death with the light of the Upper World.

Keep Him always in your mind and heart, for He always keeps you in His. Your name is engraven on His Breastplate and on the palms of his hands. He cherishes you "as the apple of his eye," and your "death is precious in his sight." "He has loved thee with an everlasting love." His blood is the exponent of his divine tenderness. All the purest, most intense affections of the dearest earthly relationships are but dim types of the love of the Divine-human bosom. His love is deep and high and enduring as eternity. It is wonderful beyond conception. Nor saint nor angel can look to the bottom of "the well of salvation." Is. xii. 3; John iv. 14. It is the eternally upgushing well of Infinite Love. It is sweeter than all the joys the world has ever tasted. Myriads of angels have been drinking of it for unnumbered years, and yet the Fountain has not sunk one hair-breadth. Oh, beloved sister, this is the love that bled on the Cross for thee, which is at this moment throbbing on the Throne for thee, and which is to fill your soul with inconceivable ecstasies forever and ever. Give love for love. Give yourself to this exalted, soul-embracing Bridegroom in the bonds of everlasting marriage. Great and glorious things are waiting for you. The fellowship of Jesus, angels and saints, on the sapphire pavement of heaven, and by the River of Life, is to be your eternal inheritance. Until you go, put "much incense into the golden censer" for your suffering brother.

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 439.)

The report as above recorded was read, and re-read and explained, then submitted, and was unanimously accepted, by all the members present and the requisitions complied with, and we having discharged the duty assigned us in the fear of God according to our humble ability submit all into the hands of that body from whom we received our authority, for its approval or rejection and into the hands of God the Supreme Ruler of events, praying that he may and will overrule all for the advancement of his cause, for the good of his children, and for the glory of his name.

Respectfully submitted by your committee.

H. D. DAVY.
B. F. MOOMAW.

San Joaquin Co., Cal. }
Nov. 2nd, 1874. }

The above report was accepted.

The clerk read the following letter from the same place.

For the Standing Committee of the general brotherhood at A. M. for the year of our Lord 1875.

The brethren of San Joaquin Co., California desire to express to you our feelings and desire toward the general brotherhood. Whereas the great distance that separates us and cost of travel prohibits us from being with you in person, we therefore try communication. Our feelings dear brethren, are the same as they have ever been since we covenanted with God and the church to work in humble obedience to the divine law and love of one another. Our desires remain unchanged and we wish to be recognized as a part of a body giving and taking counsel together according to the direction the great head of the church has given in the 18th chapter of Matthew, and whatsoever the Scriptures teach we are willing to obey, and if shown to be in error willing to retract. We ask no more rights and privileges as a branch in the vine Christ than his word grants us. Having no queries to present to this Annual Meeting, we pray for the spirit of Christ to lead us in all our actions toward one another.

Done by us and in behalf of the

brethren in San Joaquin, Yalo, Solana and Merced counties California.

Elder George Wolf, Jacob Wolf, Henry Eby, P. F. Lane, George G. White, J. P. Wolf.

—In reading that report we find it was submitted. To whom?

—It was submitted to the church. Both churches were present on the occasion,—a number of members from each church. The church that we organized was in one county, and the church that was in California before was in another county, and that is in the report, but it was omitted here this morning.

—It was charged that one of the brethren had gone into a saloon and drank; we would like to know what he drank, whether water or whiskey?

—We investigated that matter when we were there; we would rather not relate what it was. That which relates to the organization of the church was not read.

—We understand you to say that brother Wolf accepted your decision.

—They did without a dissenting voice, and the last letter read was from that party. We have private letters from the other side to harmonize with the letter they wrote. Brother Hershey is in one county and brother Wolf in the other, and the county lines are the lines of the churches. They all agreed to the lines, and they all agreed to the general order of the brotherhood.

—We would like to know if it was on account of concessions that were granted them that they consented to divide the church. Now if they all agreed to divide the brotherhood, why was the church divided?

—Because they could not agree upon one point in relation to washing feet in the general order of the brotherhood.

—Then one congregation practices the one mode, and the other the other mode in feet-washing, and in everything else they are under the general order of the brotherhood.

—Yes, and they accepted the report and said they would try to carry it out.

—That is just what I wanted to know.

—This says they accepted the report when we said that. Of course they agreed to accept and practically carry out what is stated here and have said to us since that there are

some things that they have not attended to that we required of them, and they said they would soon attend to it. We have private letters from both sides, which say that they have not attended to all the requirements, but they would soon do so; it will take some little time for they live far apart.

—I would move that our clerks draw up a statement setting forth that the report of the committee sent to California had been read and explained, and if this meeting will adopt it, it need not be inserted in the minutes of the Annual Meeting, so that we need not burden them and enlarge them to such a bulk but simply say that such a report was accepted.

—Everything that passes this meeting must go as the minutes.

—We submit the report and pass it; they do not know what it is; it will be no harm for them to hear what we do with it. Let them know what the report is.

Brother Quinter, then submitted to Annual Meeting the report of brethren Davy and Moomaw, and it was.

Accepted.

NORTHERN DISTRICT OF IOWA

The delegates answered that the only query was already in.

MIDDLE DISTRICT OF IOWA.

Q. Is it consistent with the gospel and the order of the church for brethren to take part in the so called lyceum, debating or declaiming society, even ministering brethren acting as president, and thereby enticing other members into an evil?

A. We think it is unbecoming a follower of the Lord Jesus Christ to do so, and we would therefore most earnestly admonish our brethren to abstain from it; but should any of our brethren persist in taking part in such society, they should be dealt with as other offences, according to Matthew 18th &c. See decision of Annual Meeting.

—As I represent the Middle District of Iowa, I simply want the privilege to say that it should be passed with its answer annexed, as we understand the case that it is necessary there.

Passed.

Q. Suppose that one arm of the church believe it to be wrong for members to have musical instruments in their houses, such as organs, pianos, melodicons, violins &c., the Annual Meeting having decided that members are not to have them in their houses, but put them away therefore is such church bound in the full sense of the gospel to fellowship elders and their churches that will have them and advocate the right to have them?

A. This District Meeting considers that such church or churches are not bound in

the full sense of the gospel to fellowship such churches.

The following minutes of 1870 were called for and read:

Is it right for brethren or sisters to have musical instruments in their houses, such as melodeons and organs?

A. We think it not expedient to have them in our houses when they cause offense, and we think that under such circumstances brethren and sisters ought to be admonished in love to put them away.

—It will open a large field of disension. We do not want that; but as I said before, we think we know what gave rise to the query now before this Meeting, and it has just been read in our hearing from the minutes of the Yearly Meeting of 1870 that that Annual Meeting advised the brethren to put musical instruments out of their houses, and to put them away; and there is also a clause in one of the minutes that the minutes of the Annual Meeting should be read by the elder or the one having the charge of the church: when these minutes come into their presence they should be read before their charge, and that their charge should be admonished to live up to those minutes. There is a clause in one of the minutes, that when elders in certain charges do not attend to their duty in that respect that the surrounding elders are to take the case in their hands, and see that they come up to that order. Now, then, the case is simply this, in the Middle District of Iowa there is an organized church with an elder who paid no attention to the decisions of Annual Meeting, and was careless about reading the minutes of Annual Meeting and in the face of all this the elder has in his house a musical instrument, and not only one, but several, and hence has thrown his influence to his charge that has led others to have musical instruments in their houses; now these surrounding churches hardly know what to do under such circumstances, as there are some in the Middle District of Iowa who are opposed to those things, and besides who are very careful to read the minutes A. M. every year when they come to hand and try to prevail on our members to submit to the decision of A. M. and raise no disturbance whatever.

Now then here is an organization right along side of the one we are representing, and they seem to be inclined to violate the order and advice of the Annual Meeting and hence we say to that member "you should not

do so; it is a violation of the order as set forth by the Annual Meeting, which you have heard and we have tried to impress that upon your mind, until it can be reconsidered;" that is the way we proceed. They just refer to the neighboring churches and say, why then do you tolerate that elder with his church to do just as they please? This now is the condition in which some of us are placed, and all we ask in that query is for this Annual Meeting to give those who desire to keep house according to the decisions of the Annual Meeting to grant the privilege for the other elders of that Middle District of Iowa to try and set those things in order which are out of order; that is all we claim and we do not want a general discussion in the matter.

In conclusion, I do trust and hope that every elder will try to prevail upon the members in his church to submit to the decisions of the Annual Meeting.

When we spend our money and time and labor as we have done, upon this very case, and when the proceedings of the meeting come to the elders of the different churches there is a disrespect shown toward the Annual Meeting. Why do we hold Annual Meetings? We only want the privilege, so far as our Middle District of Iowa is concerned to try to set in order right at home, and if every elder will do that I think the business of our Annual Meeting will be greatly lessened in the future.

(The other delegate's speech was confirmatory and is here omitted.—B.)

The reading of the query was here called for, and it was again read by the clerk.

—The point in that matter is this; they want the privilege of not fellowshiping members of our church. They want the privilege of not fully fellowshiping the members and those who are in our church. If they differ in this matter, they want to hold them not in full fellowship on your authority, brethren. They want the authority of this Annual Meeting to hold them only in partial fellowship. That is a great principle, and the reason why I want you to notice it here is that it is coming up before you again. You have no authority as an Annual Meeting to authorize that.

Again if brother Long finds a member in the State of Iowa that he don't want to hold in full fellowship, let

him do that work on his own authority and not on ours. If he wants to hold them in that way, let him run the risk and not we. If there is any wrong in holding members only in partial fellowship, don't let the Annual Meeting shoulder that wrong. I don't think the principle should be passed over carelessly. The business of the Annual Meeting is to try and hold the brethren throughout the length and breadth of our country, from New York to San Francisco in full fellowship of love and union in the love of the gospel. If that is not held up everywhere, let the responsibility fall upon brother Long and the district of Iowa, and not upon the Annual Meeting. If you want to do that I want you to take the responsibility and answer to God and not to make us stand as security for you, and do so upon our authority.

—Brother Miller was right to the point, more especially when he says that these Annual Meetings are calculated to bind the brotherhood together. That is just what we want in our query, and hence I referred to different decisions made by the body of the Annual Meeting, and from them I have drawn my inference that we have a right to go into the surrounding districts of a church and set things right that are out of order; that implies that we do not fully fellowship them in the sense of the gospel, but when there are things out of order, we certainly cannot fellowship others as we do members. We do not understand the term properly, and if there can be an amendment made to the whole sum and substance of our query, so that we be not perplexed with the idea that you allow the members of a neighboring church to do just as they please, and you want to restrict us right alongside of them. How can we keep house in that way?

—As soon as they come in order we are willing to bring things to order and hold them in good fellowship. That is all we want.

—Neither in full nor in part are brethren unfellowshipped until the charges are brought against them and they refuse to obey, and in whatever degree the church or churches hold them, we cannot fellowship with their sins until their acts are investigated and they are required to remove the brother who has caused the trouble; if they refuse to do that, then they are unfellowshipped.

— I do not think we can pass the answer that is there.

— That is not the point.

— Well, that answer proposes not to fellowship with them. I would like to ask brother Long what they understand by the word full fellowship there. Does it mean that fellowship that would admit us to the communion table?

— Suppose we have a communion and we do not know anything at all about this not accepting the decisions of the Annual Meeting, and we invite that church to come and commune with us we are bidding them God-speed in their doings.

— Then I understand that full fellowship there would exclude those who have musical instruments from communion with you. If that answer were passed and placed upon the minutes, it would not only touch the Middle District of Iowa, but the whole brotherhood.

— That is what we want it to do.

— That would at once make us congregational, would it not? As brother Miller said there is a point underlying this question. It would at once make us congregational. To have no musical instruments would excommunicate the adjoining congregation which has them, and therefore we of Penn'a. having musical instruments when we come to Iowa would be refused the communion table, and that by authority of the Annual Meeting. We therefore cannot pass the answer, and I would move therefore to make no change in this matter.

Brother Long should never ask the power he does unless he is in favor of a congregational form of government and that I know he is not, and I am also aware that this meeting cannot adopt a resolution of that kind. I would move therefore that we answer that query by saying that we make no change from the decisions of the previous Annual Meeting.

— This strikes at the whole church; because when we have a congregation there may be members in the congregation who will be good and acceptable to the entire church; therefore let us not strike at the congregation or church, but at the individuals who are in fault, and I think it is not necessary for us to act upon that principle.

— I am under the impression that this meeting is consuming en-

tirely too much time on the question that is now before it. We should understand matters well before we open our mouths to say anything about what is up. As long as we are a little in the dark we should keep our seats and not be occupying time in talking. I say the sooner we can dispense with this matter the better. There is nothing to be gained by keeping up this argument.

— There is an order in the church that where neighboring churches are out of order elders can go and set them in order, and those elders there have a right to go there and if those instruments of music make trouble, they can take these elders in hand and make order, and they can make them put those instruments away; they have the right now to do so, and if that causes trouble they must put them away or they can bring them before the church according to the word of God.

— The sooner you pass it the better it will be.

— The idea is not fellowshiping a member or members because they have these articles in their houses. The article itself does not do the harm, it is the use or abuse of it, in other words. Now supposing, as it often happens, here are the people of the world, fashionable people, wealthy people, and they get these instruments in their houses and the husband or father of the house becomes converted and he joins the church; his wife and all the girls and boys, &c., do not belong to the church. That wife says, "husband, if you take that thing from this house we will have to separate, and the children, say if you take that thing out I will go too." Now here you discover that this brother cannot put that article away, and you say, "don't fellowship him because he cannot put it away when his family says he dare not do it."

Now, turn the matter over, and suppose the wife becomes converted, having been a woman of the world, and she is under his control only so far as the Bible requires, and because she don't put that away from that house you will not fellowship her.

Now where is the danger? If she is not willing to put it away or stop using it, then she lives in open violation of the decision of Annual Meeting. You refuse to fellowship with her, but don't go to fast; see the reasons why she don't put it away.

I want to show you the danger of passing a resolution here not to fellowship persons for having instruments in their houses unless you know why it is there. If it is an elder or an elder's wife, why not look into the matter before you unfellowship with them. You dare not even refuse to salute a brother that has been guilty of a crime until the matter has been investigated. Is not all this a fact, brethren? Most assuredly so. Now this answer must be changed, or lay the matter down, in my view of the matter.

— With due respect for the matter, if brother Long can be satisfied to have it tabled, he has preferred the suggestion that brother Holsinger made; if that will not satisfy him, I move to make no change for the present.

— My motion was to make no change from previous decisions on this subject.

— That is not the question; it is a question of not fellowshiping with a brother.

— With due deference to this large body; I will say that we will withdraw that, and lay it on the table.

Tabled.

SOUTHERN IOWA

had no business papers to present; nothing but love and greeting to the brethren.

NORTHERN INDIANA

had no papers this morning.

MIDDLE DISTRICT OF INDIANA.

Q. Inasmuch as the present plan of appointing committees by the Annual Meeting does not give satisfaction, and in many cases is very expensive, will not this District Meeting petition the Annual Meeting to grant the privilege to District Meetings to appoint committees to pass decisions on cases that may come up in their church districts?

A. Yes; where it does not involve the faith of the brethren.

— I presented this in 1866, before the committee that had been appointed one year, before when they framed the general plan under which we are now acting. That is one feature of the plan which I admire most of all; but we sometimes, in our District Meetings, tried matters by mutual consent, and always recognized that the District Meeting has not now the authority to try cases when appealed to, but this is a feature that is lacking in our present arrangement, and I really think that it is desirable that we should have it.

—You must ask for a repeal before you come up with this kind of petition. Another meeting has passed this in relation to that matter and we cannot change it unless you ask for a repeal, and then present the matter in its proper form.

—There is nothing to ask to be repealed because there is nothing on the subject in the general arrangement; it is descriptive entirely; there is no privilege or allusion given; hence we could ask for no repeal.

—This is asking for committees from District Meeting. Now has not the Annual Meeting decided that it shall appoint committees?

—That feature I object to.

—After looking into the record, I see that we are conflicting with the doings and rules of the Annual Meeting in the matter. You are afraid, brethren that it will take the whole authority out of the hands of the Annual Meeting: I am in favor of withdrawing the query.

—Do you rule that we can never pass a resolution or an order that conflicts with a former decision without first repealing the former;—is that your ruling?

—Yes.

—Well, it is not repeal, we submit to your ruling but it is not according to the rules.

Withdrawn.

—How are we to get a repeal in Indiana?

Ask for it, and when you get the repeal then ask for what you do want.

Q. Since the Annual Meeting has left it optional with the brethren whether to salute colored brethren with the holy kiss, designing men are making capital of it against us. To obviate this, will the Annual Meeting reconsider that decision and say that we make no difference on account of race or color?

A. This District Meeting asks the Annual Meeting to make no difference on account of race or color.

—You will recollect that this query was before us last year, and it was answered last year, and the answer is on the minutes. Now if you want this answer changed, you partially say so in your query but you don't say so in your answer.

Minutes on the subject read by the clerk as follows:

Query 21st of last Annual Meeting.—As there is not a uniform practice among the brethren in reference to saluting our colored members, will not the Annual Council give us a decision that will enable us to be united in practice and not to be a respecter of person?

A. We think it best to make to change in this matter.

(NOTE:—The report of the discussion of this question is very imperfect. One speech, at least, is omitted altogether; and some of those we have are not full. This is a synopsis; but we follow the copy as we have received it from the *Pilgrim* office, and we presume it is according to the reporter's copy. —BEER.)

—Our conference has the authority to say to the brotherhood how and in what manner the salutation of the kiss shall be observed. Now, we know very well that the order of the church is for brethren not to salute sisters neither sisters to salute brethren. Now you know that it is the order of the church, and I suppose none of us are opposed to this order. The apostle tells us that there is neither male nor female in Christ Jesus; notwithstanding I believe that this order of the church is a good order. Let us abide by the decision that was made on this head in the Annual Meeting which came off in Virginia; I cannot say the year.

—It was in the year 1845 when this query came before the meeting, and it seemed in the first consultation to give considerable dissatisfaction. It became a general conversation until the brethren adopted an answer which to the best of my knowledge, for 30 years has given us trouble in Virginia and Tennessee where we are a mixed multitude and I would say, brethren, if you send your missionaries down to Alabama and Georgia where that population has the ascendancy this answer will give them the privilege of getting along without difficulty. The answer was that the brethren should be advised to make no distinction, and with that advice, brother Samuel Garver of Tennessee made mention of circumstances that had occurred and stated the good effects that it had in the state of Tennessee to make no distinction. Hence it was that after they were advised to make no distinction, if any brother or sister could not, consistent with their feelings, full fellowship a brother of that race, they were to be borne with and they acted upon their own responsibility. (I think that was the way it was)

—I think there was a mistake in regard to that decision. In the

church of Franklin Virginia, there were several colored members. Some of the church would salute their white brethren as we termed them, and they would salute their colored brethren and extend to them the right hand of fellowship but mark you, this course of procedure caused a jealousy to arise in the breast of the colored and white brethren, and hence it came up at the Annual Meeting referred to by brother Hilton and was there decided according to the best of my recollection for brethren to salute their colored brethren by simply giving them the right hand of fellowship, and as regards the brethren saluting the colored sisters they were not to give them their hand, but merely bow to them. I want to be understood, brethren; I am not prejudiced by any means.

—Brethren this is a point touching our salvation, and when it comes to that, I always feel very solemn. Brethren have been talking how the practice has been. The best thing we have is a revelation that has come to us from heaven, and what do we find in that revelation. We find these words of the apostle Paul, "Salute all the brethren with a holy kiss;"—without any reference to color or person.

Where do we find any authority for withholding this salutation of the holy kiss from our colored brethren? If it can be sustained by the gospel, that revelation that has come down from heaven, then withhold the kiss.

—Read that Scripture.

—The apostle says salute all the brethren with a holy kiss.

—“Salute one another.”

—He admits the correction.

—I am like brother Miller if any one refuses to salute his brother he does it upon his own responsibility, and let the Yearly Meeting keep their shirts clear from making a decision contrary to the gospel.

—If I recollect right brother Hilton did not read it exactly, that what brother Miller has said of Annual Meeting in 1845 put the responsibility upon every individual brother and sister leaving them the privilege in their feelings and conscience to salute them, but if they refuse they should be borne with.

If there is no such decision, there is certainly one that has been used to this effect, that instead of individual members deciding this for themselves

it has been asserted in Maryland and carried out in church council that the Annual Meeting has privileged the churches to decide this matter, and there are brethren and sisters now in Maryland who are standing in jeopardy if they carry out what they consider to be their gospel duty; they come in conflict with church judgment. The churches have taken counsel and have decided that the salutation of the kiss shall not be practiced by the members; the weak ones have decided that the strong ones shall not do what they feel themselves able to do. They have decided that the salutation shall not be practiced by the colored brethren.

Churches in Maryland have claimed the right under Annual Meeting to make such decisions, deciding that the members of that arm of the church shall not salute the colored members claiming the authority under Annual Meeting. Now we are satisfied when Annual Meeting throws the responsibility upon us, if we wish to decide for ourselves, but we do not feel good if Annual Meeting has given authority for the churches to decide for the members.

—Then this is the matter come up, asking your opinion?

—This is a petition to change.

—If you have a proposition before you, I will waive my right to speak for the present, if you have an answer to make, but I recommend brother Mohler's criticism as very much in place.

—Yes we we have an answer to make.

The clerk reads the following answer:

"We grant the request of the District Meeting."

—If the query is in order, and the answer is not right, this congregation is here according to the order of the Annual Meeting to form an answer to it.

—The query is in order.

—I believe brethren, I can give something that will give satisfaction. In regard to race or color, that the gospel makes no distinction is a settled, unquestioned fact. When any command is given in the gospel of Jesus Christ it is for all nations, all races and for all colors. The decision that we make does make a distinction in color which the gospel does

not. I now propose that our decision be in harmony with the gospel; what the gospel says we will say, and if we are going to make a distinction, let us do it upon our own responsibility and not upon the responsibility of this council. If I meet my colored brother and I am not going to salute him, let the responsibility rest upon me and not upon the church. If our brethren in Virginia do not wish to salute the colored brethren, let the responsibility rest upon them and not upon the council. We allow men to make a distinction, and not to salute certain brethren, and we have no right to do it. Let us do what God has said, salute all the brethren with a holy kiss.

—If we cannot get this passed at present, let us do with it as we have done with other queries; let us consider this matter until our next Annual Meeting; there is something in this which we would like sincerely and candidly. If we are to receive colored people in the church, why make a distinction, if they are worthy to be in the church let us receive them in full fellowship or not at all.

—I think brethren that I have a little knowledge of this matter as regards the privilege that the Annual Meeting has granted. I am satisfied that we can make no change that will better the condition of things between the colored and white people. Once you pass a resolution that the white and colored members salute each other, you drive away the very best people in the south; they will not do it. The apostle says that all things are lawful to you, but all things are not expedient. It would be perfectly lawful, but at the same time, I assure you, it is not expedient, while I believe you will do more harm than good to the white people of the south. I am glad to know that the prejudice in the south is wearing out, perhaps in time will wear out entirely, but if you try to force men it will bring trouble in the church. I say it is lawful but not expedient, therefore I believe that the Annual Meeting has wisely left it to the members in reference to the matter, and I don't believe that we can better it at all. Therefore I would move that we make no change.

—Brethren let the responsibility rest upon those who refuse to salute the colored brethren. God almighty

accepts the color, and shall I not receive him as my brother?

—In the 15th chapter of Thessalonians, the apostle says, "Greet all the brethren with a holy kiss." We know the decision of the Annual Meeting that is resting upon me and upon every brother. I want that taken off the shoulders of the Annual Meeting, and if brethren will take the responsibility upon themselves and not salute the brethren I have nothing to say.

—I cannot see quite as far ahead as some men. I have a great many young brethren around me here whom I love very much, and we may in passing some answers view them now as to cause trouble hereafter. I keep an eye in that direction all the time and love my young brethren and the old ones too. Now to give an answer in harmony with the Scriptures is all right, but don't make it so strong that they who get the favor will apply to it the 18th chapter of Matthew and cut off all who cannot do it. I know a good many brethren in the state of Ohio, and in other states, whenever you make it so strong that they cannot be fellowshiped, they will leave the church. I at one time myself could not have done it; now I can do it and have done it, and can do it again. Let us make the idea in harmony with Scripture but don't make it so strong as to give the 18th chapter of Matthew to it and do harm.

—Our love should be without dissimulation or sect. Should a brother refuse to have his feet washed, should we fellowship with him? By no means; we cannot make that allowance, because the word of God is sharper than any two edged sword, and I say let us make no difference in color.

—I feel very well satisfied with the decision of the Annual Meeting. Brethren this was not as strong as some brethren thought, and I think we can fully understand that we should bear with those who may be weak and cannot do so.

—We object to the word "weak."

—Well, it is in there.

—I believe that the brethren present have united upon the point that the decision of last Yearly Meeting is out of order and contrary to the Scriptures that have just been read. I believe we were united upon that north and south. Now, I propose to repeal last year's decision. That

will relieve this meeting and the brotherhood, because she stands without a decision. The second proposition I make is for the deferment of it, because our brethren here from the south and a large portion of our brethren are opposed to the decision to a man. Now then will we pass that over their heads? I stand opposed to that but suggest that it be deferred until we get more light. What can the world say? Not a word.

—The apostle Paul says that the carnal mind cannot comprehend the things that belong to the spirit of God, and we are not bound to give the carnal minded the satisfaction that they require.

—I will finish my remarks if nobody is up. I agree with the brother who proposed to defer the matter, and wish to say I am very sorry that some of the brethren should make so much out of it. One brother thought that it concerns the salvation of our souls. Now that is impossible. It is not necessary that we must salute a colored brother in order to save our souls. Why very many of us never come in contact with them at all. I have saluted the colored brethren and could do it with a good conscience because they were healthy and clean. But we would not like to make a rule which might not be in good taste. What the world can say in regard to refusing to salute the colored brethren the world can also say in regard to our refusing to salute the sisters. Will we say that when we go to salute a sister with simply the right hand that we do not hold her in full fellowship? Not at all. When I meet a brother in the market place, or other places, I give him merely the right hand, and do not salute him with the kiss of charity. We would like to have a better understanding upon this matter of saluting with the kiss. We believe it has been made entirely too common and vulgar a kiss. I have even seen brethren salute each other in public and with hats on. It is made too common; they do it out in the public thoroughfare, as it were casting their pearls before swine. "I think we ought to hold it a more sacred matter. And brethren might be prepared to salute the colored members at the proper time and in the proper place for it—at the communion table when they have been especially prepared for the occasion. I would not force this upon

the entire brotherhood when they come in contact with those brethren in any place, on the street or when they come out of a harvest field.

Let us go on with the former decision and net force the matter. The Lord himself has put these distinctions between us; he has made us of different sexes and different colors.

The following answer was read: —We grant the request but have regard to the former decisions of Annual Meeting upon the subject and advise the brethren to bear with one another.

Passed.

SOUTHERN DISTRICT OF INDIANA.

Q. What is the difference between a minister whose office is taken from him and one that is silenced, and where shall such take their seats?

A. Inasmuch as we fail to comprehend any material difference between the phrases "his office taken from him," or "one that is silenced," we therefore make no difference. In either case they shall take their seats with the laity.

—Recollect we passed a query since this meeting commenced that the Standing Committee had no right to change a query. Now there are brethren here from that district who will notice that this query don't read as the original read. We would not touch it but the representatives from that district took the entire responsibility upon himself to change the wording of it. The sense of the query was not changed, only the wording of it. Now the query with its answer is before you—what have you to say?

Passed.

Q. *Christian Family Companion and Gospel Visitor.* We feel that it is not profitable inasmuch as it is taking sides, for instance for the grangers and against, and for the banking business and against, and for the stand question and against, and for reporting &c., also the high school is agitated very strongly, both sides are agitated very sharply. The Savior prayed for oneness in John 17. See Rom. 15: 16, 17. First Cor. 1: 19. First Cor. 12: 25, 26.

A. Inasmuch as the above complaints have been brought before the District Meeting urging that something be done, and it seemed good, we referred them to the Annual Meeting for disposition and we would decide that the other periodicals are about as far into the difficulty or fault as the *Companion* and that they all be more restricted by the Annual Meeting.

—I move it be tabled.

—Our District Meeting was held last October. Previous to that, I did not read the *Companion* for some time, and did not really know what had been said. After hearing the remarks of our churches at the

close of last election, I thought this was a little too hard and I would have opposed it a little more strongly, but it is here and I think our church ought to be a little more careful of what is of a controversial nature; that is the sentiment of the churches in Southern Indiana.

—Those churches probably have a wrong view of this matter. They suppose that if this matter be agitated here it will go down. I am taking one of the periodicals and would like to continue taking it, but since coming to this meeting and hearing the conflicting reports concerning them, I will not take the paper any more.

Now, we believe the responsibility rests upon the churches in this matter. If they want the papers read, these conflicting reports must be kept out of them. During the last year, I did not like my neighbors to read the paper, I want my family to read it.

(To be Continued.)

For the COMPANION and VISITOR.

Discussion—Miller and Manville.

REMISSION OF SINS.

QUESTION: Do the Scriptures teach that persons must believe, repent, and have pardon of their sins, to make them fit subjects for baptism? Manville affirms.

AFFIRMATIVE—FIRST SPEECH.

I wish to state that both sides are to be presented. There were two propositions, but with the understanding that both sides were to be presented they were thrown together. (To this Miller agreed, and after some remarks by the Christian Moderator and the President, the speaker proceeded.) I take the affirmative, and hold that before baptism a person should be dead to sin. I am here to represent my own church and all who are opposed to brother Miller. As a starting point I will call attention to Acts ii. 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," &c. Who was baptized? Was it Satan's children, or Christ's disciples? The latter. See Rom. vi. 22, 23, "Being made free from sin and become servants of God," etc. No one can become a servant of God till he is free from sin. Acts ii. 41, "Then they that gladly received his word were baptized." Received it how? "Into good and honest hearts." Next I will notice the preposition *for* in the phrase "for the remission of sins," 38th verse. Here will be the issue. We take the position

that that *for* in this place means *into*, and not *in order to*. As a corresponding passage I will refer to Matth. iii. 11, "I indeed baptize you with water unto (*eis*—*into*) repentance." Here are two similar passages. Did John baptize in order to repentance? Surely not; he required repentance before baptism. But in the original the same word *eis* occurs; and hence Peter's language implies that their sins were remitted before baptism. (Here the speaker quoted from the "Millennial Harbinger," vol. 3, pp. 301, 302.) Gal. iii. 26, 27, "For ye are the children of God by faith in Christ Jesus. For as many as were baptized *into* Jesus Christ were baptized into his death." 1 Cor. i. 13, "Were ye baptized in—*eis*—the name of Paul?" In these Scriptures, et al., *eis* means *into*. Or it means to acknowledge some one as our ruler; Matth. xxviii. 19; also Acts viii. 15, "They were baptized into (*eis*) the Lord Jesus;" Acts xix. 5, "When they heard this, they were baptized into (*eis*) the name of the Lord Jesus." A person may be baptized into a thing; as in Matth. iii. 11, where John baptized unto, or *into* repentance. So in Acts ii. 38. But I remark briefly that it is impossible to baptize into a thing when it does not exist.—House of Cornelius. When Peter preached to them he said, "Through his name whosoever believeth in him shall receive remission of sins;" Acts x. 43, "While Peter yet spake these words, the Holy Ghost fell on them which heard the word;" 44th verse.—When Peter explained this it satisfied the prejudices of the Jews; but it will not satisfy the German Baptists. Peter said, "And God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith." Acts xv. 89. Purifying their hearts, not by baptism, but by faith. The Savior said, "The pure in heart shall see God."—Where is the water? It is by faith that the heart is purified. An alien does not possess the mind of God; his heart must be changed, which is done by faith. Jno. xiv. 15, "If ye love me, keep my commandments." "And I will pray the Father, and he will give you another Comforter, * * * even the Spirit of truth, whom the world cannot receive," etc. I ask, did Cornelius and his household receive the Comforter, the Spirit of truth? They did. But the Savior says the world cannot receive the Comforter; hence they were no more of the world. My brother can't reconcile this with his theory. Every argument that the brother brings to prove that Cornelius and his household did not receive the remission of their sins before baptism contradicts Jesus Christ. If he assumes that this household did not receive remission of sins before baptism, he makes God bear false witness; for "God bare them witness, giving them the Holy Ghost," and that before they were baptized. 2 Cor.

ii. 15, "He that is spiritual judgeth all things, but he himself is judged of no man." Paul says, "Not by works of righteousness, but according to his mercy he saved us," Titus iii. 5; and Eph. i. 13, "In whom also ye trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit by promise." My brother will find trouble to find faith, repentance and baptism inseparably connected in order to the remission of sins.

NEGATIVE—FIRST SPEECH.

Thankful to have the privilege to appear again, on a new proposition, I will enter at once on an examination of the subject. Our worthy opponent took the stand before you to represent his church. I was glad to hear him say that. But he represents all that differ with me; anything, so that it is opposed to Miller. I will read from the Minutes of the Eel River Christian Conference, on reception of members: "1st. Members should be received into the church on professing, or having professed, Christ Jesus. 2nd. No member should be received from any other church that is under charge of immoral conduct, until the charge is removed, or satisfactory evidence is given of reformation." He is here to represent a church which holds that. We utter our protest. Another idea: "Report on Christian Union: *Resolved*, That we favor the union of all Christians upon the Bible, and that we believe the true test of fellowship to be Christian character, or a correct and upright life; rather than the subscribing of articles of faith or religious dogmas." He is here to defend that.—We too favor the union of all Christians on the Bible, but differ on the true test of fellowship. I will now bring my position. Rom. v. 1, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Here we have salvation connected with the Lord Jesus Christ, and justification by faith. James ii. 24, "Ye see then how that by works a man is justified and not by faith only." James asserts justification by works—not by faith only. Rom. xi. 14, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." Here Paul is represented as saving. James v. 15, "And the prayer of faith shall save the sick." Last but not least, Eph. ii. 8, "By grace are ye saved." Here are different things with which salvation is connected; and let me add another, 1 Pet. iii. 21, "The like figure whereunto even baptism doth also now save us." Here Christ Jesus, faith, works, the ministry, grace, and baptism are connected with salvation." If brother Manville puts his hand on one of these I will take hold. He takes faith, and then quits; he stops with a part, and I object. I am willing to unite on the gospel but he takes only a part; he takes profession, and I say, No.

You now have the issue.—What I want first to present is Mark i. 4, John's "baptism of repentance for the remission of sins." The word translated *for* is *eis*—into. "Baptism of repentance;" and this baptism was "for, (or *into*,) the remission of sins." There is a state of pardon, and by this baptism they were brought into this state; they did not receive it because they were in this state. So Luke iii. 3. So also in Acts ii. 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." He did not command them to repent because they were in a pardoned state, but that they might come into this state; so also of baptism; for they are inseparably connected. We will now look at his first argument and see it as it is. On the day of Pentecost they were indued with the Holy Ghost. When the gospel was preached the Jews felt their sins, and they said, "Men and brethren, what shall we do?" Brother Manville says, "Just come in and confess your sins." Peter does not say so. I am told that they have old preachers in their church who never were baptized. Peter would not have suffered that. He says, "Be baptized *every one* of you in the name of Jesus Christ." (Here the speaker showed by different readings of Acts ii. 38, that "for the remission of sins," means in order to, and not because of. He also read from McGarvey's Notes on Acts. And then, after a few remarks, showing that the saving power is not in faith nor in baptism, but in God, and these are to be observed as conditions, his time expired.)

(To be continued.)

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

BROTHER MILLER'S SECOND SPEECH.

I don't want to misrepresent my friend. I understood him to say that dipping is not mode, nor is the mode of baptism taught in the Bible. (Mr. Hodges corrects the speaker by saying that he had said that the mode was not definitely taught). Very well, he says, "Not definitely taught." I want him to show me how he will baptize indefinitely. I want to know where he stands. I want to get the truth before this people. My brother challenges me to show where an inspired man ever took the subjects from the place where they were converted to baptize them. I may have said that they took them, but he said they went; I now say that I will prove by the Scriptures that they took them, that they went, and that they came. Then went out to him all Jerusalem and Judea and the regions round about Jordan and were baptized in Jordan—in the river of Jordan. The jailor took his prisoners after having brought them out of the prison and they had spoken the word of the Lord to him

and to all that were in his house, to some place where there was water, and washed their stripes, and was baptized, he and all his, straightway; and when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house. My opponent had a good deal to say about the scarcity of water in the desert. Have I not shown clearly that in the places where inspired men administered the ordinance it was where there was much water, an abundance of water? Suppose I say I baptize; the idea is that there is much water, a sufficiency of water to perform the ordinance as inspired men performed it. Let him prove that, in those places where the quantity of water is not signified, there was water enough to sprinkle. He cannot do it.—He gets out, therefore, at the same gap he has laid down for me. We both get out at exactly the same place. No use talking about places where there was no water, when we have three inspired men baptizing where there is an abundance of water. He says they camped at Enon because they needed much water for necessary uses, for the men and animals that were there. But John says they *baptized* because there was much water; which clearly implies that much water is necessary for the right performance of the ordinance, and because there was much water at Enon, he was there baptizing.

My friend further says that the preposition *in*, does not prove anything. I proved by Bullion's Greek Grammar that it did mean *in*, to put into; as, *eis Italian*—into Italy. See further examples: *Katabaino eis*—into, fifteen times in the New Testament, descended—*katabaino eis*, into the lower parts of the earth. Cast your hook *into* the water—*katabaino, eis*. It proves that they went *into* and came *out* of the water. He says there was no water in the desert but a muddy puddle. But the word of God brings them *into* and *out* of the water. I would rather believe inspired men than my brother. I do not question his truthfulness in matters that he knows anything about; but he will pardon me if in this case I give inspired men the preference.

My friend took a great deal of pains to enlighten our minds upon the difference between going *into* and going *under* the water. He might have used his time to better advantage, because my brethren and myself agree that going *into* the water is not going *under* the water; all intelligent persons understand this. So his labor on that point is lost.

Our third argument to prove immersion is drawn from the fact that baptized persons are said to have their bodies washed with pure water; as in Hebrews x. 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." The argument is, that when we speak of washing anything, and especially

the body, the idea is that it is put into the water. This is the usual mode of washing, and fully meets the case, while sprinkling or pouring a little water on the head does not. If we were told that a person had a little water sprinkled or poured upon his forehead for the purpose of washing the body, we would question the propriety of the expression. In 1 Peter iii. 21, we read, "The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." The point we call your attention to is this: Peter evidently felt there was danger of having the holy rite of Baptism confounded with the ablutions of the Jews and Gentiles, for they both bathed much in the water to promote the cleanliness of their bodies, and hence, when alluding to the saving power of baptism, he throws in an explanatory clause in a parenthesis, and declares it was not to put away the filthiness of the flesh, but to have a moral effect upon the conscience. Now had there been nothing in the manner of performing baptism that was calculated to convey that idea, such an explanation would not have been made. Then as there is nothing in the action of a man who lays his wet fingers on the forehead of a candidate to lead any one to think it was done to put away the filthiness of the flesh, that was not the way it was done. You might see my opponent lay his hand thus upon a thousand persons and you would never conceive the idea that it was done to wash the body.

(Time expired.)

MR. HODGE'S SECOND REPLY.

Mr. President, Judges, Gentlemen and Ladies:—I am again before you to reply to the argument of my opponent. My brother contends that there was an abundance of water in the desert where Philip baptized the Eunuch, but fails to prove it. He cannot do it. I assert that the inference is, that there was not enough water to immerse, but the inference is that there was enough for affusion. And John, the harbinger of Christ, well knew what was necessary to baptism; and John says, Matth. iii. 11, "I indeed baptize you with water unto repentance, but he that cometh after me, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."—Does that imply immersion? Would not the idea involve an absurdity? To immerse in water would be practicable, but to immerse in fire would be impossible. Here is a serious difficulty in the theory of my friend. Do any inspired men say they baptized in water? No, but they say they baptized with water. The inference then is, that the water was applied to the subject, and not that the subject was immersed in water. Can you, my friends, immerse with Jordan, or with a lake, or with the sea? What is the

inference when persons are said to be baptized in the house? Is it that there was much water? Was there much water in the house of the jailor? or in the house of Cornelius? (The speaker here quotes the passages in part, and says), There is no proof that they ever left the place to go any where to be baptized. I do not propose to prove that they were baptized by pouring, or by sprinkling, nor that they were not baptized by immersion. It does not devolve upon me to prove any mode, nor to disprove any mode, but the burden of proof rests on my brother, to prove that immersion is the only mode of Christian baptism. The Scriptures do not teach that they dipped or plunged the candidates in the water, when they baptized them. My friend's third argument is that they had their bodies washed in pure water. We do not believe this washing refers to ritual baptism. It is only a figurative expression, alluding to the cleansing influences of the Holy Spirit, the application of the blood of Christ, which cleanses from all sin. Nor does my brother always baptize in pure water when he places his subjects into muddy water over head and ears. I don't expect to take the position that the Scriptures require any special mode, but that the mode is not particular. But the Spirit is poured, and hence the water, purifying water should be poured, as testified by the Apostle Peter, saying, "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy."—These Pentecostians were baptized with the Holy Spirit. This the baptism of water is to represent, and therefore the water should be poured; there should be an agreement between the sign and the thing signified. The Apostle John says, "There are three that bear witness on the earth, the Spirit, the water, and the blood, and these three agree in one." Is there not an agreement when the Spirit is poured out, as in the case of these Pentecostians, and the water in baptism is poured upon them, and the blood of Christ applied, which cleanses from all sin; corresponding with what John, the harbinger, says, "I indeed baptize you with water, but he that cometh after me will baptize you with the Holy Ghost and with fire." Let my opponent prove that they were dipped into the Holy Ghost, then his dipping in water will be consistent. (Here the speaker closed his second reply at the end of twenty minutes, still, apparently, somewhat confused.)

Close of the first day. Meeting closed by devotional exercises conducted by the Brethren.

(To be Continued.)

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., July 20, 1875.

A Noble Sentiment.

The following language was used by the Emperor Napoleon I: "There is no sacrifice too great for my courage when it is proved to be for the interests of France." There is a noble sentiment expressed in this language, which is worthy of the attention of the Christian.—The associations connected with the sentiment, and the occasion which gave rise to it, are painful to contemplate, though the sentiment itself is an excellent one. It was uttered by the ambitious Emperor of France when he was taking the preparatory steps for a divorce from the Empress Josephine, for whom he seems to have entertained a very strong affection. But conceiving the idea that the interests of France required his alliance with some of the royal families of Europe, he resolved to sunder the tender ties that united him to his devoted wife, Josephine, which he accordingly did, though the occurrence produced in both of them deep and overwhelming grief.—The noble but unfortunate Empress, made probably a much greater sacrifice than the Emperor, and showed no less fortitude than he did. "We both glory," said she, "in the sacrifices we make for the good of the country."

"There is no sacrifice too great for my courage when it is proved to be for interests of France." We thought when we read this sentiment, as we often think when reading of great men, and men of great minds, and men occupying positions in life giving them opportunities for doing much good, what a pity that all such talents are not consecrated to God in the promotion of Christian truth. Had Napoleon Bonaparte felt the zeal in promoting the interests of Christ's kingdom that he felt in promoting the interests of France, his labors and their results might have compared favorably with those of the Apostle Paul.

While the war-like Emperor said, "There is no sacrifice too great for my courage when it is proved to be for the interests of France," the noble and self-denying Apostle Paul said by the plain expression of his conduct, "There

is no sacrifice too great for my courage when it is proved to be for the interests of the Christian church, and the spiritual interests of a perishing world." We are often pained to see men of the world showing a greater zeal and a more self-denying spirit in pushing forward some worldly enterprise or business, than many Christians show in promoting enterprises or institutions of a religious character, having for their object the advancement of Christ's kingdom and the spiritual welfare of their fellow beings.—And what is still more grievous to those whose hearts are in sympathy in any considerable degree with Christ in his benevolent purposes to reform sinners, and to extend the blessed influences of Christianity to promote the happiness of mankind both in this life and in the life to come, is to see persons professing to be members of Christ's church, and professing to believe the Scriptures, and consequently professing to believe that "without holiness no man shall see the Lord;" that it is the duty of all men to "seek first the kingdom of God and his righteousness;" that having been bought with the precious blood of Christ, and having covenanted to serve him, we are not our own but the Lord's; that we are "strangers and pilgrims on earth;" that the things now surrounding us and which we see "are temporal" while the unseen things that will open upon our views shortly in the future world "are eternal;" that God will "judge the world in righteousness," and "render to every man according to his deeds;" that we are stewards of God, and that we must render an account to him of our stewardship, and for the improvement of our talents,—we say, to see men with the solemn obligations upon them that the profession of such holy principles implies, showing more interest in thing of a worldly character than in things pertaining to the holy cause of Christ, and more anxious to increase in wealth than in holiness, in taking pleasure in worldly enjoyments and amusements than in the higher enjoyments of Christian devotion, is a painful spectacle to behold by all whose minds are properly impressed with the importance of holiness and who have attained to anything like a maturity in Christian experience. But alas! how many such cases do we see! What palpable inconsistencies are many professing Christians

guilty of! If Christ is precious to us, will not his cause be so too? And if his cause is not precious to us, can Christ himself be precious to us? And if Christ is not precious to us we do not savingly believe, for the Apostle Peter says, "Unto you therefore which believe he is precious." And if we properly appreciate the preciousness of the cause of Christ, will we not say, and say it sincerely, "There is no sacrifice too great for my courage when it is proved to be for the interests" of Christ's kingdom. But perhaps the courage is lacking. Very likely, and probably here lies the difficulty. But will the want of courage justify us in withholding the sacrifices that fidelity to the cause of Christ requires? It will not. So the only safe course for us to pursue is to seek them, if we have them not already, the courage, love and self-denying spirit that will enable us to do our duty in making whatever sacrifice the interests of the cause of our blessed Master may require. Whatever is lost for Christ's sake, or sacrificed to his cause, if done sincerely, will in due time, be restored a hundred fold.

A Call from Europe.

It seems there is a brother, at least a brother in our faith, in Norway, Europe, who has called for help in promoting in his own country what he and we regard as the true Christian faith. His letter which we publish, we hope will be read with interest. It appears there are persons known to him who probably would be prepared to embrace the truth in its apostolic character, if it were presented to them, and an opportunity offered of publicly and professionally accepting it. This call is worthy of the prayerful consideration of our brotherhood, and we hope it will receive such consideration.

We also publish in the present number of our paper brother Eshelman's proposition in regard to raising funds for spreading gospel truth in the country from which the above call comes. Let this means of collecting funds be considered, as well as the objects for which the funds are designed. If any other way should present itself to any of our brethren let us hear from them. Brethren, let us not fail to respond to this call as becomes our profession and principles.

As many of the brethren have correspondence and business with our office,

we propose to receive any funds sent for the above purpose, and we will acknowledge them in our paper under the head of *the Danish Fund*, as brother Eshelman proposes.

GLEANINGS & JOTTINGS.

Frederick Douglass, the colored orator, and friend and representative of his race, in a Fourth of July speech made near Washington, D. C., took the opportunity of urging upon his colored brethren the practice of self-dependence. He showed by a number of familiar illustrations that the colored people had been defrauded in various ways by persons professing to be their friends. Mr. Douglass would have the colored people help themselves as the white people do. He remarked, "If we need a Moses, we will find him in our own tribes." He alluded to the Freedman's Bank as follows:

"We have had a Freedman's Savings Institute; but we don't want any more. Our white friends told us that if we had cents to bring them to them and they would take care of them, and if we had dollars, or hundreds, or thousands, also to bring them.—They told us they had a goose and a golden egg. Yes, we put our millions there but where are they now? The men who went into that bank a few years ago, poor men, are now domiciled in beautiful homes, and drive their fine turnouts. It makes me feel badly to think how we have been robbed. Just enough honest men have been put in the bank to insure its success. But while they put in two sound apples, they slipped in five or six speckled ones, and were sure to turn the specks down.

Mr. Douglass's speech is thought to have been well timed, and many of his remarks judicious.

Father Boehm, the oldest living minister of the Methodist Episcopal Church, having reached his one hundredth year on June 8th, preached his centennial sermon on that day. It was preached in the oldest house of worship, or on the ground where one of the oldest houses of the M. E. Church stood, in the John Street church, N. Y. Upon introducing the aged minister, Bishop Janes said that his physician prohibited any person shaking hands with Father Boehm at the close of the service. But at the suggestion of the Bishop, the whole congregation showed their respect for the aged preacher by rising as he came forward to commence his sermon. His text was, "Behold I stand at the door and knock: if any man hear my voice, and open the

door, I will come in to him, and sup with him and he with me." Rev. iii. 20.—The sermon was short but practical.

According to the statistics afforded by the State Librarian of Connecticut, there were in 1874, 4,694 marriages in that State, while there were in the same year 492 divorcees, making 1 divorcee for a fraction more than 9 marriages. This is not a very honorable showing for one of the Puritan New England States. Indiana has obtained notoriety for the number of its divorce cases and the ease with which they are obtained, but it appears that Connecticut does not come much behind Indiana in this respect, and perhaps none. Such facts show that the marriage obligations are not considered very binding, and afford reason for believing there is much unhappiness resulting from improper marriages.

The flood caused by the overflow of the Garonne river in France, has done great damage to property and has also destroyed a great many lives. The amount of property destroyed is estimated at 300,000,000 of francs, (\$57,000,000), and the loss of life is said to exceed 3,000 persons. Such a calamity would at all times be a terrible occurrence, but at this time it appears to be more so as France is endeavoring to recover from the effects of the German war. A sympathy should be felt for the French people, and aid rendered them in their affliction.

At a largely-attended and enthusiastic meeting of the members of the Plymouth church, called to consider the propriety of increasing Mr. Beecher's salary, a resolution was offered to give him \$100,000 instead of \$20,000, which has heretofore been his salary. The resolution was passed unanimously. It was understood by the congregation that this large salary was only for the present year, and is intended to help defray the expenses of Mr. Beecher's trial.

Robert Dale Owen, the well-known infidel that had a public discussion with Alexander Campbell many years ago upon the truth of the Bible and Christianity, has become insane, and is in charge of his son at New Harmony, Ind. He had become a spiritualist, and it is thought that the exposure of some of the humbugs of spiritualism had considerable to do with his insanity.

It is thought that 208 Menonite families will come to America from Russia the present season. It is also said that a colony of 40,000 Menonites have concluded to emigrate to America from Russia, the efforts of the Russian government to retain them as its subjects having failed. The settlement made in Manitoba Territory is reported prosperous.

The American Palestine Exploration Society has sent out another expedition, the object of which is to explore the region of the Jordan. A similar Society exists in England. The labors of these Societies will, no doubt, throw much light upon the land of miracles and of wonders, endeared to the readers of the Bible.

It is said that 250,000 Polish Catholics have united with the Greek church.—They could not accept the dogma of the Pope's infallibility, and hence left the Catholic church.

Brother A. J. Hixon, of Highland Co., Ohio, says, "We are as well as usual, though my wife has very poor health at best. Church matters are rather clouded in Southern Ohio."

Brother Martin Neher, of Piatt county, Ills., says: "We have lately had a great deal of rain. It is too wet for corn, or to make hay, or to cut wheat. The wheat crop is very short here. It was badly winter-killed. Grass is good. Potatoes, and garden vegetables in general, are very good. Fruit is a failure.—Health is good.

"Church news is tolerably good. Several have been added to the church this summer, and we think there is a good prospect for more to come soon. We expect to build a meeting house after harvest, forty by sixty feet, two stories high; the lower story brick, the upper frame. The name of the church is Okaw."

Brother Boyer, of Lena, Illinois, says: "We had a very late spring, yet everything is very promising for an abundant harvest. The chinch bug threatened to do us much damage, and in some localities it did destroy wheat and barley, but the abundant rains have checked them, so that at present our prospect is unusually good.

"The church here at Waddam's Grove seems to be in a prosperous condition.—There was a woman baptized at our lovefeast that came from England a little over a year ago, and others seem to be counting the cost. The health here, in general, is good; the members are well as far as known."

FOR THE YOUNG.

The Egyptian Water-Carrier.

"The gift of God! the gift of God!
Who will buy the gift of God?"

Such is the cry of the picturesque-looking water-carrier, as he goes about the streets of Egypt with his water-skin thrown over his shoulder, during the season of drought, when the water, from its preciousness, may well be called, as it is, the gift of God; for, in their language, the two terms are used interchangeably to express the one thing, the gift of God meaning water, and water being the gift of God. During the heat, and before the Nile has overflowed its banks, the poor especially would realize how valuable a thing it was when given in abundance, and recognize it emphatically as the "good gift" which "cometh down from above."

As the water-carrier goes along his way—now coming into a wealthy part of the town—a rich man thinking of the need of the poor, and wishing to bestow a kindness on them, steps out of his mansion, and pays the man for all the water he has, desiring him to go into the poorest quarter and give it away.

The man gladly hastens off, and reaches a lane where the poorest have their dwellings, and now alters his cry, and instead of saying:

"Who will *buy* the gift of God?" he cries out:

"The gift of God, the gift of God!
Who will *take* the gift of God?"

We can imagine how eagerly and gladly the poor, thirsty ones gathered around him, and that there would not be much delay before the empty vessels were brought out of their houses to be filled. "Give me a drop! "Remember me!" "Fill up my pitcher!" "Let me have a draught?" and such like eager appeals, in beseeching tones, would make the water-carrier think how best he could dispose of the precious liquid; and, while gladdening him to be the bearer of so free and prized a gift, it would go to his very heart that he had not enough for all.

What a grand picture we have here of "the water of life," which is offered "without money and without price," to every one that thirsteth. "The gift of God is eternal life through Jesus Christ our Lord." "For God so loved the world, that he gave his only begotten Son, that whosoever believ-

eth in Him shall not perish, but have everlasting life." John 3: 16. Jesus, "our rich man," has paid for the water for which our souls were dying for thirst; and as we have "no money," it would be a hopeless case, indeed, for us, if Jesus, in his love and in his pity, had not thought of our need, and stepped out of his glorious mansion above, not only to purchase it for us, but actually to bring it with his own hands to our parched lips.

But with Jesus there is enough and to spare. The fountain of his grace never fails—the stream of his grace is never dried up—no one need be afraid of being sent empty away, for "every one" is invited; and it will never be exhausted till the last poor, thirsty sinner, who has felt his need, has come for an unfailing supply of the gift of God. "If thou knewest the gift of God, and who it is that saith to thee, "Give me to drink, thou wouldst have asked of him, and he would have given thee living water: John 4: 10. "But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life;" John 4: 14.

I heard the voice of Jesus say,

Behold, I freely give

The living water—thirsty one,

Stoop down, and drink, and live.

I came to Jesus, and I drank

Of that life-giving stream;

My thirst was quenched, my soul revived;

And now I live in Him.

The Truth.

For the COMPANION and VISITOR.

A Warning to the Young.

About two months since, a young lady residing about six miles from this city, through a little simple vanity, quite destroyed her eyesight. She was arranging her toilet for the purpose of attending Sabbath-school; and to complete it, she painted her already rosy cheeks with the pink coloring matter on the candy, known as Cinnamon Drops. She then walked to Sabbath-school, a distance of a mile or more. When she returned home, about 12 o'clock, her face was intensely red, and her eyes were much swollen. By sunset of the same day her eyes were so inflamed that the lashes were hid. Medical aid was procured; and the physician immediately pronounced her eyes poisoned.

All was done that could be done to try to alleviate her sufferings. She had to be kept under the influence of narcotics all the time. On Thursday of the same week both eye balls burst. They then consulted the best Oculists in this city, who pronounced her out of the reach of medicine, but thought that perhaps a surgical operation might save her sight if there was any there. Accordingly she was brought to the house of the writer, and placed in a dark room, and two doctors came in to do what they could, but would not promise to do her any good. They gave her chloroform, and opened the eyelids enough to see the balls, which looked like pieces of proud flesh, and their words were, "They are gone, gone—sight entirely gone!" All they could do was to try to take out the inflammation and heal them. At present they are getting better slowly, that is, the swelling is going out of them; but alas, alas! the light of day, and the faces of ones near and dear to her, are forever hidden. No more can the lovely Alice Hatley enjoy the pleasures of life as she once could; only fourteen years of age, and obliged to grope her way in darkness. No tongue can tell, nor pen describe, the agony, the woe, of the widowed mother when hearing the piercing cries and piteous moans of her daughter while taking the chloroform.

Dear young readers, who may chance to read these lines, let the sad case of this girl be a lesson to you to be content with such charms as nature may bestow. Although you may not be as rosy cheeked as some of your acquaintances, let your conduct be such that no one will notice the outward appearance.

SARAH M. SAUNDERS.

Indianapolis, Ind.

It is True.

An infidel said, "There is one thing that mars all the pleasures of my life."

"Indeed!" replied his friend, "what is that?"

He answered: "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep I should be happy! My joy would be complete! But here is the thorn that stings me; this is the sword that pierces my soul: If the Bible is true, I am lost forever."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscripts used, not returned. All communications for publication should be written upon one side of the sheet only.

An Urgent Appeal.

The undersigned, being at a great expense in publishing the "*Briederbote*," (a German monthly devoted to the interests of the church of the Brethren), desires the aid of every brother and sister in circulating the same, so the expenses, at least, may be paid. The ministering brethren are especially solicited to inform the German reading members of their respective congregations of the establishment of the above paper; and those wishing to act as agents may address as below.

The aid of all is requested so much the more as a great many (about 50) copies of the paper go to Germany free, so as to introduce the doctrine in the land of our forefathers, where the church of the Brethren was first organized. The postage on those alone is three cents a piece, and to cover that expense, the circulation ought to be large enough to do it.

I am, dear brethren and sisters, yours fraternally,

LUDWIG A. PLATE,
Box 35, Lancaster, Pa.

PARSONS, Labette Co., Kan., }
July 7th, 1875. }

Brother Quinter :

Please announce through the *COMPANION AND VISITOR*, that, after counseling with some of the brethren, we have come to the conclusion that we need no more help here at present. The bountiful crops here where the grasshoppers did not molest us will be amply sufficient to supply our wants if nothing befalls the crops yet. We would further say to our brethren and friends who have so liberally responded to our calls, that they have not only helped furnish food for this mortal body, but through its influence they are feeding souls with the bread of eternal life. There are some received into the church by baptism at almost every meeting we have in our neighborhood.

May the God of Heaven help us, and preserve us, is our prayer.

JOSEPH GARBER.

CRAIG, Holt Co., Mo., }
June 15, 1875. }

Dear Brother :

I thought I would give you some information about the way the grasshoppers have served us here in this part of Holt county. They have eaten up all our garden truck; nearly all our wheat, oats, and rye; all our potatoes; our corn they ate off twice. We will try and

plant the third time this week and for the last time this season, as there will be rather a poor chance for corn so late in the season, unless we have a late fall. I do not see how some of us are to live until the corn gets into roasting ears, for I am eating on the last fifty pounds of flour I have in the world, and I have no corn and no money to buy any with. And I know others that are as bad off as myself. I must try and get away from here as soon as I possibly can, for I cannot live here long without suffering; and how to get east of the Mississippi river is to be planned out yet. It will cost more to stay here than to move away. I do not think I can live through another winter here, such as we have here. I have had poor health for the last 8 months. This is not the country for a person whose lungs are affected. If I can get south-east 1000 miles from here, I believe I will regain my health; or, at least, I will be able to work more and stand it better. I cannot stand either the extreme of cold or hot weather. We have both here;—it is very hot to day.

The best news to relate is, the grasshoppers have been leaving in a north-westerly direction for the last five days. I will try to give a faint idea of their numbers. I went to meeting last Sabbath ten miles east of me. They were flying in a nearly solid mass. Allow two inches space for each grasshopper, for ten miles wide, 100 miles in length, and 2 miles in depth, and you will have only a fractional number of the grasshoppers that were hatched in Missouri. Our late war was outlandish, and many of us complained of rebels; but give me the tender mercies of rebel soldiers in preference to grasshoppers. I know how both are, for I have had a trial of both; and I hope and pray God to keep me from passing through either trial again; if it is holy will; the will of God be done not mine.

We will hold our first meeting in our new meeting house on the 17th and 18th of July, no providential hindrance. It is about completed, but not quite paid for yet. I pray for God's mercies to continue over us all. Brethren and sisters in Christ, pray our God to provide a way for our escape, who see starvation staring us in the face, now unable to ward it off without his aid.

June 17th. The grasshoppers lit down on our barren fields yesterday again by the thousands. God only knows when we will see the last of them. They are just as numerous in the air as they were six days ago. What will become of us we know not, but we will put our trust in God and murmur not at our fate. All things work together for good to them that love God. It is true we would rather not pass through such hard trials, but the will of God be done. But we pray God that our faith fail not; and I hope and trust that God will help us to endure hardness as good soldiers of the Cross.—But if I had it in my power I would try

and get away; but we are here either to suffer and die, or get away by some unseen way. The West, it appears, is about being visited with the seven last plagues, and we hear another voice from heaven, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."—God is rewarding sin as it deserves, and it is all right that God does send these plagues among rebellious people; and when his people live among such people, God will call to his people to come out from them that they be not partakers of their sins, and that they receive not of those plagues; and I intend to obey God and come out of the West, if there is any way possible to do it.

June 18th. Grasshoppers are yet here—still coming from the counties south-east of us. May God grant that we may all profit by those things that are sent among us to make us humble. Love to all the household of faith.

A. J. CORRELL.

INDIANA, PA., June 28, 1875.

Dear Editors :

The lovefeasts so far as they have been announced in your paper, we believe, are among the things of the past, but their influence for good, we hope, will go on while time shall last.

Ours at the Manor was a good meeting. The ministerial department was ably filled by Elds. Joseph Berkey and Jacob Holsopple, from the Shade Branch, and J. W. Spieher and Mark Minser, from Montgomery. There was one sister received into the fold by baptism and three more applicants, whose cases will be attended to shortly, and we trust more will soon make up their minds to set out on their journey Zionward; and why should they not cause rejoicing among the saints since angels do rejoice over one sinner that repents?

Order at our meetings is sometimes not what it should be, but we feel a little like Page's teacher of a disorderly school, "There is a manifest sign of improvement," and, therefore, we will not complain, but take courage.

The following, from the pen of "Sereptor," the Greenville correspondent of the *Indiana Messenger*, is as good a description of our meeting as I could give:

"On last Friday and Saturday the members of the Tunker denomination, who, by the way, form a quiet and respectable portion of our community, held their annual meeting at their church about a mile and a half from town. So far as we can ascertain, the meeting was quiet and orderly at all times inside the building; but we are sorry to say the place has become a noted resort for a lot of roughs who never show themselves inside, but exert themselves to annoy the meeting by boisterous conduct about the

premises, especially at the night meetings. Their spirits on this occasion were made unusually hilarious by the absorption of a large quantity of a 'fire-water,' which had the usual effect of making them show 'much fight,' especially of that wordy nature which generally precedes the resort to blows. But their quarrels were not all of this gaseous sort, as sundry black eyes which were being sported around on Saturday testified."

Then "Scriptor" goes on to congratulate the people of Greenville that these characters are not a home production, but imported stock, and hopes that justice may be meted out to them; but we had a great deal rather that they might obtain mercy, but in order to secure this it is necessary that they first be merciful to themselves.

JOS. HOLSOPPLE.

A Visit to Our Former Home.

Brother Quinter:—

The Berlin congregation having been my home for about ten years, and the home of my wife about eighteen years, no wonder we love her members as we should love brethren and sisters in the Lord; and when we love them we love their society. For this reason only, we started from Meyersdale on the afternoon of Thursday, July 1st.

Our first stopping place was at brother George Schrock's three miles north of the town of Berlin. Brother S. is a minister in the church, preaches in the German language, and from what I could learn to know about him, may be called a brother in the full sense of the term.

It is certainly remarkable that, with a few exceptions, (I say few, and I mean what I say), traveling from Berlin, and through nearly all the country around it, where you come to a good farm, you may be sure to find a brother there. The Amish, some years ago, were pretty strong in numbers here; but at present every home formerly occupied by these people is in possession of the Brethren. I often wondered why the brethren, in general, are such good husbandmen; but I need not wonder any longer, after I have become acquainted with them as much as I am now. They never have any thing to spend in taverns, but expend a good deal in making their good homes comfortable. This, with their habits of industry and the blessing of God on their work, enables them to live comfortably.

On Saturday night we lodged with brother S. F. Reiman. Brother R. is yet young in years, and last summer was elected a deacon. If the results of all our church elections would prove to be as in his case, then we would be led to believe that God's hand was in them.

On Sunday, with brother and sister Reiman, we visited their Sabbath school at the Schrock meeting house. Brother L. Knepper, a deacon, is their Superintendent, and brother W. G. Schrock his

assistant. Here we noticed the beauty of brethren working together; for we could see nothing of that jealousy which ought not to be among Christians. The two brethren work together as brethren should do. I have often wished, if only brethren would come this far, that they would not only show their love to each other in hand-shaking and saluting, but in all our actions, so that the world might truly see that we are disciples of Christ.

This S. S. was started about two months ago, and at present they number, teachers and scholars, about one hundred. Although the school is young and open for improvement, yet with such brethren at the head of it, and the blessing of God on it, surely it must prove to be a success.

After Sabbath school brother Joseph Berkey preached on the theme of God's love. Brother B. is a right good speaker, but it seems to me brethren should be governed more by circumstances around them in shaping their sermons. The meeting house is entirely too small to be comfortable in hot weather, to keep up a meeting for two hours and over.

From here we went home, wishing and praying for the welfare of the Berlin congregation. M. HADY.

To the Trine Immersion Church at Lanark.

"And Jesus came and spake unto them saying, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you and lo! I am with you always, even unto the end of the world."—MATTH. xxviii. 18, 19.

Brethren and sisters in the Lord, who have found grace to do God's commandments of love to him because he loved us first, and who are a church according to the Holy Scripture, and keep his laws, his institutions in faith and love, I salute you all, brethren and sisters in Christ Jesus, as a fellow worker in spreading the kingdom of God in truth, though I am alone in Scandinavia, (Denmark, Norway and Sweden) as a worker for Trine Immersion and the true gospel. Matt. xxviii. 19. The harvest is great but the laborers few, therefore have I prayed the Lord of the harvest to send more laborers also here to these kingdoms. As God has let me know of you and favored me to see your testimony of the truth in Christ Jesus through your papers (Bro. J. H. Moore's pamphlets), I cannot refrain to pray you as the true Church for whom Christ is head, to come over and help me in the gospel service. If you have any in your midst who has power in our language and will be willing to offer himself for the faith of your church, and has spiritual gifts to work according to the Bible, I wish that such an one by God through you might be sent to these nations, so that the true church could be known and built up.—

Many stand here as sheep without a shepherd, not knowing where to go and find the true Church, dissatisfied with the erroneous teachings of the English Baptists on war, oaths and many other things.

May the grace of God, the love of Christ and the fellowship of the Holy Ghost abide with you all. Amen.

CHRISTIAN HAUSEN.

Address, A. Anderson, Toddhodgaden, No. 14, Christiania, Norway, Europe.

Only One Cent.

A PROPOSITION.

Our beloved servants, the ministers of Christ, frequently exclaim, "O that all would come to their dear Redeemer and be saved!" And the sentiment meets a hearty "amen!" from every devoted brother and sister. Is not this our every wish dear brethren? Methinks I hear you all say, "yes!" Well, are we all *doing* what we can to *bring* sinners to Jesus? "No," we all exclaim; for "no difference how much we may have done we can still do a little more." And now to our "one cent" proposition.

Our beloved brother, Christian Hope, being persuaded that brother J. H. Moore's "*Trine Immersion*" could be advantageously used in our Master's cause in Sweden and Denmark, has concluded to translate it into the Danish language. He also desires to translate Bro. Moore's "*Perfect Plan of Salvation*" and our "*One Faith Vindicated*," for the same purpose.

Now to pay for printing and distributing 100,000 copies of the above named works, we earnestly request that each brother and sister give *one cent* for the purpose; and to make a beginning, I herewith send twenty-five cents—two for myself and wife, and twenty-three for twenty-three brethren and sisters in Mo., who are prevented from contributing by the grasshoppers. I also send twenty-five cents received from brother Hope—two for himself and wife, and the balance for so many unfortunate brethren in Kansas.

Let the overseers of each church lay this matter before their members, and whatever is contributed let it be sent to the COMPANION & VISITOR office and receipted for under the head of THE DANISH FUND.

Now dear brethren, *one cent* from each of you will pay for publishing these pamphlets—pay the passage of the person to Denmark and all his expenses in distributing them. Already a call has been received from Denmark for brethren to come and teach the people the "narrow way" to heaven. Christian Hansen, of Christiania, Denmark, writes that after reading brother Moore's *Trine Immersion* he is convinced that the doctrine as held forth by the Brethren, is true and right.

When I think how easily each of us could spare one cent this week for the cause in Denmark, and one cent next week

for the cause in England, and so on for 52 weeks, thus reaching 52 nations in one year, I am surprised at our inactivity.

Printing in Denmark is at least 50 per cent less than in this country; and I understand a Danish brother is about to sail for his old home in Denmark. Perhaps he would agree to distribute the pamphlets.

Now brethren, here is an opportunity to scatter some good seed; will you scatter the seed or keep the penny? Read this piece again.

In gospel faith,
M. M. ESHELMAN.

Acknowledgments.

NEVADA CITY, Mo., }
JULY 5th, 1875. }

Dear Brother James:—

Please acknowledge the following. Received, by money order from the brethren at Morrisonville, Christian Co., Ill.:

| | |
|------------------------------|---------|
| From the Church | \$ 4 40 |
| From friend Joseph Stutzman. | 1 50 |

Total. \$ 5 90

In conclusion I would say to my christian friends and brethren in the Lord, please accept of our humble and heartfelt thanks for your christian liberality.

Yours in the bonds of love and christian fellowship.

J. D. YODER.

LAPLACE, ILL., }
JULY 10th, 1875. }

Dear Brother Quinter:—

Brother, I notice an article from the pen of elder D. P. Saylor, that meets my mind so well that I would like to let brother Saylor know that he is not by himself, but that we, here in Illinois, concur with his article, (or at least I know of a good many here in the southern district of Illinois that do.) and more especially on the wine question, because he is right that the refiners give their definition so. See Webster; also see Winebrenner's Testament Dictionary. We notice that the Saviour saith, that men do not put "must," (German,) new wine, (English,) into old bottles; and when we come to read about wine in connection with the communion it is called "kelch," no more "must," but "kelch." The unfermented juice of the grape is called "must" in German, and the fermented juice of the grape is called "kelch." "*Den kelch des neuen Testaments ist die Gemeinschaft des*

Biutes Jesu Christi" I hope we will all be able to see the point, that the unfermented juice of the grape is in an impure state till it has gone through a process of fermentation; then it is "kelch," or wine, and before that it is "must," or the unfermented juice of the grape, and not "kelch," or wine. I hope the brethren and sisters will all take the above in connection with brother Saylor's article into serious consideration and profit thereby. Prove all, and the good receive. Brother Saylor's article is on page 426, present Vol.

MARTIN NEHER.

Announcement.

DISTRICT MEETINGS.

The District Meeting of the Southern District of Iowa, will be held at the Brethren's meeting-house 5 miles north-east of Leon, Decatur Co., Iowa, commencing October 8th at 9 o'clock. Lovefeast on the evening of the 9th. A general representation is requested.

S. A. GARBER.

LOVE-FEASTS.

The brethren of Neosho county, Kansas, have set the time for their love feast on the 18th day of September next. By order of the church.

SIDNEY HODGDEN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

May 3rd, 1875, in the Beaver Creek District, sister ELIZABETH, daughter of John C. and sister Rebecca Miller, aged 21 years, 2 months and 20 days.

She leaves a father, brothers, sisters and many kind friends who deeply mourn their loss. She was a consistent member of the Church until the Lord kindly relieved her by death and we trust that her happy spirit now rests where affliction and disease never come. Funeral services improved by brethren Solomon Garber and George Wine.

In the Yellow Creek District, Bedford Co., Pa., June 30th, 1875, sister NANCY REPLOGLE, widow of the late brother Daniel Replogle, deceased, and also sister of Eld. George Brumbaugh, late deceased, of Clover Creek, Pa., aged 73 years, 6 months and 21 days. Occasion improved by the brethren from Rev. xiv. 12, 13, to a very large audience. She was a benevolent, humble and pious sister, a mother of 14 children, 10 living, and many grand-children, and some great-grand-children to mourn their loss.

In Highland Co., Ohio, June 16th, DANIEL HIXSON, in the 79th year of his age. He died after but a few hours illness, and suffer-

ed intensely. The deceased was once an active and useful member of the Church of the Brethren in the neighborhood in which he died. The meeting house of the Brethren being close to the residence of the deceased, his house was open to entertain persons who attended meeting on love-feast occasions, as well as at ordinary meetings, and many shared in the hospitality of this kind family. Sister Hixson died some few years ago, a very worthy sister. But difficulties occurring in the church the deceased became separated from it. And we were extremely sorry to learn that he had not been restored to the church before he died. He was a respectable and kind citizen, ever ready to respond to the calls for help in cases of affliction, or in whatever way his help was needed. Being acquainted with the family of the deceased, we sympathize with them in their affliction.

EDITOR.

Near Shanesville, Tuscarawas county, O., on the 8th of May, CLARA MELISSA, daughter of friend Alexander and sister Mary Lance, aged 3 years, 3 months and 14 days. Disease, putrid sorethroat and croup. Funeral occasion improved in the Centre meeting house in Shanesville, by friend A. Maust and the writer, from Rom. xiv. 7, 8.

Same place, daughter of the same parents, MARY LOVICIA LANCE, born June 11th, 1869, died May 16th, 1875, aged 6 years, 11 months and 3 days. Disease, putrid sorethroat and croup.

Thus are lying two little daughters, side by side in the cold earth, writing the trump of their Master, and the parents still mourning the loss of their dear little daughters.—May they be comforted with the hope that they may meet them in the spirit world above. Funeral occasion improved at same place as before, to a large concourse of people, by A. Maust and the writer, from 1 Pet. i. 23, 24.

MICHAEL H. SHUTT.

In the Codorus Congregation, York, Pa., June 24th, 1875 sister ELIZABETH, wife of brother George Ness, Deacon, aged 60 years, 6 months and 8 days.

Her sickness was consumption. She was sick about 12 weeks. She being the second wife of brother Ness she left three children and two step-children to mourn their loss. Funeral services by the Brethren from 2 Cor. v. 1.

ANDREW MEYERS

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Allen Boyer, 77 20; John Earl, 80; John L. Myers, 6 75; Jonathan Kessler, 80; John Weybright, 75; Ephraim Brumbaugh, 20 00; J. M. Miller, 10; I. H. Crist, 40; J. M. White, 10; G. W. Thomas, 1 10; Mrs. Sallie Butler, 10; Barbara Jordan, 2 50; H. D. Davy, 50; J. M. Mohler, 1 95; John Long, 1 10; A. F. Thomas, 20; David Wolfe, 1 50; C. Eby, 16 00; S. Beck, 1 00; Mrs. E. Hardman, 1 50; A. Cocanower, 10; Samuel Zigler, 75; Daniel Zigler, 1 25; H. J. Brubaker, 3 30; A. H. Senesny, 75; C. Wallick, 80; C. Bucher, 75; L. Glass, 50; J. S. Flory, 4 35; S. M. Loos, 50; J. P. Faidly, 2 80; Nelson Kitley, 1 00.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
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35.

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Eld. John Wise says: "Having examined the work entitled *The Passover and Lord's Supper*, written by J. W. BEER, I unhesitatingly express my approbation of the work, and think it worthy of public patronage; and especially consider that it should be in every family of the Brotherhood."

The work contains 258 pages. Price, single copy by mail, \$1. AGENTS WANTED.

Address,
J. W. BEER,
Meyersdale,
Somerset Co., Pa.

35

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THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,
Poland, Mahoning Co., O.

2 tf.

"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
Donegal, Pa.

21-tf.

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Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

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Selen's Grove, Snyder Co., Pa.

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It is Self-regulating.

Will not blow down or freeze up in winter. Has but three joints and two places to oil. Can be attached to any pump. Every mill fully warranted. For descriptive circular and price list, address manufacturers of STOVER WIND ENGINE CO., Greencastle, Pa., or, H. WOODMANSE, Freeport, Ill.

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P. H. BEAVER,
Montandon,
Northumberland Co., Pa.

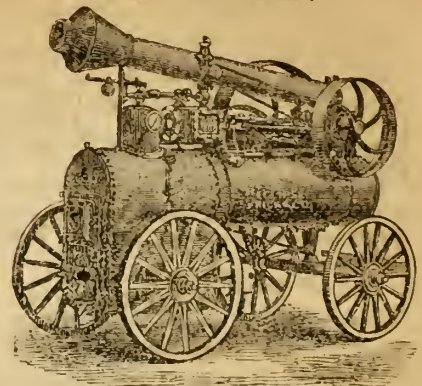
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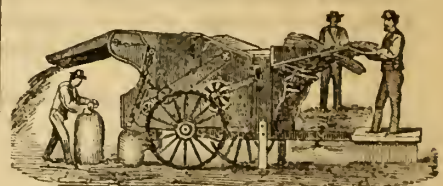
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Old and New Testaments

for the incredibly low sum of \$7.50. The comments are concise, clear and easily understood by the children, and so far as we are able to judge, eminently devout and spiritual. We are canvassing Somerset County, and hope to obtain a large number of subscribers to the work we are introducing.

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Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, JULY 27, 1875.

Vol. II. No. 30.

Hope.

Never despair! The darkest cloud
That ever loomed will pass away,
The longest night will yield to dawn—
The dawn will kindle into day.
What if around thy lonely bark
Break fierce and high the waves of sorrow,
Stretch every oar! there's land ahead!
And thou wilt gain the port to-morrow.

When fortune frowns, and summer friends,
Like birds that fear a storm, depart,
Some, if the heart hath tropic warmth,
Will stay and nestle round thy heart.
If thou art poor no joy is won,
No good is gained by sad repining;
Gems, buried in the darkened earth,
May yet be gathered for the mining.

There is no lot however sad,
There is no roof, however low,
But has some joy to make it glad,
Some latent bliss to soothe the woe.
The light of hope will linger near,
When wildest beats the heart's emotion;
A talisman when breakers roar,
A star upon the troubled ocean.

The farmer knows not if his field
With flood, or drouth or blight must cope;
He questions not the fickle skies,
But plows, and sows, and toils in hope.
Then up! and strive, and dare, and do,
No doubt a harvest you will gather;
'Tis time to labor and to wait,
And trust in God for genial weather.

For the COMPANION AND VISITOR.

Sketch No. 4.

BY MRS. J. S. THOMAS.

Slowly but solemnly the sun sinks to rest. The eastern horizon, in resplendent beauty, reflects its declining glory.

The lovely little songsters sweetly sing their good-night carol, and hitherward are wafted the aromatic breezes arising from flower and foliage. Far away in the distance, the massive tree tops, apparently kissing the sky, ever and anon, nod their courteous farewells to King Sol, as he bids adieu to their lovely society.—Yet a little while we linger in silent con-

templation, and lo, what a change! That which, but a short time ago, gave to our sketch such a luminous background, and as the shades of evening deepen, so do the shadows fall. Soon night will have thrown her sombre mantle around us, and weary Nature, glad to embrace the opportunity, will cease from the busy cares and toils of life and seek repose in slumber—"tired Nature's sweet restorer."

"Wrapt in the arms of Morpheus sweet,
With guardian angels our visions to greet."

This portrays to our mind the symbol of death. Oh, how this little monosyllable grates upon the tendrils of our hearts! I doubt if another word could be found within the encyclopedia of American literature that would more vividly impress the entire human family. And why?—Because it is appointed unto all men once to die, but after this the judgment.

Not like the glorious luminary of the day, will the sun of our lives go down to rise again on the morrow. Oh, no! as the tree falleth so it lieth; as death overtakes us, so will the judgment find us—gone, forever gone! With tearful eyes and aching hearts we hover around the cold, inanimate forms of our loved ones. Sadly, sorrowfully, we implore them just once more to speak to us; but alas, alas! the voice so recently redolent with love and melody, is forever hushed. Wistfully we gaze into those loving eyes, but with hearts crushed and bleeding turn away feeling our glance non reciprocated. Take hold of the cold, icy hand, bear it to thy trembling lips, kiss it o'er and o'er; but no return of love and sympathy; death hath laid it low. Place your hand upon the heart—that heart so loving and true, that so often throbbled in unison with thine—bitter grief, 'tis dormant and still! Yet, how we love that form, cold and inanimate as it is, and gladly would our hearts rebound at the idea of ever thus retaining it. But the Scriptures must be fulfilled, "Dust thou art, and unto dust thou shalt return."

Is that all? Oh, no! in the history of the creation of man it is said that God breathed into man the breath of life and

he became a living soul. Glorious revelation! Then let us not sorrow over the dormant mortal. 'Tis but the tenant house of the soul. And what is the soul but the spirit? and what is the spirit but that living principle within, that God in his providence hath declared shall not die? Then as we mournfully gaze into the casket containing the last remains of our lovely little children, we can look away, far beyond this gloomy vale of tears, to that sweet elysian of rest, where Christ hath declared that he will gather the lambs to his bosom.

When the reaper death with his impartial sickle shall come to us and say, "Father, mother, thou, too, must die; brother, sister, time with thee is no more;" oh! how shall we meet the summons? Happy indeed if with one of old we can say, "I have fought a good fight, I have kept the faith, henceforth is laid up for me a crown of glory at the right hand of God." Then as we stand around the grave, and take a last farewell of those lowered into its narrow limits, we can turn away, feeling assured that it is only the body, and the soul, glad to be released from the mortal, hath put on immortality, and in lands unseen by our benighted vision, basks in the sunlight of God.

He that made man a living soul, hath also given him a free agency; and from his throne he now calleth, "Hail every one that thirsteth, come ye to the waters and drink." "Choose ye this day whom ye will serve." "Knock at the door of mercy and it shall be opened unto you." "Draw nigh unto God and he will draw nigh unto thee." "Seek me while I may be found, call upon me while I am near." "Come unto me all ye that are weary and heavy laden, and I will give you rest," &c. Remember, oh, remember, the consciousness of death is within us; judgment but gives return.—By an acceptance of the terms of salvation, the soul shall live forever in the realms of happiness; by wilfully neglecting the proffered gift of redemption, the soul shall forever dwell in the regions of despair.

Only Waiting.

(A very aged man was asked what he was doing now. He replied, "Only waiting.")

Only waiting till the shadows
Are a little longer grown ;
Only waiting till the glimmer
Of the day's last breath is flown !
Till the night of earth is faded
From the heart, once full of day ;
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home ;
For the Summer time is faded
And the Autumn winds have come,
Quickly, reapers ! gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
By whose side I long have lingered,
Wearied, poor and desolate.
Even now I see their footstep,
And their voices far away ;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown ;
Only waiting till the glimmer
Of the day's last beam is flown.
Till from out the gathering darkness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 455.)

We ought not tolerate conflicts among the brotherhood. I cannot do very well without this church paper and want it, but not with that in it. There is no call for it, and if you can make it manifest that the church is benefited by it, I will submit. There is too much of that element in our church to-day and we want it out of it. Let us not burden the general brotherhood with this conflicting element.

—I admit that there has been too much controversy ; more at least than I like. I admit that and hope that there will be less and one reason for hoping for less is this, that there will be less disposition among the brethren to controvert points, and we on our part will be a little more careful.

If we close our paper against all differences of opinion while they exist among us and permit no comparing of opinion, compare no kind of logical reasoning upon subjects upon which we differ, close our papers against anything and everything that does not favor a particular side or a particular view, how then is our paper going to stand? I want it understood that I will run the risk. I cannot consistently close it against all differences of opinion, but as far as our paper is concerned, I will try to do it with a proper sense of duty before me and will try to scatter light upon the brotherhood. I will run the risk and think it quite as likely to succeed with some privileges allowed as if all the privileges were cut away. Brethren don't ask us in this age of the world when there is a difference of opinion among us on various subjects as there is—don't ask of us to suppress all fair and courteous and careful examination in our periodicals.

—I wish to have it understood that if this present review is to be final that would exclude the presentation of anything on the subject hereafter, and I think that what will be presented can be accepted and all the brethren will see the propriety of accepting it.

Tabled.

Brother Mohler, here being given a hearing on the subject of the destitution in the west, made a statement of the facts as he knows them in his vicinity, and thankfully acknowledged the receipt of substantial assistance bestowed upon them by the brethren of the east. He also gives a brief but affecting account of the distribution of these supplies, and what was done for the relief of needy and suffering brethren and said: Men came to us representing their wants and the difficulty in which they would be placed in the absence of food or seed. I think we succeeded in supplying the brethren of the country surrounding us with food and seed so that there may be a crop for another year, but after having done so we had but about \$20 left. In the issuing of supplies we restricted the amount to the number of members in a family and also to the number of stock or horses to be fed at one time to extend over a period of two weeks. The last issue will be two weeks by Friday. That is now the condition of the citizens of

that country ; every day we have men applying to us for supplies, and we were obliged to limit families to half a tinful of cornmeal. Many families we have been compelled to refuse, being unable to do anything for them. The reply was "if we must starve we can."

Brethren I will not undertake to represent the fearful condition of the citizens of that country ; we can certainly not press any further claim here for your help upon the consideration that you have not been liberal, but our only hope is that the brethren will still continue to furnish us some supplies. Brethren I do not want anything now, but recommend you to act through the channel that we designated in our last call.

People enquire of us again and again respecting the prospect for another crop, and I will say that through the liberality of the brethren we were enabled to put in a crop, but we were troubled again by the appearance of vast numbers of grasshoppers. So great is the excitement that it has almost created a panic. What the result will be is not known. Twenty miles west they are sweeping the country. We can do nothing unless we have plenty of rain, but unless that is given the general opinion is that we must leave the country. I am from Johnson Co., Missouri.

SOUTHWESTERN OHIO.—Unfinished business.

The query relating to the mission field in Alabama and Tennessee was read with the following answer of the Standing Committee: In regard to the petition for brethren to visit and preach in Alabama, we would say, we favor the idea, and appoint the following brethren as a committee: B. F. Moomaw, S. Z. Sharp, and A. Garst.

Agreed to.

NORTHERN ILLINOIS.

Q. If a member is disowned, and gets a committee to investigate his case, and that committee justifies the church in the course it has taken, has that committee a right to reinstate that member without consulting the church?

A. No.

Passed.

Q. We earnestly protest against the editors of the *Companion* and *Pilgrim* publishing a full report, when the Annual Meeting granted only a synopsis of the proceedings ; also a key as published by brother H. B. Brumbaugh to open to the mind the speaker's names, when such was not granted by the Annual Meeting.

—This was put in its present form as a protest. What have you to say?

—I do not think that I am deserving of the reproof contained in that protest.

—In addition to that, I used my efforts after that was written. I was not present when it was formed and I did not like the idea of it coming here in the form it has, especially when the first part that is brought to bear against brother James Quinter, particularly when I was present at the last Annual Meeting and by their silence I concluded gave him leave to make a full report and he did not deviate from the privilege that the Annual Meeting granted him; I did not think he was deserving of reproof, but the Northern District of Illinois thought his course was a violation of the courtesy that he should have shown to the Annual Meeting. That part of it which expresses the feelings of the district meeting was that brother Brumbaugh did not do justly and right in that respect.

—I suppose that the burden of this objection would seem to fall upon me. It is said it is always pleasant to have company in these things; we think we have it. It is true, that in the report of the *Companion* the names are not directly given, but at the same time we think we have quite a number of names in that report and can refer to them, if necessary. Now I would like to know what is the difference whether we have the name of the speaker directly at the commencement of a speech, or whether the next one tells who it was. I cannot conceive that it could be construed into a direct disregard of the restrictions which were placed upon us, from the fact that it was said we were not allowed to have the names of the speakers in connection with the report. This we have not; and again, if we are guilty in this respect, there are a great many of our brethren guilty with us, from the fact that we sold quite a number, and among those quite a number to our leading elders.

Of course if this meeting can show that it is or was a direct transgression or digression from the privileges determined among us, we will have to accept the consequences. It may be, but we did not do it with the intention of making a direct violation of the Annual Meeting, neither do we yet think that we have done so.

Again, as we remarked, I think once or twice before, since this meeting commenced, that the publication of our paper is a private enterprise, and we were told that we were to be subject to our church at home, and if we said or published anything that was out of order, anything inconsistent with our profession, it was the duty of that church to take us in charge. Our church at home has never brought any objections against us for this act. Now, it is a question to me how this meeting can take this matter out of the church at home—my church—and place it here without their consent. It occurs to me that this is an irregular way of doing business; I cannot conceive how that question can get up here in a regular form without first laying a complaint before our church at home, or holding it responsible for it, from the fact that our work is considered a private enterprise, and we are under their jurisdiction.

—I would propose that we have no more discussion about this matter, but table it, the whole thing coming up next year again.

Tabled.

SOUTHERN ILLINOIS.

Q. Should not committees sent by Annual Meeting to settle difficulties keep a correct record and make a true report of their proceedings to the next Annual Meeting for adoption or rejection?

A. Yes.

—I think the best we can do with that is to table it.

—It is just what we have listened to to-day exactly. There are committees sent out by Annual Meeting to do business, that do business and make no report; no one knows what is done, that is why a query has come up. If the Annual Meeting sends out servants to work, they want to know what work they do when they go out. I do not see any impropriety in that at all. It is burdening the Annual Meeting it is true, but the Annual Meeting is burdened with things of far less importance than that.

Tabled.

Q. Will not the Annual Meeting explain what is meant by the phrase, "unless forced to do so by stern necessity," in Art 3. of 1852?

—I move that we table that, for it has been asked for at several different meetings since that time.

—You will find that in the Minutes of '56; that was before the meet-

ing in Stevenson county, Illinois, in '56. There is where that word occurred; I know the cause and all about it.

—The reason we would like to know something about it is that it makes a great deal of trouble; this item making use of the law for the collection of debts; for when an individual cannot collect his debts, when he uses the law, he drops right back there and says, "I cannot do it," and says it is a case of stern necessity. Now, what we want is to know what is a case of stern necessity.

—I recollect the time when that matter passed the Annual Council, and the thought was presented to the meeting something like this: that the church would be best qualified to decide whether it was of that nature or not, and for that reason the answer went on the Minutes that we could not tell; that there was sometimes cases when there was real stern necessity, it might be right, and for the church to decide in such cases whether it was of that character or not.

—I will add also that they were required to lay the cases before the church and the church granted them the privilege if it was of that nature; and then in '56 in Pa., it was brought up again and decided that the church would not be a party to any lawsuits.

—There is only one point in it that I suppose makes the trouble; for instance, a brother cannot collect an honest debt without suing for it, would that be a case of stern necessity?

—It is not for us to decide; that was left for the churches to do.

—Well, when the church is left to do it, they do not know what to do. Give us something that will satisfy us.

—Where an individual was abundantly able and the parties needing could not do without it, and the individual would not pay because the rule of the Brethren was not to sue, that looked like a case of stern necessity to do that which was very unpleasant for the brethren to do;—that was some of the argument used there.

—That signifies that no brother is allowed to do wrong except under stern necessity.

—It implies that it is no wrong when it is stern necessity.

— We, as a church, stand in opposition or consider it wrong for brethren to sue one another. While we do so we want to use the law as little as possible, even to the outside world. We want love and forbearance and kindness to be the great power by which we force our way from the present to a better world. To ask this Annual Meeting to define where there is a case of necessity, we cannot although you bring such questions here time and again. You must take what has been said; take the question home and do the best you can with them in your individual churches.

Tabled.

Q. Would it not be best for the Annual Meeting to grant permission to any church of the brethren wishing to practice the single mode of footwashing to do so, provided it can be done without trouble in the church where the change is made?

A. Any church of the Brethren wishing to practice the ordinance of footwashing by each member girding himself with a towel and both washing and wiping the feet of another, is permitted to do so, provided it can be done in peace and harmony.

— All I have to say is that it is parallel with two or three that were disposed of this forenoon, and I suppose we will have to dispose of it the same way, consistently.

— Has there ever been a minute laid down that they must wash the way called the double mode?—is there such a conclusion on the minutes that it must be so?

— I believe not in such a way, but it has been decided not to make any change from the general practice of the brotherhood, and that was the general practice. We have said before this, make no change; hence you must repeal the past before you can get this.

— This don't ask for a change.

— Yes it does; it says when a change is made.

— The Middle District of Penn'a. has petitioned again and again for that very purpose.

— It was decided that the subject of foot-washing, having a direct reference to the single mode, should not be agitated, and hence I agree with the brother that that decision must be repealed before any question of that nature can be considered by this meeting.

— This is asking permission to do that which the church itself honestly and uniformly believed to be right; it is not asking you to make

any alteration whatever; it does not call for the change of any rule or regulation laid down, but simply calling for permission to do that which they believe and see to be within the law. We make these remarks as being simply explanatory.

— I would like to hear the last decision that was made upon the subject of footwashing.

Clerk reads.—The following resolution contains the decision of the meeting upon the subject of footwashing: Make no change whatever in the mode and practice of footwashing, and stop the further agitation of the subject.

— I do not wish to make a speech, but I simply want to understand things. It is said that according to last year's decision, or year before last, we could not agitate the the subject. Now we want to understand if the present ruling will not permit us to have a hearing on this, just how we shall proceed to get here with this query in order to be heard promptly.

— Just repeal the past and then ask for what you want. This came up, as a good many queries come here, and we have ruled them all out.

— Has your church ever practiced the single mode?

— No.

— Then why do you want to change from the double to the single mode?

— I would like very much to have permission to give the reasons why—

(Ruled out of order.)

I did not answer brother Nead correctly. He asked me if our church ever practiced the single mode. It was practiced in our church before I moved there, I forget when—

— With all due respect to the decisions of our foreman, which every prudent member of this meeting should respect, we must ask for light upon this subject. Sometimes I get like my old brother Peter (Nead), some things are a little hard to understand. Our brother Drvy is taking a new course with us this year, so I have got to fall back on the old order unless it can be explained a little better. This thing of requiring an appeal before bringing up a matter before this Annual Meeting is entirely new; this is the first thing of the kind. Now we want to know

whether this matter is not here in due form, rightly and justly claiming the attention of this meeting. If he, after hearing our remarks on the matter of order, will so rule, we will table it at once. But as he says he wants to respect the rule and order, and I believe he does. But I am of the opinion that he and brother Eby are running this thing a little too straight and we think that this question is here just as every other question is here. And now to rule a certain kind of queries out of order, I am afraid you are running the thing too straight. I would rather not have this question discussed at this meeting, but still I would not have it ruled out in an unfair manner.

Brother Steel has made a good point here, certainly it is nowhere upon record in the minutes of the Annual Meeting. I do not think that there is anywhere upon the record of the minutes of the Annual Meeting, that our church has adopted the double mode of foot-washing. Therefore brother Steel makes a good point; we do not need to repeal it, there is nothing there to repeal. But our moderator refers to this one point, and that is, that several years ago we said make no change. Well now several years ago we made a mistake for it is not upon the record that we have adopted the double mode. There is no record in all our church history what time we changed from the single mode to the double. Therefore I appeal with all due respect to the decision of our officers whether they are not going a little to fast. But I am willing that it shall be put off at this time, unless it be ruled that it is upon the records of our church, and must therefore ask for a repeal, and if we cannot find it upon the records I think that our moderator will take back his ruling. We are only trying to show that we are consistent with the word of God, and nowhere contrary to our church history.

— In the Supreme court of Indiana they have got a question of order and of law, and the court has decided a question that involves this matter. Suppose the legislature of Indiana pass a law that is exactly contrary to the law as it stands on the statute books of Indiana; the question comes up before the court, which of these two laws are valid? The court of Indiana decided that the old one is valid and the last one is

hull and void, that no law can pass our legislature and be valid when violating an original act on the statute book; it cannot be valid unless it points and includes its repeal in the enactments, it must point out the very law and good sense. If it was not true we would have two laws, one in direct conflict with the other, both enactments of the authority of the legislature. Another point; we pass a resolution, a decision or enactment of any matter, if we afterwards bring up that same point involved in another resolution and want to pass them too, we cannot do that until we come up with the point and reconsider the decision that we have already made for we are going to decide the very same thing over again. We must do that is a motion to reconsider. These are our principles laid down not only in parliamentary practice, but in law, consequently though these brethren may be able to show a precedent for this, yet this might be a violation of the old order and might be something new.

—These resolutions are on a point of order and as touching it now, the first point of brethren have now and I know that the Annual Meeting has been made to grant the privilege for the brethren to wash feet in the single mode, but the answer on the minutes for the last 30 years, when it come to us says make no change. Now if the double of feet washing had not been practiced by the brethren almost universally, why would they come up and ask for liberty to do so in the single mode? Don't you know that this is asking for a change from the general practice of the brotherhood? Most assuredly.

Now, as to the idea of making rulings in this meeting different from former rulings. In how many questions will you find where they ask for a repeal, and then they ask for what they want, and it is granted and it stands here in black and white, years and years ago, and they say, that I am trying to impose upon these brethren something that is new. How does this look when it stands here upon the minutes that you can all read, when our ancient fathers did the very same things that I am doing to-day? Haven't you been doing so in almost every case we had last year? Don't say, that we are following the example of legislature, but consider the actual fact as brother Miller said. I

am not quite as much of a lawyer as he is, but I have read law books considerably, and not only that, but other documents pertaining to law and law matters and I have never examined one single question of law, but that when any legislative body passes a law, and there is one in force that the new one is made to come in contact with but what it is first repealed, and don't the members show the injustice of passing a law when we have a law on the same point, one conflicting with the other? They say repeal the former, then come up and we will bear you for what you want. Now when it comes to this point, then they want to raise an objection to what we have been carrying out heretofore. Is that fair? You can perceive clearly that I am just stepping along after the steps of our fathers in the church in this matter,—am I or am I not? When you read these minutes and see that they have done the very same thing that I am doing to-day, most assuredly you will see they will repeal or reconsider and then go on and ask for what they want. Am I inconsistent or out of place, or acting wrong in the matter? I think you will all see that I am not acting inconsistent or unreasonable. Why did you not oppose this idea if it was wrong and have it decided right?

—The same rule we have referred to was the rule of the Savior. The apostle says, he took away the first that he might establish the second.

—I am deeply interested in this matter as I believe all this meeting is. We come here as brethren with our hearts full of love to you; we want nothing that is unusual in our course of proceedings. Perhaps we have manifested a little weakness in the presentation of this matter. I have an apology to make and I will offer it. I rose and addressed myself to brother Henry Davy, as to what will be done with the church that will, or can, or does change where there is no harm done. We think if they make none there will be none. I presume that that matter was informally granted and believe all of you think that it was informal for the brethren to so practice. This being the case we suppose that if we come up here and ask the privilege in the manner in which we have asked it our brethren would consider it, and if they did not see fit to consider it we will for-

bear, and we hope you will forbear with us and our prayers will ascend to the throne of grace for consolation, that we may concentrate our hopes and acts and that our Father will bring us where we can see eye to eye in the same thing and in hope of the blessings of our Father.

We have the privilege and we have practiced it in love in forbearance to our brethren, and we expect you to exercise that privilege, but my brethren your meeting does not seem to enjoy that privilege.

We have come asking this privilege, and we hope you will entertain it with charity.

—We have not the knowledge nor the understanding how to present that thing. If we had known how to bring it up we would have brought it long ago, and we hope it will all come right after a while.

—We hope it will. Now brethren you all see the position I occupy. If I have ruled down one paper, I must rule down all others just like it.

—We come here a little ignorant. Now I want to ask a few questions for information. I have not got up here to make a speech or to contend in any sense whatever, but I come here in good faith believing we were in order. The claim has been made here and I believe that it is justly made, under the circumstances in which you have ruled out queries that you had a right to do it. Now here is a point which I consider quite different from these points that stand on the minutes for which we claim the right of deferring these minutes is on account of the age of these decisions. But now, remember, that we had the single mode of feet washing forty years ago. We continued to do that until we saw clearly there had to be something done or there would be a division and some churches stuck to their positions and up to this day practice that mode while we were looking forward to the time when we hope and trust we could agree about this thing. Now the question with me is—was that order repealed? I insist that the single mode is the oldest and it needed no repeal or it did need a repeal before you would request this that you do of us to-day. We feel that by this time you should step over and practice the single mode with us or let us do as we want to.

—It was manifest before us a

little while ago that there was some unpleasant feelings here, there has been a cause for it. Brother Henry said something since he has been here that bore against some of the brethren. You know me and know that I can bear these things, and don't ever expect to manifest a spirit of retaliation, but younger brethren thought I was bearing too much. Now brethren, I want to stop; I hope I will hear no more from brother Henry, and I want to hear no more from the younger brethren. I did not give you an example of retaliation. I will bear a great deal before you will see a mark of that kind before me, I can bear it with all the patience in the world.

— I rise to an explanation. The question that we were talking about is the point of order as brother Davy admits. I have been perfectly calm to-day, I think. I did not know that it was such a great thing to call in question any of the honorable officers of this meeting.

Now, I am very sorry that brother Henry got so excited on the subject; I think he was very much excited and made it a personal matter. I did not wish to do that. Here is a point of order, and if I said anything disrespectful to you brother Henry I want to take it back, because I do not think I did it. Here is the point that I made; I do not think that you touched it. You may be correct in ruling this matter, and if we have upon our statute a minute adopting the double mode then your ruling is certainly in order, but I meant to say that if we had not a decision of that kind upon the minutes, then your ruling would be inconsistent; that is the point I made and you never touched that point. I am conversant with the minutes of the last 30 years, and the minutes very frequently ask to reconsider the query, they ask to repeal it and they repeal a certain part of it and then ask for an explanation. I am perfectly calm and I do not want to get excited, and I do think my brother is one of the best moderators this meeting ever had, but it does seem to me, it may be possible that brother Henry would make a mistake; I think he is a good officer and I think he simply misunderstands me, but I submit to his ruling.

— I would just say the brother has told us what the brethren in the

west desire to have. If this query don't come up according to the order that the brethren can consistently act upon it, we don't want it to come up, we would not be inconsistent; that is my mind, and I believe it is the mind of these brethren. What is done we want done legally and according to order. I am in favor of stopping the debating about it and the quicker the better.

— Thrown into circumstances, as I have been from time to time among the far western brethren who have practiced the single mode hitherto, laboring among them I have been counselled and advised and inquired of what to do where churches want to unite and practice the single mode, but then the record and the decisions of the Annual Council have always advised that they make no change until we get the counsel or advice to that effect from the Annual Meeting or permission, and not knowing and never informed ourselves upon that point, I was one among the rest willing that this question should come up and was willing so to do provided it could be done in peace and harmony, expecting thereby to learn something,

— I am a learner and learn every day. I expect to labor and unite with them, and would say try it for one year at least, and then have it brought up in its proper order and have the subject again investigated. The brethren here can testify we have been counselled in violation to the matter, make no change until we get the mind of the Yearly Meeting. I know the impression has gone out that we have united the matter and advised a change. This we have not done and do not expect to do as long as the Annual Meeting gives us advice us it has given it to us.

Withdrawn.

NORTHERN MISSOURI sends only letter of greeting.

SOUTHERN MISSOURI.

Q. Inasmuch as there exists a strong demand for tracts advocating the faith and practice of the brethren, we earnestly recommended a more united effort to carry forward this word and facilitate the publication and circulation of works of this character—subject before publication, to be examined and approved by competent and well established brethren; therefore we earnestly recommend that the brethren give this matter an earnest and prayerful consideration. Approved by order of District Meeting.

— I wish to say in the first place, that we are all aware that there is no plan defined in that paper as to

how to carry into execution what is there recommended; that was not our object. I wish to say in the second place that we have had some experience; we have some knowledge of the extent of the demand that exists for tracts of this character. There are many articles published in our periodicals which if we had in tract form we could reach those whom we cannot reach by a living ministry. We have done something of this character, but we want more tracts. We have had some fruit of our little effort. On last Sunday there were four persons baptized who never heard brethren preach, who had some of these tracts and we have inquiries from every direction, from parties we cannot reach by any other means. Hence we urge upon the brethren some systematic efforts to circulate tracts of this character. There are tracts that are proposed to be published, but brethren are not in such circumstances that they can publish them and wherever there are opportunities to obtain tracts of this character, the brethren should embrace such opportunity and carry them into effect.

— We heartily approve of the project proposed because if we believe that we cannot with our ministry reach all the masses we will do it in any way we can; but generally we depend upon the word of God. There is one instance to the point in our country. A lady from Canada had never heard of such a people as ours until she came among us. She is now a sister, and desires that her people shall know something of our brotherhood, and they have asked also from the fact that they never heard of them; they do not know what we preach or what we practice; consequently there is a call from Canada now here, and we have asked brother Quinter if he has received our letter to forward a proper person in order that they may become acquainted with our brethren.

Another question; What is meant by the word or phrase "well established brethren?" Explain that, and we are satisfied.

— We thought there should be a guard thrown around this proposition for circulation. We do not want anything published and circulated that might in any wise interfere with the old established doctrine of the church.

— The motive in this no doubt is a very good one, and ought to result

in good. It can do it. We have some little fears for the printing press; that which is not under the control of our meeting; it rules with a great deal of power and never spares whatever may come up against it. We know from what has come up to-day, what it has done, and you know it will be a very good way to put it to the world.

I have always highly approved of it; I have urged it upon every hand. Very many men there are who have engaged in it as a matter of duty. I received letters from all parts of the United States and from the various parts of Canada showing what work may be done by circulating these tracts. I received a letter before I left home giving an account of forty persons who have been changed within the last six months from all parts of the country. I approve of that plan of having the thing governed and controlled by men who are true to the standard.

Let brethren attend to it who are able to do it, and who know how to do it, and approve of it, and I know it will do great good.

Passed.

Q. Does not the 18th chapter of Matthew and the general word and spirit of the gospel require that our Annual Conference be held more privately, and not in presence of a large congregation of the world, and if so, will not Annual Conference strive to return to this way of holding Annual Meeting?

A. Considered and approved by this District Meeting.

Tabled.

Q. A member obtaining a letter of membership moves into another church, said church knowing that said member had a certificate of membership, therefore fellowships said member for about one year, said member neglecting to hand in his or her letter of membership to the church, and during his or her stay in said church becomes disobedient, causing much trouble; and moving away in this condition forfeiting his or her word, disregarding the advice and good counsel of Annual Meeting and the judgment of said church. Now has the church from which said member moved away last, got the authority to disown or disfellowship said member, if he or she continues disobedient or stubborn in not hearing said church? See art. 5. 1866.

A. The church from which she obtained her letter should deal with her.

—Now, I ask you what other church in the United States has any jurisdiction over her, but the one that gives her, her letter; and if she traveled all over the United States and went into any other church, no other church can have jurisdiction over her only the church that issued the letter. I have been asked what to do with

them and have answered cut them off and their letters too. Most assuredly they are not members anywhere else until they hand over their letters.

Passed.

Q. The Southern District of Missouri petitions and entreats Annual Conference to restrict our editors in the publication of matters derogatory to, or militating against the advice, counsel and decision as given by our beloved brethren at our Annual Meeting from time to time, such as advocating high schools, salaried preachers, musical instruments, &c.

A. We caution our editors and all the brethren from writing or publishing anything against the acknowledged doctrine of the church.

—There is one, I think, that passed this meeting of a similar kind.

—I do not feel that our editors want this Annual Meeting to look upon them as being clear above any admonition or counsel from the brotherhood, they don't feel so. I do not think our editors looking at that matter would feel that that was any injustice to them; they are willing to hear from the brethren; it is a caution to them. I think they feel that they are willing to receive an admonition or caution, and the writers too. I do not want our editors, I do not want our papers, and our writers to think that they get above accepting the caution and admonition of our Annual Meeting. I do not want to get them to think that everything concerning our papers and writers is to be tabled; do not get to feel so. There is nothing unreasonable and unfair in this, but what is for the good of the brotherhood and editors and writers.

Passed.

Q. Is the decision of Annual Meeting, as heretofore given, against brethren serving as jurors in the court of our country, to apply to serving as a grand juror whose duty is only to find a bill against the party to be tried in law or is it to apply only against serving as a petit juror whose duty is to find a verdict?

A. Considered to apply to both juries. See Encyclopedia page 122 and 123.

—We have the question directly in relation to serving as grand juror and for that reason, we cannot be excused from serving, but if we have the question from the Annual Meeting against serving as grand juror we can be excused; that is the meaning of this question.

Passed.

NORTHERN KANSAS AND SOUTHERN NEBRASKA.

Q. How is it looked at by our fraternity for a minister of ours to preach and debate publicly in favor of a final restoration of all men?

A. A brother should not do so.

Passed.

A query was here read and tabled, relating to illegal rates of interest but which was not all heard by the reporter, owing to some confusion which then excited the table of the committee.

Q. Whereas the want of ministerial aid the urgent and frequent request and calls for spiritual food from the western members being more importunate at this time than ever before; and whereas the members residing in the older settlements of the states of Missouri, Kansas and Nebraska upon whom a continuously heavy duty devolves to send evangelists to the perishing and the brotherhood over hundreds of miles to preach the everlasting gospel to a people famishing for the bread of life, whereas at the time on account of the stringency of money matters, even where ministers are financially able to supply this growing want at their own expense, and the members do violence to their own churches and for their own poor and their own families by taxing themselves to defray expenses in the field of those missionaries, and whereas the saving of a poor isolated individual in the far western portion over whom angels rejoice is a theme of as much joy and happiness to the brethren in the Atlantic and Middle States as to those immediately present, therefore be it

Resolved by the District Meeting to request the Annual Meeting to establish a general missionary fund to be supported by voluntary contributions, the Annual Meeting to appoint a receiver or treasurer who is to make monthly reports through our periodicals, of all money received for that purpose before named, and at every Annual Meeting the treasurer to make a full report for the year, and this fund or as much of that as the Annual Meeting may think proper, shall be appropriated by defraying expenses of evangelist appointed by Annual Meeting, their course, time and jurisdiction made known at the same time, and all requests for missionaries to come through and by the sanction of our District Meeting, and the motion to apply to the east as well as to the west?

A. This District Meeting endorses the above plan.

(To be Continued.)

He who serves well need not be afraid to ask his wages.

A good cause makes a stout heart and strong arm.

For the COMPANION and VISITOR.
Extract from a Letter.

BY C. H. BALSBAUGH.

I am alone and lonely. It requires a truly Godlike being to endure protracted solitude. God has been alone through a measureless by-past eternity, and none but God could possibly escape utter mental wreck by such isolation. There is neither man nor angel so equipped with mental furniture as to be able to bear long continued self-communion and introspection. This is especially true of fallen beings.—God has no greater satisfaction than self-contemplation. His infinite perfections afford him infinite delight. But we cannot bear to turn our gaze inward and take a truthful view of ourselves for a single hour. Few persons know what self-inspection means, and not a soul but would sink into the dust if every veil of self-deception and self-hiding were torn away. The very essence of hell is a thorough self-discovery in sin. Whoever has seen himself has looked into the pit, felt himself wrapped in the flames of perdition, has learned to prize the Cross, and has gained such an overwhelming apprehension and horror of sin, that he willingly parts with eyes and hands and feet, houses and lands, and all artificial habits and low indulgences to escape the "wrath to come." Conversion is a great matter. It scourges out of the temple all unholy traffickers, upsets every money table, and leaves not so much as a corner to store the means of some darling gratification. What fearful delusions thousands accept instead of this wholesale purgation.—What hypocrisies in profession, what mockeries in devotion, what pitiful, revolting distortions in the life! Sounding brass, tinkling cymbals, whitewashed sepulchers, this is the din and glare that fills the world. "Be not deceived; God is not mocked." "Watch and pray."

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

Second morning, 10 o'clock, the people assembled, and the meeting was called to order by Rev. Tucker, of the Methodist church.

BROTHER MILLER'S THIRD SPEECH.

Mr. President, Moderators, Brethren, Sisters and Friends:—I am glad to meet you here again this morning, and I will, without preliminaries, reply to the argument of my opponent. The first point I want to notice is, that he says the burden of proof rests upon me as the affirmant of the proposition before us. That is a point well understood by debaters; and wherein I affirm I expect to prove what I do affirm, and when my opponent affirms anything he will also be expected to prove his affirmation.

He says that I infer that there was

much water, an abundance of water, in those places where inspired men were baptizing. He inferred, (he says he infers) that there was not a sufficiency of water for immersion in those places, but infers that there was enough for affusion. I do not infer anything about it. I have proved clearly that there was much water—an abundance of water—quite enough for immersion. I don't infer; I know what inspired men have said. No use of inference where we have the word of God. My friend says John did not baptize in water, but he baptized with water. I want this people to know, and my friend ought to know, that John spoke in the Greek language, and the words used are *en hudata*. The English language always says, in Jordan. *En hudata* is Greek, and is in the dative singular. Let us try *with*.—Our clothes were washed with water. Every woman here knows the process of washing clothes, that it is always done by dipping them into the water. So also our clothes were colored with dye. In the English, as also in the Greek, *in*, because they were dipped into the coloring fluid in order to dye them. Let us try *with* in connection with the circumstances where baptism is spoken of in the Scriptures. Why did not the inspired writers say, "He baptized them with the River of Jordan?" Simply because they could not take up the whole Jordan and baptize with it; nor could they pour them into Jordan, neither could they sprinkle them into Jordan. To do this it would be necessary to divide them into particles. You cannot sprinkle a solid body into anything. They went not from the water when they were baptized, but went straightway out of the water. Jesus went from Nazareth of Galilee unto Jordan where John was baptizing, and was baptized of John in Jordan—in the river of Jordan—not *with* the river of Jordan.

As to the case of the jailor, I know he took them somewhere. Do not know just where, but somewhere where there was water, for he washed their stripes and was baptized, and then brought them into his house. I want to be a little particular on this point, and will therefore carefully examine the passage of Scripture. The jailor, having received a strict charge to keep them safely, put them into the inner prison. And at the midnight hour when the prison was shaken and the doors flew open, and he in his confusion found that the prisoners were safe, he took a light and sprang in and came trembling and fell down before the Apostles; "and brought them out"—out of the inner prison. The next place we find them was in the jailor's house, which was a part of the same building, where, in answer to his inquiry, "they spake the word of the Lord to him and to all that were in his house." And then he took them the same hour of the night, to some place where there was water sufficient to wash their stripes, and was baptized of

them. They were now, take notice, out of the house, for in the next verse, (Acts viii. 34,) it is said, "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. Nothing in this whatever to justify even the slightest inference that they were baptized in the house. They baptized him, and I assert, and propose to prove before we are through with this discussion, that every word in the whole Bible alluding to the ordinance, or rather the action of baptism, means immersion.

My friend says we claim that baptism must be performed in pure water. You will remember that the Apostle was speaking to the Hebrews who were in the habit, according to their law, of using water mixed with blood or ashes in their ablutions for purifying purposes, which has its analogy in the sprinkling of the heart from an evil conscience; but that he would have them have their bodies washed with pure water—unmixed, uncompounded. Immersion is the only mode that washes. His mode does not wash. No man was ever commanded to sprinkle native water on any one for the purpose of purifying.

The baptism of the Spirit, as John says, was the fulfillment of the prophecy of Joel. John compared Joel's prophecy with this pouring out of the Spirit upon all flesh. John says they shall be baptized with the Holy Spirit. Wesley says of this baptism that "they were filled within, and it covered them without." I live in Indiana, and have often baptized in the water after it had been poured down out of the clouds. My opponent says there is no specified mode of water baptism, but that they have a mode of spiritual baptism, but that we cannot prove the mode of baptism to be immersion. I now proceed to my fourth argument.

Our fourth argument to prove immersion, is drawn from the fact that common water, for any legal or moral cleansing or purification, never was commanded to be sprinkled or poured upon any man, woman or child, in either the Old or the New Testament Scriptures.

The argument upon this point is, that when water was used for these purposes it was compounded with ashes of an heifer, the blood of bulls and goats, and the like, and then sprinkled by a clean person upon an unclean, and then, in order to complete the cleansing, they were commanded to wash their clothes and bathe themselves in water. So should they be clean at even. See Num. xix. 17-19, and Levit. xiv. 15, 16, "And the Lord said unto Moses and Aaron, Take to you handful of ashes of the furnace and let Moses sprinkle it toward the heaven in the sight of Pharaoh." Ex. ix. 8. The blood of the goat of the sin offering that is for the people, was to be brought within the veil, and, as the blood of the bullock, was to be sprinkled upon the

mercy seat and before the mercy seat; Lev. xviii. 14, 15. See also Exodus xxiv. 8, and in the New Testament, Heb. ix. 13, 19, 21; xi. 28, xii. 24; 1 Pet. i. 2.—In all this sprinkling there is no mention of sprinkling unmixed water. Farther purifications are spoken of in the Old Testament, by pouring oil, &c.; as in Ex. xxix. 7. "Then shalt thou take the anointing oil and pour it upon his head and anoint him." See also Levit. xiv. 18; 2 Kings ix. 6; Lev. viii. 10. Neither in these pourings was any pure water used.

The next point that we propose to make is, that in the washing of persons or vessels, for cleansing or purifying purposes, it was with water unmixed. And Moses said unto the congregation, "This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons and washed them with water." See Lev. viii. 5, 6; xiv. 8; xvi. 24; 2 Kings v. 10, 12, 13, 14. The bathings also of the Old Testament imply an immersion of the whole body in pure water. "Then the Priest shall wash his clothes and he shall bathe his flesh in water." "And he that burneth her shall wash his clothes in water and bathe his flesh in water;" Num. xix. 7, 8. "But if he wash them not, nor bathe his flesh, then he shall bear his iniquity;" Lev. xvii. 16, and xvi. 26-28. In Leviticus 15th chapter, the children of Israel are ten times commanded to bathe themselves in water; and in all these cleansings and purifications there was no sprinkling or pouring of the pure element whatever.—And farther, in the washing of vessels, such as cups and pots, for the purpose of cleansing, they were commanded to be put into, to be scoured and rinsed in, water. See Lev. vi. 28; xv. 12. "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be an vessel of wood, or raiment or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until even. So it shall be cleansed."—Lev. xi. 32.

(Time expired.)

MR. HODGE'S THIRD REPLY.

Mr. President, Gentlemen and Ladies:—I can say with my brother that I am glad to meet with you this morning to resume my part of the argument bearing on this discussion.

I was surprised to hear my opponent say that he did not infer anything—that he has positive facts to support his position upon the question at issue. Has he sustained his premises? Has he proved, by the Scriptures, that immersion is the only mode of Christian baptism? To my mind he has failed to do it and I challenge him to the proof. I insist that the burden of proof rests upon him, and he has not proved anything as to that baptism is confined to one mode. It is true he refers to John Wesley, and says that

Wesley says the Holy Ghost on the day of Pentecost filled the people within and covered them without. He appears to confide much in Wesley. He is getting to be a pretty good Methodist.

Is dipping ever found in connection with baptism? John the baptist is never called John the dipper. It is not said that they were dipped into the Jordan, nor, into what dipping were you dipped? Nor do the Scriptures say they were immersed in Jordan, nor in fire.—How do you like the idea of dipping or immersing in fire? Christ says, "I have a baptism (not a dipping) to be baptized (not dipped) with, and how am I straitened until it be accomplished." This he said after he was baptized, with reference once to his sufferings, and he was certainly not dipped into his sufferings.

Dr. Conant has ten meanings of the word baptize, and Alexander Campbell fifteen meanings. If the advocates of the theory have to give so many modes, how can my opponent prove one mode only? It is said that the sea baptized the shore, flowing over the shore. There is quite a difference between flowing over the shore and dipping the shore into the sea. Men are said to be baptized in wine, but never said to be dipped in wine. The sun is said to be baptized in the sea, but never dipped in the sea. So also the sinking of ships in the sea, never to be raised till the day of judgment, is called baptizing them in the sea.—These examples from the classics ought to settle this question of specific mode. They give the meaning to dip, to sink, to soak, to wash, to wet, to dye, to color, &c., &c. Among the many meanings we have one,—take him in and leave him there never to rise; another, I soak him; bring water and wet him; bring some spirits to intoxicate him; some drugs to stupefy him; a knife, that I may plunge it into him; let me be a rock to him, and sink him never to rise. Such are the many meanings attached to the word baptize by the classics. How then will my opponent restrict it to immersion, and immersion only? He cannot do it. My brother misrepresents me when he says I said they did not go to where there was much water. I do not think he did it intentionally. I said that they did not take them from the place where they were converted, but baptized where they were, as in the house of Cornelius and the jailor. He says men baptized in the days of John where there was much water, *polla ludata*, many waters; but no matter, he says that going to where there was much water don't mean immersion. No, he won't say so when he is on his guard; he has too much intelligence, but some of the friends of his theory do say it. I repeat that there is no proof that the jailor went out of his house to be baptized. The officers had laid many stripes upon them, and the jailor took them and washed their stripes and brought them into his house. No infer-

ence here that they went and were immersed; but the inference is that they were baptized in the house, seeing that they refused to go out of the prison when they were desired to do so, but required them to come, according to law, and fetch them out. It is not probable that Paul, who would not go out contrary to law, would go rambling about at midnight to hunt a mill-pond or creek to baptize the jailor. Where is the immersion here? The burden of proof rests on my brother to show that these converts were baptized by immersion. He cannot do it; the inference is against him.

In the case of the baptism of Moses in the cloud and in the sea, the idea that they were immersed is absurd. The sea became a wall on either side, perhaps frozen into a mass, and the cloud passed over them, which probably sprinkled water upon them. This I do not assert as a fact, but say it is probable; moreover they passed over dry shod. Then where is your dipping—where is your immersion in this case? Positively no immersion is this baptism. We have the three thousand and the five thousand, making eight thousand, who were assembled in the large upper room where the Holy Ghost was poured upon them, three thousand of whom were baptized the same day, and no intimation of them going anywhere to be baptized. There is no immersion here. The inference is against the theory of my friend, but is in favor of baptism by affusion. In his trouble he has fled from this place to the desert, and to AEnon, and finally took shelter under his gunboats in the Jordan.

(To be Continued.)

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with a full stream, and breaks down every obstacle, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried on the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Jeremy Taylor.*

Whoever can earnestly from the heart humble himself before God, and acquiesce in his chastening, has already won the victory.—*Luther.*

David, for instance, was a wonderfully gifted man, and he had to be ploughed and crushed. But such a man is dear to God.—*Ibid.*

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., July 27, 1875.

The Aggressive Character of Christianity.

We mean by the aggressive character of Christianity, that element in it which prompted its early adherents, and which still prompts those in whom it reigns with the power that it should, to carry on a holy conquest to destroy the strongholds of sin, and thus enable sinners to "recover themselves out of the snare of the devil, who are taken captive by him at his will." 1 Tim. ii. 25. When Abraham heard that Lot, his brother's son, had been taken captive in a certain battle fought by a number of kings, he immediately armed his servants and pursued the conquerors and delivered Lot, his family and goods. So Christians, knowing that their fellow men are taken captive by the prince of darkness, arm themselves for battle, and attack the camp of the wicked to deliver the captives. There is in Christianity a spirit of active labor that tires at no work however arduous, and a spirit of holy boldness that fears no enemy however formidable.

When Christ came and established his church, and gathered around him a number of devoted friends to whom he was warmly attached, and who were warmly attached to him, he and they were not satisfied to sit down at ease and enjoy the fruits of the conquests already made, and say, by doing so, to the wicked world,— "If you let us alone, we will let you alone." This spirit of ease which lets men, and communities, and nations alone in their sins to perish, is not in accordance with the spirit of Christianity.

By attributing to Christianity an aggressive character we do not mean that its disciples or adherents in their conquests and conflicts are prompted by any of the selfish, revengeful, avaricious or ambitious feelings which often characterize the aggressive movements of worldly men and military leaders. They are actuated by a motive of benevolence which seeks not their own good but that of others. Their conquests are carried on, not to destroy men, but to save them.— It is not against men themselves that they wage war, but against error, corrup-

tion, and wrong in all its diversified forms. Neither is the means used by Christians to accomplish their object such as is used by worldly men in their unholy strifes.— These often resort to civil law, worldly policy, and priestly craft. Moral suasion, founded on Christian truth, accompanied by Christian love and a godly example, is the means used by Christians in their aggressive movements upon the dominions of sin to deliver sinners.

And while we would look at Christianity in its aggressive character, we would not overlook what are called its passive virtues, neither would we undervalue these important elements of Christian character. But while we give to these passive virtues all the prominence they are entitled to in the Christian system, they will not at all conflict with the aggressive character of Christianity we are noticing. On the contrary, they may, and should be made subservient to the accomplishing of the subduing of the enemies of God. It does not follow that because when we are smitten on the one cheek, we are to turn the other, that we are to do nothing to convert him that smites, or to show him the wickedness of his conduct. When Ananias gave commandment to smite the Apostle Paul on the mouth, and which perhaps was done, and if it was, though the Apostle did not return the blow, nevertheless, he administered to the high priest a severe reproof, saying, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Acts xxiii. 3. So whatever may be the Christian doctrine of non-resistance, non-conformity to the world, and self-denial, Christians are not to retire from the world and shut themselves up in cloisters. Neither are they to make settlements of their own brethren alone, and live together for their own enjoyment only, assuming a defensive position merely, and only defending their doctrine when it is assailed. They are to put their light on a candlestick, and not to cover it under a bushel, and unfurl their banner with the inscription, THE EVERLASTING GOSPEL, upon it, going forth "conquering and to conquer," thus meeting the symbolic character of the Church as given to it in Solomon's Song, vi. 10: "who is she that looketh forth in the morning, fair as the moon, clear as the sun, and terrible as an army

with banners." This is what we mean by the aggressive character of Christianity. There is in the genuine spirit of Christianity an ardent desire to have the world converted to Christ, and a restless activity to labor for the accomplishment of the work.

It is worthy of remark that the spirit of aggression has never been so strikingly manifested in any system of religion as it has been in Christianity. While it is true that a great deal of zeal characterized the labors of a few Jews in proselyting heathen to their religion, an aggressive spirit, to convert the world to Judaism, was not characteristic of the Jewish people. And why should it be since Judaism was never designed to be a universal religion, but in its character it was local and temporary. Neither has Mohammedanism nor any of the religious systems of idolatry ever been remarkable for their aggressive movements to convert all nations to their respective doctrines. It is true, when one nation conquered another, the stronger usually imposed its religion upon the weaker, but it was policy that suggested this frequently rather than a zeal to propagate its religion. The adherents of no system of religion, or the disciples of no religious leader, have ever endured the labors, or made the sacrifices to spread their religion, that Christians have to spread theirs.

The aggressive character of Christianity was plainly seen in its founder. His travels were extensive, and his labors great for the length of time he was engaged in his public ministry. When the people of Capernaum sought to detain him among them, he replied, "I must preach the kingdom of God to other cities also; for therefore am I sent." Luke iv. 43.

He apparently sought to infuse the same spirit of aggression and lively activity under which he himself acted, into his disciples. Having called his twelve Apostles, he sent them out to convert their Jewish brethren to the faith of Christianity. But he did not send them away until he had given them much instruction and encouragement. And in the instruction he gave them, they were informed that the nature of their work was such that they would necessarily encounter opposition and meet with trouble. He said to them, "Ye shall be brought before governors and kings for

my sake, for a testimony against them and the Gentiles." Matth. x. 18. Here there is evidently an allusion to the aggressive character of their work. They were to bear testimony against kings, governors, and Gentiles, as far as these characters were guilty. The fear of men occupying places of high authority was not to deter them from exposing sin.

Our Lord's commission to his disciples after his resurrection also plainly shows the aggressive character of their work.—They were to remain at Jerusalem until they received from heaven the qualifications necessary to fit them for the work they were to do. This work was a great work, and attended with many difficulties. The world was in a state of hostility against God. The sinners that they were to convert were "enemies to God by wicked works." The sins that they were to expose and attack, were shielded by authority, popularity, and age. But nevertheless, they were to "cry aloud and spare not." In the name of the Lord they went forth in due time, clothed with the armor of heaven.

"Thus armed, he sent the champions forth
From east to west, from south to north;
Go, and assert your Savior's cause,
Go, spread the mystery of his cross.

"Nations, the learned and the rude,
Are by these heav'nly arms subdued;
While Satan rages at his loss,
And hates the doctrines of the cross."

The Apostles were directed to begin at Jerusalem, and they did so, for they faithfully carried out their commission. Their first attack upon the Jews was eminently successful, and three thousand souls as trophies to the power of truth, were delivered from the power of darkness, and translated into the kingdom of Christ. From Jerusalem the word of the Lord was to go forth. Isa. ii. 2.—And it did go forth from this central point rapidly and triumphantly. The heralds of the cross went from city to city, and from country to country, making their aggressive movements upon the strongholds of sin. They assailed pagan idolatry in its ceremonies and practices, showing the absurdity of its rites and the evil tendency of its doctrine. Its altars were forsaken and its gods abandoned, and its worshippers freed from the bondage of its superstition, and introduced into the liberty of the sons of God. And by the perseverance and

boldness of these faithful soldiers of the cross, disciples and churches were greatly multiplied, and multitudes of sinners were conquered and brought to yield to Christ. There was joy in heaven, and the earth resounded with the praises of God sung by the redeemed, happy in the possession of the pardon of their sins, and the hope of eternal life.

This holy principle of aggression and labor so characteristic of the faithful disciples of Christ, did not permit them to wait for the lost and guilty to come to them, but, like their Master, they went to seek the lost. They did not wait for opportunity to do good, they sought opportunity. They did not distrust God and fear want and poverty, but accepting this truth taught by Christ, with all others, namely, "The laborer is worthy of his hire," (Luke x. 7,) they labored in hope, feeling assured that they would not lose their reward.

The aggressive movements which characterized the apostolic church, and which were so successful in extending the kingdom of Christ, did not cease with the Apostles. The same spirit was communicated to their successors, and they, too, carried on their aggressive operations with great success, as the rapid spread of the gospel in the primitive ages of Christianity shows. And a similar spirit and similar efforts should still characterize the Church of Christ. For what is there in the zeal and self-denying labors of the first Christians that is not obligatory upon the churches of the present time?—What had the Savior done for the early believers that he has not done for us? The spirit of Paul was stirred in him when he saw the city of Athens "given to idolatry." Should not our spirits be stirred when we see the world around us given to the accumulation of wealth, to the love of fashion and carnal pleasure, and to a godless life? Heaven is as desirable now as it then was. Hell is as terrible now as it then was. The soul is as precious to-day as it was when the Savior gave his blood as the price of its redemption.

Christian brethren, let the aggressive and working spirit which characterized the apostolic and early church, appeal to us, and let it not appeal in vain, for our imitation. If their Redeemer is ours, and their boldness, zeal, self-denial and holiness are ours, we may expect their success, their joy, and their final reward will be ours.

Orders for Hymn-Books.

There has been a little more delay in filling orders for Hymn Books than we expected. We could not get the books. We now hope to be ready to fill orders in a very short time.

Minutes of A. M. for 1875.

Our first edition of minutes is exhausted; and hence we must ask those whose orders have not been filled yet, to wait a few days till we can publish another edition. Let all who wish to have the minutes order them immediately. Single copy, 10 cts; 6 copies, 40; 12 copies 75 cents.

B.

GLEANINGS & JOTTINGS.

Brother M. Lichty, Elmore, Neb., July 4th, says:

"We are still somewhat molested by the 'hoppers,' as a few are feeding on the late corn recently planted; but the excessive rains we have been receiving for a week or more, we hope will cause the corn such a rapid growth that what few 'hoppers' we have will not be able to do any more damage. The present rains have soaked the ground deeper than it has been for years."

Brother Enoch Beery, Miami Co., Ohio, writes:

"Weather very warm and frequent heavy rains. River and creeks very high and muddy. Wheat nearly all cut—perhaps an average crop. Corn, oats, and potatoes remarkably good. Oats very badly lodged.

Don't forget the Almanac for 1876.

From Bro. S. S. Mohler, Johnson Co., Mo., we have the following:

"The cause of truth is advancing among us hopefully. We have baptized, this season, nine persons, and have several applications awaiting baptism, to be attended to within a week. The Lord works when his children work; and could there be a greater effort made in the circulation of the Brethren's writings, coupled with consistency of life, we might expect a greater increase to the church, and hope the day is fully at hand when the circulation of the literature of the Brethren will be appreciated as a means to promote the truth in places where a living ministry cannot penetrate. Accept our Christian regards."

Brother M. practices what he advocates. He sent for the "*Jewish Passover and the Lord's Supper*," to be used as a circulating missionary.

Remember the Almanac for 1876.

FOR THE YOUNG.

For the COMPANION AND VISITOR.

Good Company.

Where shall I find it? among the thoughtless, the foolish, or the vicious? No, it is not to be found there; but let me seek it among those who love the Lord, for there will I find the best of company—company that will encourage, comfort, refine and elevate.

Or, I may find good company by reading; for in that way I can get the best thoughts of the best men, not only of our own, but of ancient times.

But better than all this is the privilege of communing in prayer with the great God himself, who has permitted us to call him "our Father." Blessed company! to have him dwell in our hearts, giving us joy and peace—to walk with him, as did Enoch of old.

"Give me that sweet communion, Lord,
Thy people have with thee;
Thy spirit daily talks with them,
Oh! let it talk with me."

And if, while in this world, we are faithful to our duties, we may expect to fully enjoy the best of company after death, when we shall see our heavenly Father face to face; when we shall enjoy the company of our dear Saviour, who gave his life for us; of the bright angels, and of all the good who have gone before—righteous Noah, faithful Abraham, the sweet Psalmist of Israel, the holy apostles, the early martyrs, brethren with whom we have enjoyed sweet intercourse here, and an innumerable company whose names are not written in the world's history, but are written in the Lamb's book of life. There we shall enjoy pleasant company—pure company—*good company*.

CYRUS WALLICK.

Breedsville, Mich.

"How Long to Wait."

Dr. Nettleton had come from the evening service in some country town, to his home, for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said, directly before her daughter, who was in the room:

"Doctor Nettleton, I do wish you would talk to Caroline; she don't

care nothing about going to meeting, nor about the salvation of her soul. I've talked and talked, and go to our minister to talk, but it don't seem to do good. I wish you would talk to her, Dr. Nettleton."

Saying which, she soon went out of the room.

Doctor Nettleton continued quietly taking his repast, when he turned round to the young girl, and said:

"Now, just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She, taken by surprise at an address so unexpected, answered at once:

"Yes, sir, they do; they keep talking to me all the time, till I'm sick of it."

"So I thought," said Dr. N. "Let's see; how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. N., "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it! and you're in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I have been thinking myself," said Caroline.

Well," said Dr. N., "suppose you say till you are fifty? No, that won't do; I attended the funeral of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I don't think so either; something might happen. Say, now, twenty-five? or even twenty, if we could be sure that you would live so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people as well, apparently, as you are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, *now* is the accepted time. We must take the time. What shall we do? Had we not better kneel down here, and ask God for mercy, through his Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot.

In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life. — *Church Advocate*.

Having Courage.

"What's the reason you are not a Christian, Henry?"

"I hardly know."

"Do you wish to be?"

"Yes; I would give anything if I were a real Christian, such as Mr. K—— is."

"You know the way; it is simple."

"I know it, but——"

"But what?"

"To be honest, Mr. ——, the real reason is, I am afraid."

"Afraid of what?"

"Of the boys—those I know and meet with every day."

"And what of them? What will they do or say?"

"They will not do anything, but they will laugh at and plague me, and call me pious or something of the kind."

"Would that hurt you?"

"It would hurt my feelings. I can't bear to be laughed at."

"Not for Christ's sake? Not for His love?"

"It would be hard."

"Perhaps so, but if you are ever to be a Christian you must be willing to bear as much as this. Let us see what your friend here thinks of it. James you love the Saviour, do you not?"

"I do."

"And do the boys trouble you very much?"

"Not at all. I made up my mind to take the laugh as it came. I expected the boys would begin on me when I went to school, but they never have."

"And if they should?"

"I should be more sorry for them than for myself. It is so sweet loving Jesus that I can afford being laughed at a little, or even more than that."

"Henry, perhaps it would be the same with you, but have you not the courage to do what you know you ought? Are you willing to be a coward still?" — *S. S. Times*.

—Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

OTT, COOS CO., OREGON,
June 28, 1875. }

JAMES QUINTER—Dear Brother :

By your permission, we will say through the columns of your worthy paper, to the brethren and friends elsewhere, that the cause of Christ in this secluded but pleasant valley, is still tending onward and upward; and we have reason to believe that the spiritual health of our dear members here is good at this time, and we hope may continue so with us and all the Israel of God everywhere. I believe the bodily health of the brethren and sisters here is very good, with some three or four exceptions, and they, including myself, are improving some. I would say in this connection that it is just as necessary for people to take care of themselves here as in any place in which I have ever been.

In a former report by Bro. D. Barklow, you learned that we numbered some 40 members. Since that time some valuable additions have been made to the church by baptism, and some have moved here from different parts of the U. S., intending to make their home with us, so we now number 49 members.

Among the late arrivals of brethren we might mention the family of brother Lewellyn, from Iowa. And right here I would drop a remark for the consideration of those interested, and it is this: The brethren and sisters here delight in having such orderly looking members come among us. We wish the brethren elsewhere to know this, that the little band of Brethren who have cast their lots together on this coast, are not setting up for themselves, independent of the established order of the brotherhood; and, if the expression is pardonable, we would further say, that neither are they possessed of that spirit of amalgamation that begets "milk and water Christians." Of course I refer to the so-called "union" movement. These facts are stated in order that brethren coming in here may have no fears of meeting what we would term half Brethren. No, brethren, you that contemplate coming here, need not fear that when you get away from the old settled States, you leave that "peculiar" people, for you will find them in more than one newly settled place. God's people are God's people wherever you find them; and if change of associations, place, time, or climate, will make anything else of a professing man or woman, it only argues this to my mind, that they might have been labeled properly, but not "put up" squarely on gospel rules.—The great distance that separates relatives

in the flesh often causes both parties to rejoice when they meet each other. So it was with the brethren here when our beloved brother, Eld. Daniel Brower and companion arrived here among us, on the 8th of this month, from the Willamette Valley, on a mission of love; and indeed it proved to be such to the brethren and sisters here. The Lord will, certainly, suitably reward those brethren and sisters who forego for a season the comforts and joys that cluster around a well ordered home, and travel over mountains, across rivers and valleys, through mud and water, for a distance of near 200 miles, to cheer the hearts of other brethren and sisters, and to teach sinners their duty. We fondly trust that the visit was duly appreciated by all. We love just such visits as was made by brother and sister Brower. They went from house to house, visiting nearly all the brethren in such a way that we will not soon forget. Their health remained very good while among us.

Seasons of "refreshing" are indispensable to the weary traveler on a long journey. So I believe we all felt during our communion season which came off on the 19th and 20th of this month. We truly had a good meeting together; so several of our members were heard to say, and we believe it with all our heart. Others outside the church have said to me since, that the order was beautiful as carried out by the Brethren; and we must say that a more beautiful scene has not yet met our vision on earth than we beheld on this and other like occasions. How beautiful and yet how solemn the sight! from the gray-headed brother down to the young sister of 15, all seated around the sacramental board in perfect love and gospel order. We are taught that "by this shall all men know that ye are my disciples, if ye have love one toward another." We believe that the impression on the outsider in this direction, was good. We are astounded that any should object to such a beautiful order that makes us look so much alike.—We all know that we are pretty likely not to object to looking like one that we respect and love; therefore, if we love one another as we should, we will not object so much to looking alike. "Birds of a feather flock together."

The preaching on this occasion was good, (we did not do any of it.) The members were built up in the faith of the gospel, no doubt enjoying the happiness promised to those that obey the gospel in all things commanded us. Especially on occasions like this, where we partake of that Supper of the Lord which is to receive its fulfillment in the kingdom of heaven, and of the body and blood of our blessed Master bringing to our mind the things he suffered for our sakes, and of showing our love for our Lord and one another by washing feet, thereby teaching us a practical lesson of humility and an after cleansing from

sin, the expressions of joy, with gleams of happiness, crop out from many a countenance. Yes, dear members, we know some of you felt happy; and why should we not, when God has promised to be with us if we faithfully follow his counsels; and if the Lord is present, his love will be "shed abroad in our hearts," and then we will feel happy indeed. And, no doubt, the presence of the Lord was felt on this occasion by sinners; and oh, how it would have made our poor hearts rejoice to have seen them come entirely out on the side of the Lord! We hope and pray that you, dear sinner, will yet be persuaded to be a Christian. As a little family on earth, brethren, let us unite in our prayers for the downfall of the enemy's battlements of sin and the deliverance of the chained captives thereof.

Now we will soon close by saying to our brethren to try and bear in mind the feast of good things we had together, and to ever remember that there is plenty and to spare in "our Father's House," without going where we may get the "husks" (doctrines and commandments of men) to eat. We were loth to separate from brother and sister Brower; but on earth we must part. We hope that the blessing of God may attend them all along through the journey of life. We would suggest, as brother David Barklow accompanied brother Brower out to the Willamette, that he let his brethren know how they do out there.

Faithfully yours,

J. H. ROBERTS.

From Iowa.

July 8th, 1875.

Brother Quinter :

A few lines from Iowa may not be out of place at this time. Scarcely did I think when I left my home in Pennsylvania, that I should have a steamboat ride on the "Father of waters" in my travels in visiting my friends in the West. But really this delightful privilege has fallen to my lot. As the brethren in Northern Illinois had been invited to a lovefeast to be held at Lost Nation, Clinton county, Iowa, on the 26th and 27th of June, they thought it expedient to raise an excursion. Accordingly on the morning of the 26th of June the excursionists collected themselves at Savanna, a small town on the Illinois side of the Mississippi river. At the hour appointed, the steamboat was ready to sail down the river to Sabula on the Iowa side, where the iron horse was soon hitched to his car and away went the train down the great river, turning into Sugar creek valley and up the same forty five miles from Sabula to Lost Nation. Among the excursionists, seventy-seven in number, were ministering brethren Elders Enoch Ely, John Emmert and others.—Arriving at the place of destination at noon, after some refreshments the exercises were commenced in the new meeting

house at Lost Nation, an arm of the Maquoketa congregation under the care of Elder Joshua Shultz. The brethren in Illinois have contributed quite freely to the building of this new meeting house, in which was held quite a refreshing season. It is not considered too much to go fifty miles to a lovefeast out here. There was good order outside of the meeting house, and to the credit of the young people of Illinois and Iowa, I can say that I have not seen nor heard of any bad conduct at any lovefeast out here.

At the close of the meeting two souls came forward voluntarily to bear the cross of Christ. They were then baptized in the Wapsitonic river to rise in newness of life in Christ Jesus.

After the close of the meeting, I went along with brother Samuel Musselman thirty-three miles to his home near Tipton, the county seat of Cedar county. A great want of more speakers is felt in this arm of the church. Let some of those speakers living East having the cause of Christ at heart, consider this matter.—Leaving the aforesaid family, I took the train westward for Tama City, Tama Co., Iowa, in search of a relative. Arriving at the Iowa river bottom, we found the whole bottom under water. The railroad leads up through this bottom over ten miles to Tama, and the cars apparently were running through a great flood about ten miles.

Near Tama City is an Indian town of about 300 inhabitants, of the Meshquawkee tribe. We saw a squad of greasy, dirty looking squaws whose wigwam had been taken away by the flood. In search of my friend, I had considerable difficulty to find him, but finally found him near Dysart, in Tama county, on the line of Benton county. The Brethren appear to be strange in this vicinity, though we learn there are River Brethren not far from Dysart, who are well spoken of.—Some people are completely disgusted with the money extorting preachers of various sects in these parts, who are imposing on the people in various ways by their fashionable gambling parties, the income of which is sure to slide into their hireling preachers' pockets.

JAS. Y. HECKLER.

Stein's Proposition—Money Report.

For supplying Baptist ministers with copies of the "True Immersion," as proposed by brother Stein, of Missouri, the following amounts have been received up to the present time:

| | |
|---------------------|--------|
| Andrew Spanogle, | \$2 00 |
| G. W. Siler, | 1 00 |
| Daniel Vautman, | 1 00 |
| Eld. Samuel Murray, | 25 |
| M. Cranse, | 1 25 |
| Four Sisters, | 50 |
| Jacob Clapper, | 1 00 |
| Rebecca Morgan, | 20 |
| E. Bishop, | 50 |

| | |
|----------------------------|------|
| Samuel Hawver, | 75 |
| J. R. Gish, | 1 00 |
| H. H. Meyers, | 5 00 |
| John Barnhart, | 1 00 |
| Abner Bowers, | 1 00 |
| Christian Co., Ills., | 1 10 |
| Jacob R. Landis, (special) | 3 25 |
| Eliza Nininger, | 1 00 |
| Christian Hope, | 30 |
| Lewis Young, | 80 |
| Margaret Deardorff, | 1 00 |
| Leonard Stephen, | 1 00 |
| Jacob D. Rosenberger, | 1 00 |
| John Bethka, | 25 |
| Sarah Berkley, | 1 00 |
| Susan Sidle, | 50 |
| J. A. Coffman, | 70 |
| A Sister, | 2 00 |
| A Brother, | 90 |
| E. Carroll, | 75 |
| Wm. B. Woodward, | 1 00 |

Total, \$33 00

We hope the readers of the COMPANION will push this work along, and let us have a hearty response from all who wish to supply every Baptist minister with a copy of the "True Immersion Traced to the Apostles." Brother Stein was formerly one of them, and having become convinced of his error in baptism, as well as many other things held by the Baptists, and having now united with the Brethren, he earnestly desires the salvation of his former associates, and appeals to the generosity of the Brotherhood to help him reach them through the press. To do so, it will take but little from each one. We will now offer a proposition which if fully carried out will make short work of it, and all the money needed can be easily raised, and not one feel the worse for it. The next Sunday, after reading this, take out ten cents, a dollar or whatever you can give and send it right along, to either my address, or to brother Quinter, who will take care of it till called for. If you do not wish to write yourself, hand the money to some brother whose heart is in the work and tell him to send it. To this proposition we hope a hearty response will be given, and that every one will, without failure, send in his or her mite. A certain sister in the west made up her and her husband's quota (10 cents each) by selling eggs. Think of this, sisters, and many can do likewise.

Address, J. H. MOORE,
Urbana, Champaign Co., Ill.
July 7th, 1875.

From Jackson Co., Kansas.

Dear brethren and sisters in the Lord, I will pen a few lines to let you know how we prosper in the good and glorious cause of Christ. Brother Stump has just left us after laboring with us a week, day and night, preaching the gospel, and baptizing, and teaching them to observe all

things whatsoever Christ has commanded. He baptized twelve while with us, which makes thirty-six in number since last April. I feel as if the cause of truth was being spread, as there were but three of the Brethren here when our good ministering brethren came here and began to preach the gospel and to explain it in all its beauty. How soon the people began to be convinced, and to forsake the teachings of men, and to flee to Christ for refuge and salvation, and to do his teaching—myself with the rest. How thankful I am to God, for putting it into the minds of the good ministering brethren to visit us, and to teach us the way of the Lord more plainly. May God reward them for their labors, and may their labors here and elsewhere not be in vain. That abundant success may attend them, is my prayer.

Your sister in the Lord,

ELIZA A. MEEK.

Salem College Committee.

As the Annual Meeting granted as a committee in the Northern District of Indiana, to settle difficulties relative to Bourbon College, we will meet in the Yellow River district, Marshall Co., Ind., five miles northwest of Bourbon, at brother Jacob Shiveley's, on the 12th day of August. We request all the delegates of Northern Ind., to be with us—the delegates for the years 1870 and 1872.

DARLIN HALE.

Announcements.

LOVE-FEASTS.

Our communion meeting is appointed in the Stone church, 4 miles north-east of Marshalltown, Marshall county, Iowa, to commence at 10 o'clock, on Saturday the 18th of September, next, and close on Sunday the 19th at noon.

JOHN MURREY.

The dedicatory and communion services of the new meeting-house, in the Montgomery congregation, Montgomery Co., Va., will be performed on the 14th and 15th of August, beginning at ten o'clock of the 14th.

D. C. MOOMAW.

The brethren of the Nettle creek congregation, have appointed a communion meeting to be held at the brick meeting-house about one mile

west of Hagerstown, Ind., commencing on the 8th of Oct., at 10 A. M. Those coming by railroad will stop off at Hagerstown.

LEWIS W. TEETER.

The brethren in the Beaver Dam congregation, Ind., have appointed the time for their communion meeting, on the 15th of September next, to be held at brother Moses Sager's, 6 miles east of Rochester, Fulton Co., Ind. Those coming by rail will stop off at Rochester.

(Pilgrim please copy.)

D. BECHTELHEIMER.

We expect if it is the Lord's will, to hold our communion in the Yellow Paint Church, on the 11th of Sept., at A. C. Numer's, commencing at 1 o'clock Meeting next day.

A. C. NUMER.

MARRIED.

On the 4th day of July, 1875, at the Manor Church, by the undersigned, brother VALENTINE SHAFER and sister DELILAH WISE, all of Indiana Co., Pa.

JOSEPH HOLSOPPLE.

At the residence of Joseph Fike, on the 4th of July, 1875, by the undersigned, Mr. ALEXANDER FADELY and Miss ANNIE SNIDER, both of Upper Turkeyfoot, Somerset county, Pa.

JONAS LIGHTY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Springfield District, Noble Co., Ind., SARAH S. widow of Jacob Spangle, aged 77 years, 3 months and 2 days.

Thus the mother has passed over the cold Jordan of death to meet a husband and two of her daughters and many grandchildren, and leaves nine children to mourn their loss. She was a consistent member of the Church of the Brethren over 40 years. She was afflicted over three years with the palsy, and on the 5th of June she had a fit of apoplexy, after which she never spoke. Funeral services by the Brethren from Rev. xiv. 12, 13.

MARY ANN CONLEY was born October 14, 1872, and died May 10th, 1875, aged 2 years, 6 months and 26 days. She was the daughter of Jacob and Mahala Conley, and great-granddaughter of our old brother Abraham Kinsey, who died a few years ago. Her funeral was preached by Eld. Daniel Bowman and Lewis Kinsey.

To the dear parents and grandparents we would say, Christ while upon the earth said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Then, oh, prepare to meet this little angel in heaven. Her little lifeless body is in the narrow confines of the cold and silent tomb, but her spirit is basking in the paradise of God with the holy angels, and with those who have washed and made their robes white in the blood of the Lamb.

B. F. KOONS.

In Clearfield county, Pa., July 2nd, 1875, sister ELIZA JANE, wife of brother James Bowman, aged 51 years, 9 months and 8 days. Eliza Jane was truly a lovely sister in the church, and so to all who knew her. Her last days were truly her best days. She bore her affliction well, in patience, hope and true resignation to the will of Heaven. Few, perhaps, will leave better evidences to make lasting impressions upon the community and the church of her especial choice. We can deeply condole with brother Bowman and his family, who have sustained a heavy shock and a painful loss; but her loss is Christ's gain, and our loss is her gain; so we need not mourn as those having no hope. She was a faithful member of the church for twenty-four years. She was anointed in the name of the Lord as the last act of obedience. Funeral discourse was preached by the writer, from 2 Tim. iv. 6-8, to a large congregation of friends.

S. M. COX.

In the Free Spring church, Juniata Co., Pa., July 15, 1875, brother JOHN BESNOR, son of brother John and sister Mary Beshore. Funeral services by brother Ezra Smith and Andrew Beshore. Brother John and sister Mary Beshore have had a sore trial in the last nine months. On the 10th of last December the Lord called away their Emma, married to brother Henry Smith; now, their oldest son, John, aged 18 years, 9 months and 11 days; but they can rejoice. He died in the glorious hope of having a part in the first resurrection, on which the second death hath no power. He advised all his friends to turn in with the followers of Christ. May those out of Christ heed the solemn warning, and prepare to meet their God.

W. H. KURTZ.

(Pilgrim please copy.)

In the Tuscarawas congregation, near Bolivar, Tuscarawas Co., Ohio, May 21st, 1875, HERBERT FREDERICK, son of Franklin A. and Nancy C. Lebold, aged 1 year and 5 days. Funeral services by Conrad Kahler, and the writer. Nancy C. is a daughter of brother Henry and sister Sarah Bender.

NOAH LONGANECKER.

Near Tipton, Cedar county, Iowa, July 2, 1875, brother JOSEPH DELAPLANE, aged 90 years, 4 months and 8 days. He was formerly from Maryland and Virginia, where he commanded a great worldly business, being a man of high standing in the world, belonging to the order of Freemasonry in high degrees. In after years he moved to Tipton, Iowa, where, about four years ago, he felt the great need of a Savior, saying, with a true heart, "My time is spent in vain; my days on earth are numbered, and I have made no preparations for eternity." In the gospel order he made application and was baptized, lived a devoted life the remainder of his days, and died in the strongest hope of immortality.

S. MUSSELMAN.

Near Middlebury, Ind., July 5th, 1875, JULIANA, wife of brother Frederick Sink, aged 46 years, 6 months and 16 days. She leaves a husband and ten children to mourn their loss; but we hope their loss is her eternal gain. She was the mother of fifteen children of whom five are dead. She became a member of the church in 1859. Her disease was consumption. She was not well for some years, and for some months before her death she suffered much; but she bore her affliction faithfully to the end, and above all things she remembered her duty. She called for the elders and was anointed,

which strengthened her much in the faith. On the 6th she was followed by many friends, and a large concourse of people, to the grave-yard; there she was returned to her mother earth. Funeral services by brethren David Culler, David Sumner, and the writer, from 2 Tim. iv. 7, 8, to a large, attentive, and sympathizing congregation.

ANANIAS HENSEL.

In the Coquille River arm of the church, Coos Co., Oregon, on the 21st day of May, 1875, brother DANIEL EVANS aged about 38 years. Disease, consumption. He bore his affliction with the calmness and resignation that are characteristic only of the true followers of our blessed Master. The writer of this has been with him much, both in his days of health and sickness, and can testify to the evenness of his Christian walk and demeanor to both saint and sinner. He was one of the orderly brethren that generally prove a blessing to both the church and the world. Integrity, uprightness, sobriety, and truth, with all the Christian graces, seemed to cluster around the "fruit of the Spirit," which he gently bore. He left a companion—a sister in the Lord—with many brethren and friends to regret his absence among us; but may we not hope that it is for his more perfect enjoyment that God has called him hence? Yes, we believe it was; for them who fall asleep in Christ will God bring with him when he comes to gather his sons and daughters home. How comforting the thought, that there is a rest prepared for us that is free from all that produces affliction and death. Brother Daniel was in the second degree of the ministry; and relative to this we would say he did what he could. A few days before he died he called for the elders of the church and was anointed according to the instructions of the Apostle James saying he was resigned to the will of the Lord. Some minutes before he died he said he was glad he would soon be at rest. How comforting the religion of Jesus is to a dying man! Funeral discourse by brother David Brower and others, from 2 Samuel, xiv. 14, to an appreciative congregation.

(Pilgrim and Vindicator please copy.)

Also, in the same church, sister ANNA BARKLOW, on May 26th, 1875. She was in her 80th year. Another faithful member of our family on earth has gone to join the family in heaven. Her trials are all over; her warfare with sin ended. No more is she to feel the sting of pain and death, but we have reason to believe that she, having fought the good fight of faith, will wear the crown prepared for all the finally faithful. She was one of the eight brethren and sisters that first came to this valley, and the first to lead the way to the "better land." She leaves three sons and their families here, two of whom are in the ministry. May we by the help of God prove faithful to our blessed Master, as we believe she did; then, when the struggles of life are over, we may meet to part no more. Funeral discourse by brother Peter Overholzer and the writer, from Rev. xiv. 13, to a sympathizing congregation of brethren and friends.

J. H. ROBERTS.

(Pilgrim and Vindicator please copy.)

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2 tf.

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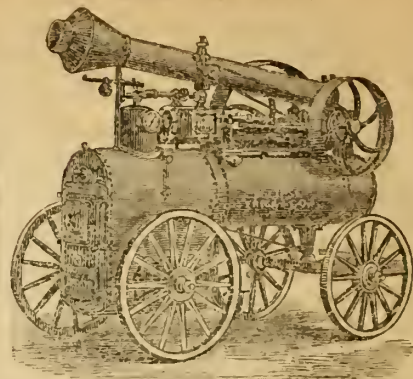
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23-tf.

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"If ye love me, keep my commandments."—JESUS.

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NEW SERIES.

MEYERSDALE, PA., TUESDAY, AUG. 3, 1875.

Vol. II. No. 31.

Gains.

Within an arbor green,
Round whose flower woven screen
The brittle Autumn world in beauty
shone,
Sat a fair company,
In softful reverie
Telling the grass that each in life had known.

Some spake with sparkling eyes
Of deeds of high enterprise,
By victory crown'd in spite of baleful odds;
Some boasted, in their glee,
How sweet it was to be
Fame-shined forever in the great world's
thoughts.

And some in raptured mood
Spoke of the golden fruit
Which Fortune ever on her favorites showers;
And some said: "Pleasure's still
Slave to our wayward will,
And wreathes the wine-cup of our life with
flowers."

Some spake of hoarded gold,
Of mansions bought and sold,
Or treasures vast, bequeathed from sire to
son;
Some, from all care removed,
Had lived, and laughed, and loved;
And one the Poet's beauteous bays had won.

Then rose a man, to whom
Light from beyond the tomb
Diviner wisdom to the soul had given,
And spoke with solemn mien:
"Your gains but lost have been,
And transient are, as dews distilled at even;

Earth's empty glories fade,
And without dust are laid
Deep in the sunless chambers of decay;—
Oh, cease the idle chase,
And go, with reverent pace,
Where Christ, the Lord, and Wisdom lead
the way."

CHARLES W. HUBNER.

For the COMPANION AND VISITOR.
Paul's Power in the Gospel.

BY E. K. BUECHLY.

"That I abuse not my power in the gos-
pel."—1 Cor. 9: 18.

Paul, in addressing himself unto his brethren at Corinth, makes use of the above expression. It appears that Paul was particular, so as not to abuse his power in the gospel. We have abundant reason to know that there is unlimited power invested in the gospel of Christ. Paul saith, "It is the power of God." I presume we all understand what is meant by the term power. Its primary meaning is, ability to act; strength; force or energy in action; the exercise of a faculty; the employment of strength; applied force, &c.

There are several species of power existing in the world; elemental power, such as air, water, and fire. Again there are mechanical powers, such as steam, screw and lever powers; all of which are of great utility in their proper place and time; but misapply, or abuse, any of these several powers, and instead of becoming a blessing unto us they become a curse. Look for a moment, if you please, at the power contained in gunpowder, and the indispensable use of it, if properly and judiciously applied or used; but misapply, or abuse, the proper and legitimate use of it, and it becomes the most destructive agent in the world, destroying whole cities at one stroke in a moment. Thus we see that there is a use, and an abuse in almost everything. It therefore becomes us, as wise men, to make a proper, legitimate, use of all these things, and, as a natural conse-

quence, we will receive the benefit to be derived therefrom; but to the contrary, if we misapply, or abuse them.

Now, my dear brethren, we believe, and are confident, that there is vastly more power contained in the gospel of Christ, than in all these earthly powers combined. In writing to the Hebrew brethren, Paul saith, that the word of God "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder, of soul and spirit," &c. To the Ephesians he terms it the "sword of the Spirit;" to the brethren at Rome, "the power God."

We see the power of the gospel manifested in the days of Christ upon earth. The sick were healed, the eyes of the blind were opened, the deaf were made to hear, lepers were cleansed, the dead were raised. Paul's power was manifested in healing the cripple at Lystra. Again, when Paul and Silas prayed in prison, when the earth began to quake, the foundations of the prison were shaken, the bands and shackles fell off the prisoners, so that the jailor was tremblingly astonished at the wonderful power of God. Paul's power in the gospel was manifested when he brought to life the young man, who had fallen dead from the third loft window. Behold the power in the gospel when Peter preached to the Pentecostians, when three thousand sinners were converted in one day. The power in the gospel is also seen when Peter spake to the lame man at the beautiful gate of the temple. Still another powerful manifestation of the gospel is seen in the miraculous conversation of Saul of Tarsus whilst on his way to

Damascus there to arrest the poor followers of Jesus, and to bring them bound to Jerusalem, in order to punish and destroy them; but instead of this Saul came back to Jerusalem a converted man, preaching Christ and him crucified. Oh, what wonderful power in the gospel! How unsearchable are the riches of Christ! Numerous other instances of the power in the gospel could be adduced, were it necessary to do so.

Some one might, by this time, inquire, how may this power in the gospel be abused? Let Paul answer the inquiry. Paul asks, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge." And why make it without charge? Let Paul answer, "That I abuse not my power in the gospel." Here is the answer, a very definite answer indeed. Could anything under the sun be plainer than this answer? Is it possible that any one could fail to understand such positive, plain language! Is there any brother in the ministry so blinded with the love of filthy lucre, that he cannot understand the positive, plain declaration of the apostle? If so, I for one, would advise that brother to quit preaching, until he learns to understand plain language; for how could he preach the word, not understanding it?

Dear brethren, have we any example in holy writ that the Lord Jesus Christ ever received any wages, hire or reward, pecuniarily, for his preaching or services here on earth? If there is any scripture favoring it, I certainly know it not. Christ tells us, "Preach, saying, the Kingdom of heaven is at hand—freely ye have received freely give." Jesus tells us that hirelings are not good shepherds; they flee when they see the wolf coming.

Have we any example that the apostles ever preached for hire, or wages? No, no, they were no hirelings; they wrought with their own hands for their support. "These hands have ministered unto my necessities, and to them that were with me." Acts, 20: 34.

Neither have we any example from our worthy old Brethren, (now dead,) who labored, and traveled, and preached, probably for more than our modern salaried preachers, who must have certain stipulated wages or salary.

Brethren, have we any encouragement from our Annual Council for receiving wages for our preaching? No encouragement from all these various sources.

Another thought impresses me very forcibly. Can we do justice to the cause of Christ, if hired for a certain stipulated salary? May it not be the case that these hirelings will pervert judgment? Must not a hireling of necessity serve those under whose employ he is, or, rather, those who pay him the most money? "The sons of Samuel turned aside after lucre, and took bribes, and perverted judgment." 1. Samuel 8: 3. See also Ps. 6: 10, Amos, 5: 10. "Every one loveth gifts, and followeth after rewards;" Is. 1: 23. Another thought, if we receive our rewards here in this life for our services, is it reasonable to suppose that we should be rewarded in the world to come? If we hire or employ a servant, literally speaking, for a certain stipulated amount, we pay him that certain amount when his service is out, and there is no more of it? He don't look a second time. When good old Paul was retiring from his labors, when done serving his Master, being under sentence of death at the same time, he could say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me. &c." Paul looked forward beyond this vale of tears and sorrow, for his crown for his reward. Dear brethren, this crown, this incorruptible crown, is what Paul had in view? He saith, "I press toward the mark of the prize," &c. May we all be like-minded with Paul, so as not to abuse our power in the gospel. There is a day of reckoning coming, where all the filthy lucre in the world can do us no good. We must all give an account of our using, or abusing, our power in the gospel. Brethren, beware. Farewell.

For the COMPANION AND VISITOR.
Washing and Dressing.

BY WM. FLICKINGER.

When we wish to appear in society, it is both desirable and necessary for us to wash and dress ourselves, if we would appear to advantage or

credit. It is also necessary for editors to wash and dress the contents of their manuscript boxes; not, however, wash with water. When there is a lack of manuscript in the box the editor is in a similar condition to the person who lacks in clothing suitable to the occasion; and hence he must use what he has.

In conversation with different persons we discover that there is occasionally a little dissatisfaction about the publishing of some article that is not particularly edifying. To such I would say, commence to write for the periodical and help to keep the manuscript box full of edifying matter and that objection will very soon vanish in to the shade. If you feel that you have only one talent, improve that talent, and you will not be likely to run into that element and form such a rash conclusion, nor retaliate by saying "I will withdraw my subscription." Reflect a moment, and I hope you will help to bear each other's burdens, "and so fulfil the law of Christ."

No doubt our worthy editor has a many a cross to bear that his many readers are not aware of. Sometimes articles want dressing. This the editor will cheerfully do; if the body is of the right kind, it will be sure to have a suitable dress given it, and it will appear in due time and in proper order. There is certainly talent enough in the church to keep our editors well supplied; but we fear there is too much talent buried. Arise, cultivate your talents, use the means of grace, and labor earnestly in the service of your Master. You can find plenty employment for your leisure hours. If you feel a delicacy in writing for the press because you think you cannot throw bomb-shells, remember that small bullets frequently do great execution. Do not be discouraged when your article does not appear; but continue to write. Your articles will appear sometime; but if it should not, be content with the improvement you have derived from it, and do not charge the editor with partiality.

We believe the right man is in the right place. We also feel that the wholesome instruction contained in our paper, far outweighs that which is defective; and therefore we hope it will have the support and encouragement it merits.

Readers, when we think of our own

household duties, they seem weighty ; but here we have only our own family, perhaps all of the same blood, and yet when we are to exercise in our duties the burden almost breaks us down. But our trials vanish into the shade when compared with those of the editor. His readers are not all of one blood, (or faith, if you prefer it,) but unbelievers as well as Christians are found in his family of readers, and all he does is viewed with a critic's eye. Let us then stand by him, extend our help, give our little mite annually, and do whatever we can to enlarge the circulation and to extend the good work the COMPANION AND VISITOR is accomplishing.

For the COMPANION and VISITOR.

The Beatitudes of the Mount.
No. 2.

BY JOHN CALVIN BRIGHT.

"Blessed are they that mourn : for they shall be comforted." Matth. 5 : 4.—"Blessed are ye that weep now, for ye shall laugh." Luke 6 : 21.

"Blessed are they that mourn." "Blessed are ye that weep." There may be different kinds of sorrow, or, rather, sorrow may have different tendencies, or be produced by different circumstances. Thus one may mourn, because he has not been successful in buying or selling and getting gain. They, who trust in riches, exhibit much mental distress when they lose the mighty dollar. The reader will recollect the character introduced in the preceding "Beatitude," who went away sorrowful because he was commanded to make a charitable disposition of his goods. This class is largely represented at the present time.

Defeated hopes of ambitious, or foiled plans of pleasure, cause their devotees to "mourn and howl." The reflecting historian will remember an Alexander, a Caesar, a Napoleon, a Hannibal, and the pleasure seekers of every age. The raving mourning of the maniac is terrible, and the melancholy mourning of the sad, dejected, faded, and jaded forms of the bacchanalian and debauchee is pitiable indeed.

Then we remember, with more pleasure, the sorrow for the dead. It is the only sorrow from which we refuse to be divorced. When friends, near and dear by the ties of mutual

love and affection, leave time for the stern realities of eternity, the mourner is seen with streaming eyes and agitated voice, lamenting the irrevocable law that separates him from his friends—his relatives—perchance his beloved. Thus Samuel mourned for Daniel, David, for Absalom, and Abraham for Sarah. "There is a time to mourn" under such circumstances. It is natural and right. We should however not be overcome with "over-much sorrow."

But the mourning upon which the blessing of our text is promised is of a higher order, a nobler type, and a more spiritual kind. It is the mourning for transgressions, a mourning for iniquity, a mourning for sin, a mourning for the deceitfulness and power, and poison, and deleteriousness of sin, a mourning for one's proneness to sin. "When I would do good evil is present with me." This is the godly sorrow that worketh a repentance not to be repented of. This is the sorrow that causes one to hate sin and iniquity in all their ramifications, and to yearn after that purity of heart and peace of mind that passeth all understanding. It is the opposite of worldly sorrow, which Paul says, worketh death ; and of which we made several specifications in the first part of this article. That blights the character and leads downward ; this leads upward and heavenward and Godward. That class lie under the woes of an angry God ; this class are the recipients of the choicest blessings of a Benevolent Parent, for says our text, "*They shall be comforted ;*" "*They shall laugh.*"

It is said in reference to the fulfillment of Jeremiah's prophecy, respecting the slain innocents, that Rachel would not be comforted. And when the aged patriarch inferred that his favorite son was destroyed by the wild beasts, he refused to be comforted. I understand the poignancy of grief was so great, that it left an aching void in their hearts that the world could never fill.

But our text says positively that the mourner shall be comforted and made to rejoice. When the Pentecostians were pricked to their hearts by the powerful reasoning of the apostles, and evinced a godly sorrow for their sins, they readily obeyed the requisitions of high heaven. And the sacred historian adds that "with gladness and singleness of heart" "they

continued steadfastly in the apostles' doctrine and fellowship," "praising God and having favor with all the people." We refer to the several ordeals through which Paul passed. When arrested on his mad career toward Damascus, he spent three days and three nights in fasting and praying. And when his sins were washed away, he gloried in the cross of Christ, and with a commendable zeal he spread the glad tidings of salvation to a sin-ridden world. The blessings of heaven have been showered on the mourner for sin, and seeker after righteousness in all ages. And the blessings and comforts of this class, in the eventful future, referred to in Holy writ, are innumerable and indescribable.

And the comforting assurances of the life to come to the mourners ! No sorrow pain or death. All tears wiped from his eyes. No taint of sin, no trace of care, no vestige of sorrow, but "Joy unspeakable and full of glory" is his happy portion forever. "Woe unto you that laugh now ! for ye shall mourn and weep." Luke 6 : 25.

IMPRESSIONS :—The gospel leaven works farther than it is carried. The influence of christianity is not measured by the number of communicants in our churches. The stone that is thrown into the wide lake agitates its surface much farther than the eye perceives, owing to the minuteness of the distant undulations. The preacher's words ripple the waters of many hearts unperceived and unconfessed, yet not without good results—good impressions, we call them. And the world is better for good impressions, even though they be hidden from mortal eyes.

J. M. Z.

Christians should live so as to be "living epistles, known and read of all men." Now, an epistle which can only be read here and there is not valuable. We must be able to read line after line, sentence after sentence consecutively, in order to be satisfied and profited. And a Christian life needs to be thus complete, if it afford the pleasure and profit to the world it is intended to give. To be orthodox yet penurious, sober but unsocial, reverent yet uncharitable, presents a character which is, as an epistle, without continuity. —United Presbyterian.

Report of the Proceedings of A. M. 1875, Held on the Premises of Bro. John Cassel, near Covington, Ohio, May 18, 19, 20.

(Continued from page 471.)

—There has been a great deal before our Annual Meeting prior to this time. Brethren have been working at the matter carefully and cautiously; still they have been active so far as they could see light before them. It seems to me that we have enough on the minutes now, without putting this on. Our minutes are pretty long this year, and would make them a great deal longer. If it would be agreeable to the brethren and say not to put it on the minutes, but lay it down.

—With all due respect to the brethren and to the great cause of missionary work, let us allow the delegates to withdraw this query, and not throw the stigma upon the great work which it advocates.

—Tabling a question throws no stigma at all on anybody.

Tabled.

A California matter was here called up and disposed of as follows.

Q. Is it according to the gospel for brethren to encourage the *Gospel Trumpet* by taking the paper?

A. Considered wrong to do so.

Tabled.

Brother Davy here called attention to a matter which was before the meeting last year, and in which he was interested. He said:

You will recollect that there was a query before last Annual Meeting asking for the minutes to be published in book form from where brother Kurtz ceased publishing them in the Encyclopedia. Brother Quinter and myself were appointed committee for that purpose. In passing through the different states last fall conversing with the brethren, they asked me how we were getting along with the work. I said very slowly. They wanted to know why. Because there is a difficulty here which I cannot reconcile in my mind and brother James and I have not had an opportunity to consult together. And what difficulty is this? We always respect brother Kurtz who is dead and gone, but facts are facts; he was once ordered by Annual Meeting to publish the minutes and he commenced the work and went through with it and when he gave us the Encyclope-

dia, it was not the minutes but a selection from them. I ascertained that by examining them myself and I found at some points as many as ten or twelve queries and answers, and in the Encyclopedia we would not find more than five of them. Now the brethren said to me "if you go on and publish them from where he stopped you want pay for it." Of course we do. "And then we pay you for your book?" Now we have paid for both books and we have not got what we want. This calls us to pause until we can have an interview. To-day they came to my house and talked the matter over; I made known what I had learned, and we came to the conclusion to postpone the matter until this Annual Meeting, and ask the brethren what you want us to do. If you want the minutes just as they are, tell us so and we will try to do it, and fix an index to it so that we can get at what we want more readily; that is the point under consideration. We are just waiting for this meeting to tell us what to do so it will be satisfactory to you.

Brother James has prepared something now that he will read before this meeting on that point.

—We have been so much engaged since we have been together that the matter was postponed until half an hour ago. It is now before the meeting to dispose of just as they think proper.

The committee appointed by Annual Meeting of 1874 to collect the minutes of former meetings held since the Brethren's Encyclopedia was published, finding a wish amongst the brethren to have the minutes omitted in the Encyclopedia published, as well as those passed by Annual Meeting since the Encyclopedia was published have delayed publishing the minutes until the Annual Meeting gives us further instructions. Shall we then publish all the minutes of Annual Meeting that can be collected, or only those passed by Annual Meeting since the publication of the Encyclopedia?

—That exactly meets the feelings that I have felt ever since I have read anything in it. I want them all just as they passed the meeting without any interpolations; just as they passed the meeting and I hope this meeting will sanction their publication without any interpolations about it.

—I had an opportunity of examining one of the Encyclopedia's and found that it was just as the brother stated it. I have the minutes of the Annual Meeting back to the year 1841 with a little exception, and I would much favor having it in book form, because I have looked over my leaves and it amounts to a book almost and they are getting considerably marred, and if it was in book form we could handle it to much better advantage, with an index.

—That is just my mind brethren, I found they were very imperfect the way they were printed, but now if we can get it in full with an index, we want all of it and I am in favor of it.

The following answer was offered. —Let all be published.

—I have a proposition to make, that is, that the name be changed, call it what it purports to be The Minutes of Annual Meeting.

—It is rather an important step it seems to me, brethren. We might say for how long,—how far back shall the minutes be published?

As far as they can be got.

—Now I want to make a remark here. It seems to me that there is something imperfect in our record. In our District Meeting we have a book in which all things are entered relating to the District Meetings; thus we have a record to which we can refer for the decisions of churches. Now would it not be well for this Annual Meeting to have a book of record to which we can refer so that we would only need to refer to these books of record and get just what passed the meeting.

—If it is of so vast importance, I think that from this on we ought to have a book of record to which we could refer. For my part I am not favorable to publishing them; I think we had better leave them where they are. They would do more harm than good, it seems to me.

Passed.

—Brother Brumbaugh called my attention to the proposition that the name be changed from Encyclopedia to just what it is, The Minutes of Annual Meeting. Shall that be the name?

Passed.

PLACE OF HOLDING NEXT A. M.

—We are here in our usual form of holding our Annual Meeting, and we hear no call from any source for it

next year, none at this meeting. We thought last year there was a call from Indiana for 1876 and then we proposed to take it in 1875. It seems that call has not been renewed. If not we have nothing to read on this subject, unless some part of the brotherhood concludes that they are ready to take it. It was understood last year that Indiana proposed to take it in 1876, we proposed to take it in 1875. We hear no call renewed from Indiana; therefore no call for it until some part of the brotherhood makes it manifest that they want it.

—I wish to remark to this meeting that according to the rulings of the Annual Meeting it should meet alternately, once east and once west of the Ohio River, and inasmuch as the west has now had it twice we supposed that the east side of the Ohio would call for it next year. We had no instructions from our District Meeting this year to renew that request for next year, and supposed therefore that there was time enough in next District Meeting if Southern or Middle Indiana did not call for it, and hence we are here without any instructions from our district and not authorized to call for it.

—It would be the time, we believe for it to go to the east of the Ohio River, but we had understood that there was a place pending and expecting it next year, and therefore we had no consultation whatever in reference to it. We did not think of it and at all events we had contemplated trying to have it sometime, and this was one reason why we would like to have condensed it, but we were defeated. Consequently if we could keep it within bounds as it should be, we would still think more about it, but in our eastern parts we have not the broad land that you have. Why some of our valleys would hardly hold the multitudes without stretching them up and down a great way, notwithstanding our willingness, and therefore we see that the bulk is becoming so great that we are becoming afraid of it, and we do not know how to entertain it, it is not the want of love. We hope there will be a way made but there has been discouragement to us, but if our brethren in the east of the Ohio seem to think of it, and are willing or will be willing to try our ways in the country, we will prepare for them. We like the Yearly Meetings just as well as any one.

We can bear with the expression of opinion, we think, through our periodicals, and then if the brethren on the east side of the Ohio will take it, you will be likely to hear before a great while. We had not thought that it was not provided for next year.

—I regard to the Annual Meeting matter, some of us have been talking about it, it might do to hold it in the city of Philadelphia next year, because of the centennial. People will be there from all parts of the habitable globe, from all nations and tongues and if it can be held there, it would certainly be a good place for it. We could get an invitation from the city of Philadelphia in 1876.

The clerk here announced the following committees for the present year.

1.—Committee to settle difficulties relating to Salem College. H. Hamilton, Robert Miller, John Metzgar, H. D. Davy, J. P. Ebersole. The same committee will go to the Tippecanoe church, Indiana.

2.—A committee to the Philadelphia church, H. D. Davy, J. Quinter, Moses Miller, Christian Bucher Jos. R. Hanawalt.

3.—A committee to go to Eagle county (Pine Creek church) Daniel Fry, Enoch Eby, David Price, Daniel Deardorff, James R. Gish.

—You have all heard the names of these committees. Are you satisfied with them?

Sanctioned.

RESOLUTION ON THANKS.

Brother Quinter offered the following resolution:

In view of the kindness shown by the members of this community toward the brethren by entertaining them very freely, as far as necessary, we acknowledge their kindness and return them our thanks.

COLLECTION FOR THE NEEDY IN MISSOURI.

Brother Holsinger offered the following.

Whereas it has been shown to this meeting that great destitution is existing in parts of Missouri, therefore resolved that collections be taken up at the tables of this meeting and that brother John Mikesel be appointed treasurer of the fund collected, which fund shall be sent by brother Mohler, as carrier and be handed over to the proper persons for distribution.

—Now my feelings were touched by the appeal brother Mohler has presented of the true state of affairs, and I have learned that a proposition of that kind was made, but the brother rather declined. There are many of us here who can afford to give a donation say 5 or 8 or something of that kind, this little will help to meet the immediate wants of the people for their part. So I hope that a collection will be taken up at the tables and it can be done very decently and orderly, and that it will be sent by brother Mohler.

—We are talking about the sufferers in the west, but only a part of them in a certain locality. Now, I want a change in our view of that matter a little.

Let us not include brother Mohler and a part of his district and leave out Kansas and Nebraska. I do not say this to detract anything from the effort to increase it and I feel that we can give a little and that it ought to be divided among the brethren that are in the west. Brethren, we feel that it is our duty because we felt like shedding tears and I noticed brethren who did so, and I do not see how we could well help it.

—Our attention is only called to these immediate wants.

—Brethren and sisters, I do not want to get up to speak, but many of the brethren know my address at Falls City, Nebraska, and many of you know that the Northern District of Illinois has appointed three of us there to distribute among the poor, and I am one of them, so that when you want to send, direct to Falls City to C. L. Keim, or send it to me as you see proper. As the brother said to-day about the grasshoppers, you have heard what has passed the last year there. There are plenty of them and they are cutting the grain as they go along. Our sufferers are not just there where I live but it is farther west, and we have been sending all this relief west to the sufferers.

Brother Forney and I have a trip under contemplation on which we expect to be gone nearly a month through the grasshopper district. I have time and again given something more than I have to spare to the poor. If you want to send it right now and there send it along, and we will distribute as we go along.

Resolution passed.

—We expect to receipt for all the money we receive.

—It is a free donation, give it to the poor. All the brethren ask is just to divide it out as it is needed.

The following was then read.

Inasmuch as there has been no request for the Annual Meeting for 1876, and as the meeting properly would go east of the Ohio River, we recommend the matter to the brotherhood in the east and trust they will consider the subject and announce the result to the brotherhood as soon as possible.

—I want to come to some understanding about holding the Annual Meeting and that was objected to by the western brethren. Now if we are going on in this way, would there be any objection to us uniting together? We do not feel able as we are now to hold a meeting without uniting our delegates together. Would it be wrong or out of order?

A. No, by no means.

Passed.

CONCLUSION.

The concluding exercises begun by singing the 664th hymn after which R. H. Miller said:

Brethren and sisters, we have had the privilege of meeting once more as the counsellors of our beloved brotherhood; once more to assemble in the place of our fathers who have gone before us, to transact the business of our church in its Annual Conference and we have met under the blessings of a kind Providence; we have met and been together under circumstances that make us now to feel in our separation that we are under obligation to thank God for his goodness and mercy toward us. We have met here to discuss points about which we differ; we have met here to present our different views and feelings upon subjects that we could not see alike for the purpose of coming together in a oneness of mind, of heart and of action. We have talked it over, we have consulted about them and through our meetings, though our discussions sometimes have been with zeal and earnestness, yet we feel that when it is over, and in our conclusion we rejoice to think our love and affection is greater, if possible than it was when we met together; that God has blessed our labors and our efforts in disposing of that business that has come before

us. But now we have done the work with the design that it should be for the good of our great brotherhood throughout the length and breadth of this country.

But since we have done that, we commit our labor to God. We do not feel that our glory is of ourselves, but we would commit it to him and ourselves into his hands.

Before we separate, let us ask him to take our work and our feeble efforts and crown them with his blessings and overrule all, if anything contrary to his law, and let it be in harmony with his righteous and holy law that blessings may arise from our labors here.

Now when we come to separate, no doubt there are some of us here never to meet again. This is the last Annual Meeting for some of us here today until we meet over yonder in the other world. Let us, then in this separation from a solemn meeting of such boundless interest, commend ourselves to God and come before him in prayer, praises and thanksgiving; and before we separate then, let us once more unite in prayer.

Great God our Father, who art in heaven, as thy children we would come before thee this evening at the conclusion of this Annual Conference, at the conclusion of our arduous labors when our work is done. Oh, Lord, we would come before thee to commit ourselves and all we have and all we have done into thy hands and ask thy blessings upon our labors. Oh, Lord we acknowledge that since we have been together some of us may have said and done things we should not, some of us may have erred toward our brethren, some of us may have uttered unholy things either in word or action. Oh Lord, we pray thee to look upon us in thy mercy. If there has been any expression or feeling, or if there be any now in our heart inconsistent with thy holy will and thy Spirit. Oh Lord, wilt thou please to pardon all contrary to thy word and grant us thy Spirit that we, as thy children, in our separation may forgive each other of all that may have been said or done. Now, Oh Lord, take charge of our labors; may it be a blessing to our brotherhood. May our counsels, the counsels of our Annual Meeting, be accepted, and Oh God may it be carried forth to our brotherhood with this power and influence surrounded by thy

Spirit to help unite us more and more and keep us as thy church and kingdom on earth united together.

We thank the Oh, Lord that there has nothing come up here to divide our brotherhood, and Oh may that spirit pervade our hearts that nothing may ever come to divide or separate us. Now heavenly Father in our separation bless us all, go with us as we return to our families and homes, bless our land and country; be with us to help proclaim the great principles of the christian religion and carry out the order and simplicity of the gospel of Christ throughout our brotherhood. We ask thee, our Father, to go with us through the journey of life and after its labors, stand by us in the trial of death and in the morning of the resurrection, do thou accept of us in thy kingdom above and there we shall ascribe all the praises to Father Son and Holy Spirit in a world without end. Amen.

The Lord's Prayer was recited by brother ——— after which conference adjourned.

For the COMPANION and VISITOR.

The Grasshopper Sermon.

BY C. H. BALSBAUGH.

To a Family in Missouri:—

"Who hath believed our report? and to whom hath the arm of the Lord been revealed?" If not a sparrow falls to the ground without a Divine decree, and not a hair misses its place in the account of the Most High, what atheism in voting the countless army of grasshoppers out of the Almighty Hand that fashioned them, and sent them on their mission? Nature can no more produce a grasshopper, a potato bug, or Colorado beetle, apart from direct Divine agency, than my hand can write this letter apart from the direct influence of my spirit. Without the inbeing and inworking of the Infinite, nature is no more than a gigantic corpse. "The Lord reigneth." There is no first cause in nature. Thunder cannot thunder of itself, neither can a drop of rain be formed, or a grasshopper be hatched without laws which are no laws apart from the Lawgiver. When our fondly-cherished gourds wither over our heads, and our dearest hopes are strewn like blasted flowers around us, reason and science must retire and allow faith to give

equipoise to our immortality in the assurance that *"the Lord prepared the worm."* When you gaze in amazement after the retreating host of God-sent plunderers, and your very souls ache in contemplating the devastations they leave in their wake, look up to Him at whose behest locusts, flies, frogs, lice, bugs and beetles come and go, and say, *"I will be dumb, I will not open my mouth, because Thou did'st it."*

God will choose His own texts and preach His own sermons. "He that hath ears to hear, let him hear" For some time the west has been His pulpit, insect infestations His text, humility and filial trust His topics, and desolation and destitution His logic "These things are not done in a corner." These lessons are not whispered into the ears of a few, but in tones of terror and rebuke they thunder from the Pacific to the Atlantic, *"Be still, and know that I am God,"* "I WILL BE EXALTED IN THE EARTH."

"Suppose ye that these" western people "were sinners above all the" Americans "because they suffered such things?" "I tell you nay." The scapegoat is not the worst of the flock. When "judgment begins at the house of God," it is "that others also may fear." When "a fire is kindled in Zion, and a furnace set up in Jerusalem," it is that Samaria may take warning. When God lets His tempest loose and "shakes earth not only but also heaven," it "signifieth the removing of those things that are shaken *that those things which cannot be shaken may remain.*" What more beneficent arrangement than that which shakes us out of all confidence in temporal securities, and throws us, as with holy violence, into the strongholds of the "kingdom which cannot be moved?" "Think it not strange concerning the fiery trial which is trying you, as though some strange thing happened unto you." If the form is strange, the discipline is not. Job still testifies to the Divine faithfulness when the Omnipotent Giver hurled him from the pinnacle of temporal prosperity, and made him as nude as when he "came out of his mother's womb." What a blank there would be in the Bible if the history of the patriarch of Uz were expurgated. Sabeans,—Fire—Whirlwind—Sword—all these forgotten or overlooked in the trusting, childlike recognition of the hand of Infinite

Wisdom and Love—*"the Lord hath taken away."* You who suffer and we who sympathize with and sacrifice for you are "a spectacle to the world, and to angels, and to men." Falling in with God's intent, this grasshopper scourge is not among the least things to "make known unto principalities and powers in heavenly places the manifold wisdom of God." When we consider what the grasshopper can do, when in line with the Divine purpose, it should give us significance to ourselves. If the Almighty were to call an east wind, and toss them all into the Pacific, and send an army of lice or gnats in their place, the calamity would be equally great. God can humble a nation with the louse as well as with the earthquake. If we die from the bite of a spider, we are just as dead as if torn by a lion. Let our self-consequence be brought down by the consideration that even grasshoppers and bugs are our masters, and march over our homes, lay waste our toil, reap our fields, empty our granaries, and make bare our tables without asking leave. And let us at the same time be raised in consequence to ourselves by the thought that if these insects are so mighty to subdue the world when co-operating with God, what might we do in reclaiming the world to Jesus, and filling it with "the beauty of holiness" and the beatitudes of heaven, if we were "the epistles of Christ," written "with the Spirit of the living God," *"known and read of all men."* If a gourd can so eloquently preach beforehand the grace of Christ, why should not the grasshopper be an expounder of the wisdom, power, and goodness of God? If the hornet can be the vanguard of Israel, why may not the grasshopper be the rearguard of the Apostolic land? Ex. 23:28

Blessed are they who have faith to give birth to an Isaac when the "body is dead" and nature has lost its virility. These grasshoppers reveal the true "seed of Abraham." Habakkuk has indited a song for the children of desolation which may be hummed even in Babylon: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; *Yet will I rejoice in the Lord; I will joy in the God of my salvation.*" The great

apostle to the Gentiles takes up the sublime strain and puts heaven and earth ringing with the triumph of faith; see Rom. 8:35—39. Where are the Pauls and Habakkuks of the brotherhood? Dearly beloved, *"take joyfully the spoiling of your goods, KNOWING IN YOURSELVES that ye have IN HEAVEN A BETTER AND AN ENDURING SUBSTANCE"* Heb. 10:34

Let not the grasshoppers invade the territory of the soul. Suffer them not to eat out the pith of your better life, suck the savor of Christ out of your hearts, and make your religious experience more dry, barren, and desolate than the fields and gardens whose nakedness you bemoan. The Divine purpose is in the opposite direction: to make Christ more precious, the path of righteousness more luminous, the pursuit of holiness more dear, the cross more attractive, "the fellowship of Christ's sufferings" more sweet, the world more sterile, empty and unsavory, and heaven more alluring, glorious, and satisfying. Nothing is more certain of bringing the blessing of God upon us than sincere and constant thankfulness in times of adversity. When the Proprietor of heaven and earth strips us of our luxuries, comforts, and even necessities, He does not infringe upon our rights. "Is it not lawful for me to do what I will with mine own?" Let every knee bow and every heart be poured out like water, and the whole church unite in beseeching God to interpret this "sign" to His glory and our sanctification.

Forget not the grasshopper sermon. Raise a tablet to his memory along side of your grateful Ebenezer that testifies to the Divine Providence in your chastening. When the last of the spoilers shall have been turned into manure for the soil he has ravaged, let this be his epitaph:—"HE BEING DEAD, YET SPEAKETH." Over against his obituary in the Book of God may there be found this resultant record of the church of Christ—"HOLINESS TO THE LORD."

—First impressions are often the deepest. Therefore, we should be open and frank with our children. A word may determine a life-course.

—Most people are like eggs; too full of themselves to hold anything else.

For the COMPANION AND VISITOR.

Discussion Between Miller and Hodge.**BROTHER MILLER'S FOURTH SPEECH.**

Mr. President, Moderators, Brethren, Sisters and Friends:—In replying to my friend's last speech, I am a little bothered. I did not note what he said about the circumstance of the jailor. He seemed to labor hard to keep them in the house, but in his quotation he had it so confused that I could not see his point. I could not understand his argument and therefore will let it pass for the present.

My opponent says that *eis* does not put them into the water. I agree with him. I never said it did, and no one who knows what he is talking about will say it does, but I affirm that *baptizo*, the word used to represent the ordinance, primarily, puts them into the water. Every word has a primary meaning, and without good reasons we must not depart from it. My friend says I am becoming a pretty good Methodist. He is a little mistaken; I am not coming any nearer being a Methodist, but I have proved pretty clearly that Wesley was a pretty good Baptist. The German language as translated by Martin Luther favors the idea of immersion; John the baptist, in English, is John the dipper in the German language.

We may use a word in a tropical or figurative sense, to express the effect produced by its use in the primary sense; but we must take the primary sense to determine the action itself. My friend asks why I do not take *bapto*, which means to immerse and nothing but immerse; but says that will not answer my purpose, because it puts them under and keeps them there. That is the very reason I do not, because that is not baptism—not Christian baptism; and for the further reason that *baptizo*, and not *bapto*, is used in the Scriptures when the termination of baptism is intended, the termination of the verb, adding something to its meaning. Some say it means the rapidity with which the action should be performed; others, the repetition of, or the frequency of, the action. *Baptizo* therefore puts them into the water and takes them out again. So does the verb dip.

My friend says the Apostles were not taken out of the jailor's house, nor did they go out in the dark to hunt for a mill pond to baptize the jailor in. I do not suppose it would require much hunting, as he had baptized just the day before Lydia and her household, after having had their devotions on the waterside, whither they had resorted for that purpose. He says that I do not like those high, dry-land baptisms, but when I find a subject for baptism, go right off to the water. Well, all right, John, Jesus, and Jerusalem, Judea, and the region round about Jordan went to the water. I there-

fore think I am in good company, and conclude that it is exactly the right place to go to baptize.

Our fifth argument is founded on the language of the Apostle to the Romans, (vi. 3, 4, 5), and Gal. ii. 12. "Know ye not that as many of us as have been baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Galatians, "Buried with him by baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Campbell on Baptism, p. 162; Goodwin on Baptism, p. 284. It represents a burial and resurrection—a planting and growing up—a death and a new life. Buried by baptism and buried in baptism, because we are resurrected with Christ.—The burial is with Christ, and we are risen with him, which makes the ordinance of baptism—an immersion, for no language could more fully prove an immersion than a burial and a resurrection.

Our opponents apply this to the baptism of the Spirit, and if we admit it, that does not help them any, for the burial is in the baptism, and it proves immersion whether it be in the water or in the Spirit. But we deny that it alludes to the baptism of the Spirit, for the reason that in it is a burial and resurrection—a death and a new life—which is fully represented in the baptism of water, but not in the baptism of the Spirit.

The children of Israel being under the cloud and passing through the sea is by the Apostle called a baptism, and that baptism was surely a burial.

The suffering of Christ was called a baptism, and his suffering was more like a burial, for he was overwhelmed in suffering. Certainly it was not just a little suffering sprinkled on his head. No idea could express his suffering except that of covering all over. The baptism of the Holy Ghost was a burial, for it filled the whole house where they were, and it must have covered them all over. It could not have filled the whole house without covering, as a burial, all that were in it. Baptism is compared to a burial, but don't leave in, as my friend said, of the sinking of ships; but puts him in and takes him out again—takes a man into the water, like the little boy of whom he speaks, and takes him out. He calls for an inspired man to tell him how baptism is performed, and Paul tells him to bury him and raise him up. No inference here, but a well marked and unmistakable fact.

My sixth argument is drawn from the fact that a man must be born of water and of the Spirit before he can enter the kingdom of God; John iii. 5. Being

born of water is a figure of baptism which cannot apply in any other sense than of immersion. When baptism is said to be a burial and a resurrection, coming out of the water of baptism to walk in newness of life, it is fitly compared to being born into the world to walk in a new life.

Sprinkling is in no sense of the word a figure or likeness of a birth; it is never, neither can it be in the bounds of reason, applied to being born. No two things can be more unlike than sprinkling and a birth; and it would be difficult to get two things to resemble more than a resurrection from the water of baptism and a birth.

My seventh argument is drawn from the fact that when other words besides baptism are used to designate the ordinance their meaning is the application of water to the whole body as in bathing or dipping the person in water, as in Eph. v. 26, that he might sanctify and cleanse it with the washing of water by the word. Here the Greek is *louo* for our washing. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost;" here the Greek word is *loutron*. Tit iii. 5. Heb. x. 22, we read, "Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Here the Greek is *loumenoi*.

When they spoke of washing clothes they used the word *pluno*; when the body was to be washed, *louo*, and when only part of the body, the face, or eyes, or hands, they used *nipito*. That peculiarity obtains in the Greek language. Now we have *louo* in John xiii. 10, where the Savior said, "He that is washed needeth not save to wash his feet." He that was washed (*louo*) only needed to be washed as to his feet, (*nipito*); he was clean every whit. Parkhurst has the following: The grammarians make a difference between *loucin*, *niptein* and *pluno*.

The point we want to make to sustain our position and show that baptism is immersion is this: In all those passages in which baptism is alluded to as a washing *louo* in some of its variations is used and not *nipito*. As for instance, "Be baptized and wash away your sins," the language addressed to Paul by Ananias in Acts xxii. 16. So in 1 Cor. vi. 11, "Ye are washed," (*louo*); Heb. x. 22, "Our bodies washed in pure water, (*louo*)."

Nipito means to wash a part, *louo* to wash the whole body. You can't find *nipito*, wash or sprinkle, to apply to baptism, but *louo* does. I want him to speak his time on the point at issue.

(Time expired.)

MR. HODGE'S FOURTH REPLY.

Mr. President, Gentlemen and Ladies:—I again appear before you for the purpose of defending my side of the proposition before us, and in doing so I desire to

keep the issues before you. In the first place I wish to correct my worthy brother as to what I said about *eis*. I said that only in one case is *eis* connected with baptism. In some countries immersion would be impracticable. "Let us," says Wesley, "leave it free for every one to satisfy his own conscience as to the mode of baptism, for water applied in any way is valid."

My brother reads from the 6th chapter of Romans and claims a strong argument in the burial and resurrection there spoken of, in favor of immersion. This Scripture reads, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The points in this Scripture are burial, death, baptism, raising up, walking in newness of life, planting, the crucifixion of the old man, the destruction of the body of sin, and living with Christ. There is nothing in all this that refers to water baptism; the object was to tell them not to continue in sin, but to show forth good works as the fruit of the new life that they had received, having become dead unto sin and alive unto God, by the affusion, the baptism of the Holy Spirit. This was an immersion into death, and not into water. Do you notice how my opponent is dodging the question. Yesterday he took immersion, nothing but immersion. To-day he has it a filling inside and a covering without. There is a great difference between dipping and burying. Did you ever see a body dipped into the ground? In burying do you lower the body into the grave and then sprinkle or pour the earth upon it? The Apostle is not speaking of burying in water, but into death. According to my brother's argument these Christians were buried twice, once before, and again after death. Does my good brother from Indiana bury people alive? does he bury them before death? This would be according to his theory drawn from the passage in question. To-day he has found another meaning for baptize. It now also means a resurrection. Yesterday it meant immersion—nothing but immersion; but now a resurrection. This burial was into the death of Christ. No water in the case whatever. Shortly before the death of Christ we see Mary anointing his head with oil, and washing his feet with her tears, and when objection was raised, he said, "Let her alone, for she hath wrought a good work on me; she hath done what she could, she hath come aforehand to anoint my body for the burying." Here we see

that the pouring the oil on his head represents the burial, and not water baptism. My opponent in his explanation of baptism, now says it does not only mean to immerse, but to dip, wash, wet, a resurrection, planting and coming up, walking and many other things. Let me ask, do we in planting dip the seed into the ground? or do we dip trees when we plant them? Do we not put the seed and the trees down and then cover them up? does the idea of planting therefore put them into the water? He has not given you one word of proof that it does. I will give you some examples where they took them (*eis*) to and not into. "Joseph took his mother and the young child and went into Egypt." "When you go into a city and they do not receive you, shake off the dust of your feet as a witness against them." *Eis*, "in the name of a disciple shall not lose his reward," "When they came to Capernaum." *Eis* does not put them into. Children go into the water and are not baptized. The boy of whom I spoke yesterday went into the water but he did not go under it; he got his feet wet, but not his body; we want you to bear in mind that there is a difference between going into and going under the water, *en hudata*, with the water. John baptized with water. (Time expired.)

(To be Continued.)

For the COMPANION and VISITOR.
The Danish Movement.

Being constrained by the love of the cause we advocate and uphold, I cannot refrain from responding to the call of brother Eshelman in No. 29 of the COMPANION. We have heard the cry from Macedonia—the earnest prayer of our brother across the briny deep, a lone worker for the true faith of Jesus in the wilds of Scandinavia; and I am glad that there are those who, awakened by a zeal for the Lord's cause, will step to the front and say, "We will come. We will send the precious seed to be strewn along the sterile heights of Norway; and more than that, we will not be selfish in this matter but give all a chance to contribute their mite." All that is asked is a penny—just one penny—from each of our brethren and sisters, to send the light of the true principles of Christ's doctrine to thousands who are grovelling in darkness and who have been pampered upon the light and flimsy traditions of men.—Will this project fail for lack of means? Must this tender plant, which is germinating now, and which may, in time, spread its branches far and wide, the blessing and the joy of nations, blight and wither in the bud because the fountain of love is frozen up in our hearts, and the nurturing labor of our hands is withheld? The prayer which goes up from many an altar, this night, is, that all nations may hear the joyful sound of God's redeeming love. Is it only form, or is it true faith

from the sincerity of a heart whose burden is Zion, whose borders we long to see enlarged? If it is the latter, then let us hear the admonition of James and show our faith by our works.

Let us not only pray that "*the widow may have potatoes*," but carry them to her *ourselves*. It is a principle of Christianity to feed the hungry, even if they do not ask. But how devoid of the spirit of Christ is it to turn a deaf ear to their cry when they ask so pitifully as our brother in Scandinavia. The object is to send what we believe to be the true doctrine of Christ. Another principle of that doctrine is self-denial, and while we desire to have it unfurled to the distant nations, we can bring it into lively exercise here before it starts.

Let that brother who thinks times too hard, and the risk of a penny too dangerous in the cause, just deny himself of his after dinner smoke and he will be out of debt and the penny will be saved, for the refusal of the cigar will be a penny made and given to the Lord. I know there are brethren of wealth who, sooner than to see this project fail, and our faces to burn with shame because we freely offer and then turn from those who ask, that would advance the requisite amount.—But the feature of beauty in the present plan is, we all have a chance to help.

"Cast thy bread upon the waters and after many days it shall be gathered up." But let us not be over anxious to gather it up ourselves. Let the tender seed alone to be moistened by the dew and warmed by the sunshine of heaven, and it will soon rear its head above the clouds; but let us beware, lest, by our digging about it in our anxiety to reap the golden fruit before its time, we blight and destroy.

A BROTHER.

PUNCTUALITY.—A committee of eight gentlemen had been appointed to meet at twelve o'clock. Seven of them were punctual; but the eighth came bustling in with apologies for being a quarter of an hour behind the time. "The time," said he, "passed away without my being aware of it. I had no idea of it being so late." A Quaker present said, "Friend, I am not sure that we should admit thy apology. It were a matter of regret that thou should'st have wasted thine own quarter of an hour, but there are seven besides thyself whose time thou hast also consumed, amounting in the whole to two hours, and one-eighth of it only was thine own property."

SOME suppose that every word we speak goes floating on and on in the ether that surrounds us and that fills all space! If so, may not their sound at last reach the sensitive ears of angels and of our loved ones over there? We know that God hears. Silence, then, tongue, or else gently, kindly, truthfully speak. J. M. Z.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., August 3, 1875.

The Kingdom of God in Power.

"For the Kingdom of God is not in word but in power."—1 Cor. iv. 20.

There is a divine or supernatural power in the kingdom of God. This is to be sought for by every Christian. Without it our Christian life will be a failure.—Some of the Christian brethren at Corinth, especially some of the preachers, had fallen into the dangerous error of looking more at fair speech and display than at the divine power of Christianity. While the fatal effects of this error were seen especially in the preachers, it most likely extended its bad influence to some at least of the private members of the church. And with a superficial knowledge of things, and an elegance of language, they were "puffed up." Hence the Apostle gives them to understand that he will not make the elegance of speech the criterion by which he will judge of their Christian character, and ability for usefulness, and says to them, "I will know, not the speech of them that are puffed up, but the power." Then follow the words, "For the kingdom of God is not in word but in power." Oratory being highly prized among the Corinthians and Greeks, the cultivation of language received much attention. And as Christians are very likely to be influenced by the circumstances surrounding them, and the habits of those with whom they associate, they sought to imitate the world around them in the cultivation of their language, rather than to improve and increase their spiritual power that their capacity for usefulness might also be increased.

We have intimated that the error among the Christians at Corinth which the Apostle was endeavoring to correct, was not confined to preachers. But while it was not confined to them, they suffered the most from it, though both the church and the world suffered, too, from it, if not so much directly, more or less indirectly through the want of spiritual power in the ministry. The use of divine power can never be dispensed with or that power superseded by anything that can be offered as a substitute for it, in the great

work of converting and saving souls. This work can only be effectually done by divine power. And as both the ministry and the church possess so little of this divine power, it is no wonder that they do so little work in stopping the course of sin, and in reclaiming sinners. Neither is it any wonder that the character of Christians is not of a higher and of a more divine type. "Without me," said Jesus, "ye can do nothing." He no doubt meant they could do nothing as it ought to be done.

As we have already intimated, the Apostle would not estimate the probable success of the preacher in converting sinners, nor that of Christians in cultivating a higher Christian life, by the degree of proficiency they made in the study of language or any other branch of education, but by the amount of divine power which they possess, and for the extent to which the kingdom controls them, and to which they possess it. These are not to be measured by the smoothness and elegance of words, or by great professions, but by the amount of divine power which they possess, enabling them to resist evil and do good.

The Apostle would not condemn the use of correct language, or of any other branch of science that can be made to subserve the promotion of the cause of Christian truth. He admonishes Titus to use *sound speech* as well as *sound doctrine*. Titus ii. 8. And sound speech implies correct speech. But it is one thing to use correct language or even soundness of "speech," and whatever means a liberal or even a superior education may afford a man for doing good, by having those means sanctified by divine grace and used merely as a means to convey the Spirit's power through the medium of the truth to the hearts of men, and quite another thing to rely altogether upon the culture of education as a sufficient help to enable us either to preach the gospel effectually, or to live it out practically. It is the latter course that is condemned by the Apostle and that which we should guard carefully against. The kingdom of God does not accomplish its work of reforming sinners, and of sanctifying and fitting them for heaven, by their simply believing and professing the word or law of that kingdom, but it must exert a transforming power upon them, assimilating them to its own divine character and to that of God.

In the "kingdom of God" or the gospel of Christ, there is contained a very remarkable display of the power of God. That power is clearly seen in all the departments of nature. It is seen in the animal kingdom. By the laws that govern this kingdom, animated beings are brought into existence, and are nourished and reach their maturity. So it is in the vegetable kingdom. Here the power of God is seen accomplishing its wonders.—The seed committed to the earth, and by the mysterious operation of the laws of God that govern this kingdom, we have "first the blade, then the ear, after that the full corn in the ear." Mark iv. 28.

So it is in the spiritual world, or in God's method of governing spirits, especially the spirits of men. The phrase, "the kingdom of God," which the Apostle says is in power and not in word, has reference to the economy of grace, for saving sinners, introduced and governed by the Lord Jesus Christ. This kingdom or system of grace of which our Lord is "the author and finisher," does not consist "in word, but in power." That is, there is a power in it, no less wonderful than that which we see in other departments of God's great universe. We have seen that in the vegetable kingdom, the seed being committed to the earth, God's laws governing that department of his works, are accompanied by a power that makes the seed grow, and that matures the fruit. In the kingdom of God, or of grace, the word of God, which is the seed of that kingdom, being gladly received by those who want to be saved, and such, receiving it "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke, viii. 15. In other words, the gospel received by faith, by that evangelical faith which "works by love," becomes the "power of God unto salvation."—Rom. i. 16.

Divine power then is an attribute of the kingdom of God. And that power has manifested itself in all the stages and progress of the kingdom of God, or of the Gospel of Christ. It was not established nor propagated at first by the plausible reasoning, or the wisdom or power of men, but by the power of God. There was at first a miraculous power in the kingdom of God, and by that power it commended itself to the belief and acceptance of men. But after Christian-

ity, or the kingdom of God, became established in the world, the same necessity for miraculous gifts did not exist, and they were discontinued. The same power, however, continues in the kingdom of God, and though we do not see it in its miraculous gifts, we see it in its reforming power, in changing the hearts and dispositions of men, making saints out of sinners. We see that power in the experience of the children of God. Though of like passions with mankind in general, and though subject to the same infirmities, they have, by divine power, "quenched fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. xi. 34.

Friendly alien, the great work of life, a preparation to meet God, is before you, and that preparation consists in holiness. Therefore "seek first the kingdom of God and his righteousness." Matth. vi. 33. And if you seek that kingdom effectually, you will possess, with the kingdom, a divine power which will enable you to do all things.

Brethren, have you the kingdom of God in power, or in word only? Paul said, "I will know not the speech of them that are puffed up, but the power." So not the speech or profession, but the power, the power to resist temptation and to do the will of God, is the test of our Christian character.

The Danish Fund.

We give below a statement of the amounts sent us for the Danish fund up to July 24th. We have received some since, which will be given in the next report. We are glad to see that there seems to be considerable interest manifested. May we not hope that this movement may be a success, and that a noble work may be accomplished?

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|-------------------------------------|-------|
| A Brother, Waynesboro, Pa., | \$ 25 |
| J. C. Moomaw, Cloverdale, Va., | 50 |
| M. Forney, Parkersburg, Ills., | 25 |
| Jno. Mohler, Bradford Junction, O., | 25 |
| Jacob Reiber, " " | 10 |
| J. C. Lahman, Franklin Grove, Ill., | 1 00 |
| J. H. Stager, Buckley, Ill., | 75 |

Total, \$3 10

Brother Darst's Death.

An obituary of brother Darst will be found in our present number. As we have received nothing written especially for our paper, we make an abridgment of a long and honorable sketch of his life

which appeared in the *Dayton Daily Journal*. A copy of this paper containing a memoir of brother Darst was sent us, perhaps by some of the friends of the deceased, for our use in preparing an obituary.

Brother Darst was a beloved and worthy brother, and came to his end "in full age, like as a shock of corn cometh in his season."

"*The Temperance Blessing*," is the title of a temperance paper published in Philadelphia, sustaining the Prohibition Party. This paper will hereafter be issued weekly instead of monthly. The cause of temperance to which it is devoted is a good cause, and one that should receive the support of every Christian. It should have his testimony and example. And if he cannot work with the friends of the Prohibition Party, he should work in that way which he honestly thinks will best promote the cause.

We find from the copy of the above named paper now before us, that our old friend Elijah F. Pennypacker, of Chester county, Pennsylvania, is the nominee of the Prohibition Party in Pennsylvania, for State Treasurer. He was among the first advocates and friends of the temperance cause, and he has been a faithful and consistent worker to promote it. In his religious principles he is a Friend. He is a man of integrity and ability, and no doubt would make a good State Treasurer if elected to that office.

The Temperance Blessing is \$1.50 a year. Address Charles Heritage, editor and publisher, 37 and 39 N. Seventh St. Philadelphia, Pa.

We have before us a number of *The Northern Messenger*, a semi monthly paper of eight pages, devoted to Agriculture, Temperance, Science, and Education. It is published in Montreal, at 30 cents per year. The number before us is filled with good reading matter of a moral and religious tendency.

Address, JOHN DOUGALL & SON, Publishers, Montreal.

Errata.

On the first page of No. 30, second column, third line from the top, after the word "background," supply "has entirely disappeared." Also 10th line from the top, read, "Weary Nature's balmy restorer," instead of "Tired Nature's sweet restorer." We are sorry that these errors occur, as they both mar the style and destroy the sentiment. B.

GLEANINGS & JOTTINGS.

BROTHER S. R. HOLSINGER, Carleton, Neb., under date of July 6th, says:

"We have had copious rains the last week. The ground is thoroughly saturated with water, so as to hinder in harvesting the barley, which is ripe. The prospect for wheat is much better than it was two weeks ago. The prospect for a corn crop was never better. The grasshoppers are still on the wing. Now they are passing over us, going in a western direction. They have not done much damage to the neighborhood this season yet. If the people can manage to live until after harvest, they will do without any more help."

BROTHER BEAVER, of Montandon, Pa., informs us that his advertisement of "Safety Collar Pad" in the Brethren's papers, brings him many letters, containing 75c., \$1.50, and upward each, for which he desires to tender his thanks.

Brother B. has abandoned his store-keeping business altogether, and now devotes his time and mechanical talent to the manufacture of collars, collar pads, &c., wholesale and retail. He seems to be doing an extensive business. See his advertisement.

BROTHER M. FORNEY, Parkersburg, Ills., says: "After reading the COMPANION AND VISITOR, I am convinced that I should respond to the earnest yet humble Danish call; so I will send half of what I have earned by my day's labor, which was 50 cents. I feel like doing all I can in the good cause of our Master, Jesus Christ. May the blessing of God rest upon every faithful brother and sister in Christ Jesus, is the prayer of your co laborer."

BRO. J. C. MOOMAW, of Cloverdale, Va., says: "Enclosed find 50 cents for the DANISH FUND. I am much pleased with the idea of our brotherhood acting promptly in the matter of sending help to those people."

BRO. JOHN H. STAGER, of Buckley, Ill., says: "The project, I think, is a good one. Enclosed find 75 cents—four cents for four of our family, and 71 cents for brethren in the grasshopper districts."

BRO. DENNIS CLARK, of Grant county, West Va., reports general good health; wheat tolerably good; and some interesting meetings conducted by brother Wm. Buckalew.

BROTHER J. THOMAS, Keota, Ia., July 20th, says: "Harvest has just commenced with us. Wheat and oats are badly lodged, and the ground is so wet, in a great many places, that reapers cannot be run. Corn promises a fair crop at present.

FOR THE YOUNG.

We Lay Us Down to Sleep.

We lay us down to sleep,
And leave to God the rest;
Whether to wake and weep.
Or wake no more be best.

Why vex our soul with care?
The grave is cool and low;
Have we found life so fair
That we should dread to go?

We've kissed love's sweet, red lips,
And left them sweet and red,
The rose the wild bee sips
Blooms on when he is dead.

Some faithful friends we've found,
But those who love us best,
When we are under ground?
Will laugh on with the rest.

No task have we begun
But other hands can take;
No work beneath the sun
For which we need to wake.

Then hold us fast, sweet Death,
If so it seemeth best
To Him who gave us breath
That we should go to rest.

We lay us down to sleep,
Our weary eyes we close;
Whether to wake and weep,
Or wake no more, he knows.

—Christian Union.

Preciousness of the Scriptures.

The following short address was delivered to an association of Bible students, composed of young men and women, near Lexington, Rockbridge county, Virginia, by brother B. C. Moomaw, and is now submitted for publication in our columns.

Ladies and Gentlemen:—

I am pleased to see such a degree of interest manifested in the study of the Holy Scriptures, as is evidenced by the large attendance here to-day; and I sincerely hope that this interest is prompted by no selfish motive, but that it arises from a pure desire to know more about those precious truths which are laden with eternal life. When we consider the origin and import of these sacred words; when we can, with unclouded eyes, view the halo of glory, which, streaming from the great white throne, surrounds this precious book, and see it stamped with a seal of blood, we are led to think that no

affection is too great to bestow upon it, no time or energy better spent than in reading and meditating within its sacred pages.

But there are certain conditions of mind and heart which are necessary to the student of the Scriptures, in order that his labors may be pleasant and profitable. There must first be a desire, pure and unselfish, to be profited. Added to this must be a disposition of the heart, directed and governed by a strong and determined purpose, to accept, embrace, and store away in the chambers of the soul, these immortal precepts and heavenly sentiments. There is no other such furniture for the soul nearer than Heaven. There is no such adorning found in the palaces of kings, as the adorning of a meek and quiet spirit, and the spotless robe of righteousness. There glitter in the crown of no earthly monarch such gems as radiate from every page of this book; and they are ours for the keeping.

There is a disposition, growing out of the habit of criticizing the works of men, and the exercise of the privilege to accept and reject a pleasure, to carry this principle into the reading of the Bible. This is not only erroneous, but dangerous; for so perfect is the plan of salvation, so like a complete and glorious structure, that, while nothing can be added to its beauty and symmetry, nothing can be taken away; and a clear understanding of the last chapter of Revelations, 18 and 19 verses, will teach that we can exercise this privilege only at our imminent peril. If we fulfill the divine will, we must unconditionally accept it all; for standing like pillars under this divine structure, supporting it, is God's omniscient wisdom, His great, unlimited power; and crowning it is the sanction of His omnipotent authority.

I would fain describe the great and glorious value of these sacred principles, but this cannot be better suggested to your minds, than by the fact, solemn and awful, held prominently before you, that there is a hell to escape and a heaven to gain, and a civilized and christianized world instead of a moral chaos on earth; and the hallelujah's of myriads of saints in Heaven already attest its sublime workings. But there is no eulogium, though graced with an eloquence by men called glorious, that can portray in living colors the character of this

book; for angels have exerted in vain their lofty powers, to reach the full measure of this sublime effort. But let us ever drink from this sweet fountain; and when the day comes that we may know even as we are known, we shall see that the hours spent as we spend them here, are the hours that were golden.

The Girl Who Wins.

The time has passed away when woman must be pale and delicate to be called interesting; when she must be totally ignorant of all general knowledge to be called refined and high-bred; when she must know nothing of the current political news of the day, or be called masculine and strong-minded.

It is not a sign of high birth or refinement to be sickly and ignorant. Those who affect anything of the kind are behind the times, and must shake up and air themselves mentally and physically, or drop under the firm strides of common-sense ideas, and be crushed into utter insignificance.

In these days an active, rosy-faced girl, with brain quick and clear, a warm light heart, a temper quickly heated at intended insult or inquiry, and just as quick to forgive; whose feet can run as fast as her tongue, and not put her out of breath; who is not afraid of freckles, or to breathe the pure air of heaven, unrestrained by drawn curtains or a close carriage; and, above all, who can speak her mind and give her opinion on important topics that interest intelligent people, is the true girl who will make a good woman.

This is the girl who wins in these days. Even fops and dandies who strongly oppose woman's rights, like a woman who can talk well, even if she is not handsome. They weary of the most beautiful creature if she is not smart. They say, "Ah, yes, she is a beauty, and no mistake, but she won't do for me—lacks brains"—of which commodity it would seem she can have but little use in her association with them; however, to please even an empty-headed fop, a woman must know something.

—Almsgiving never made a man poor; nor robbery, rich; nor prosperity, wise.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

C. L. Keim, Treasurer, in Acc't with the Brethren's Relief Fund.

| | | |
|---------------|--|---------|
| Nov. 12, '74. | Falls City Church, | \$44 00 |
| Dec. 5. | Evans & Ferris' draft, | 40 00 |
| " 17. | Okaw Church Jacob Rep-
logle, Ill., | 16 65 |
| " 19. | Cero Gordo Church, Jno.
Metzgar, Ill., | 150 00 |
| " 22. | do do | 43 00 |
| " " " | Cherry Grove Church, J.
Rowland, Ill., | 638 34 |
| " " " | Waynesboro church, Pa., | 30 00 |
| " 26. | Pine Creek do Ind., | 45 10 |
| " 28. | Okaw church, Ill., | 5 00 |
| " 29. | W. Salisbury church, Pa.,
S C Keim | 29 10 |
| " 29. | Pine Tree church, Pa.,
J Fitzwater | 60 00 |
| " 30. | Martin Wilter Ind | 20 00 |
| " 30. | Four Mile church, Ind | 41 50 |
| " 31. | Monticello do do | 9 00 |
| Jan. 2, '75. | John Glick, Falls City | 2 00 |
| " 2. | Suake Spring church, J
Hersberger, Pa | 40 00 |
| " 5. | Ashland church, Ohio | 12 85 |
| " 7. | Green Spring church, Ohio | 40 00 |
| " 7. | Black Swamp do do | 15 00 |
| " 12. | Chiques Creek do Lan-
caster co Pa | 136 65 |
| " 12. | Swan Creek church Ohio | 27 50 |
| " 13. | Green Tree do J Fitz-
water Pa | 30 00 |
| " 16. | Lower Cumberland ch'h Pa | 60 00 |
| " 16. | Welsh Run church Md | 100 00 |
| " 22. | Wm Zink Lindsey Ohio, | 5 00 |
| " 19. | D Rhodes Clarence N Y | 33 50 |
| " 19. | D Goughnour Pa | 5 00 |
| " 19. | W Creek church Ohio | 52 00 |
| " 19. | J H Moore Urbana Ill | 10 00 |
| " 20. | Pipe Creek church Md | 74 00 |
| " 20. | Four Mile do Ind | 50 00 |
| " 20. | Panther Creek church Ill
Wm Gish | 107 00 |
| " 20. | E Nimi-hillen church O | 63 25 |
| " 25. | Tulpahocen church Pa | 50 00 |
| " 26. | Antioch church Ind | 24 50 |
| " 26. | Bear Creek church Ill | 100 00 |
| " 27. | Springfield church Summit
and Portage co's Ohio | 60 00 |
| " 27. | Chippawa church Wayne
co Ohio | 50 00 |
| " 27. | Burnettsville church White
co Ind D A Mertz | 12 60 |
| " 29. | Mauertown church Pa | 10 00 |
| " 29. | Codorus do Pa | 91 00 |
| " 30. | Dry Valley do Pa | 25 00 |
| Feb. 3. | Black Creek do Ind | 50 00 |
| " 3. | Mingo church Mont. co Pa | 55 00 |
| " 9. | Cherry Grove church Ind
J Rowland | 50 00 |
| " 6. | Lincoln Cr'k church Rock-
ingham co Va | 20 00 |
| " 6. | Welsh Run church Md | 15 00 |

| | | |
|---------|---|--------|
| " 6. | David Frantz Cero Gordo Ill | 28 00 |
| " 9. | J R Rothermel Read'g Pa | 40 00 |
| " 9. | Upper Miami church | 63 25 |
| " 9. | D Rhodes Eric co N Y | 40 00 |
| " 9. | Hagerstown church Ind D
Bowman | 50 00 |
| " 9. | Bloomville church Ohio | 26 00 |
| " 9. | Virden church Ill | 100 00 |
| " 9. | S & J Garber Dayton Ohio | 202 60 |
| " 15. | Cherry Grove church Ills | 50 00 |
| " 15. | Canton church Ohio | 75 00 |
| " 16. | Ashland do do | 102 58 |
| " 16. | D Miller Eaton Ohio | 102 50 |
| " 16. | Quemahoning church Pa
E Blough | 5 00 |
| " 16. | Beaver Creek church Min-
eral co W Va | 86 50 |
| " 18. | Middlecreek T Meyers
Somerset co Pa | 56 30 |
| " 18. | Jacob Neff Ind | 5 00 |
| " 18. | Cook's Creek church Va | 81 35 |
| " 18. | Highland co Ohio church
Thomas Major | 50 00 |
| " 18. | Bear Creek church Mont-
gomery co Ohio | 300 00 |
| " 19. | Defiance church Ohio | 62 00 |
| " 19. | Eld. Jas. Quinter Pa | 31 35 |
| " 19. | Panther & Ludlow ch'ches
Darke co Ohio | 400 00 |
| " 19. | Black River church Medi-
na co Ohio | 127 40 |
| " 22. | River creek church Rock-
ingham co Va | 33 40 |
| " 22. | Moscow church Va | 23 75 |
| " 22. | Cherry Grove church Ill J
Rowland | 50 00 |
| " 23. | Shade creek church Pa H.
Musselman | 15 30 |
| " 26. | Willamette Valley church
Oregon | 40 25 |
| " 27. | Cherry Grove church Ill J
Rowland | 100 00 |
| " 27. | Peter Forney Benton co Ia | 45 15 |
| " 27. | Willamette Valley Or | 79 00 |
| " 27. | Mohegan church Wayne
co Ohio | 35 00 |
| " 27. | Knob Creek church Tenn | 6 50 |
| Mar. 2. | Codorus church Pa | 27 25 |
| " 2. | Upper Codorus church Pa | 53 42 |
| " 2. | Stillwater church Ohio S
Kinsey | 200 00 |
| " 2. | Wm Maust Lanark Ill | 5 00 |
| " 5. | Morrisonville church Ill | 147 35 |
| " 5. | Nettlecreek church Ind | 50 00 |
| " 10. | Sarah Scott Pike co Ill | 5 00 |
| " 10. | S Barts Perry co Pa | 3 00 |
| " 10. | Mahoning church Ohio | 14 00 |
| " 10. | Loudonville church Ohio | 42 00 |
| " 11. | Cherry Grove church Ill
J Rowland | 50 00 |
| " 11. | Green Tree church Pa J
Fitzwater | 25 00 |
| " 11. | J Englar Md | 1 00 |
| " 15. | Cero Gordo church Ill | 50 00 |
| " 16. | Cherry Grove Church Ill
J Rowland | 100 00 |
| " 18. | Sugar Ridge church Ohio | 44 00 |
| " 18. | Vinton church Iowa | 36 90 |
| " 18. | Mansfield church Ohio | 8 50 |
| " 21. | Cherry Grove church Ill
J Rowland | 150 00 |
| " 22. | Salamony church Hun-
tingdon co Ind | 35 00 |

| | | |
|---------------|-------------------------------------|--------|
| " 21. | Deer Creek church Ind | 39 20 |
| " 25. | Spring creek church Ind | 50 00 |
| " 26. | Elderton church Pa L
Kimmel | 23 00 |
| " 27. | Yellow Creek church Pa | 70 00 |
| " 27. | Green Tree church Pa
J Fitzwater | 22 00 |
| " 29. | H A Stephens | 2 00 |
| " 29. | Mohegan church Ohio, | 50 00 |
| " 29. | Prairie Creek church Ind | 13 05 |
| " 30. | Emma Miller Bedford Pa | 3 00 |
| Apr. 2. | Upper Dublin Pa | 15 00 |
| " 3. | Brier Creek Va | 14 00 |
| " 3. | Canton Va | 130 70 |
| " 7. | Jesse Conner Rodger's
Ford Ind | 22 00 |
| " 9. | Cherry Grove Ill J Row-
land | 100 00 |
| " 9. | Bear Creek Ill | 100 00 |
| " 10. | Lower Cumberland Pa | 2 00 |
| " 13. | Ashland Ohio | 12 00 |
| " 16. | Monticello Ind | 19 40 |
| " 21. | Codorus York Pa | 47 75 |
| " 22. | Cherry Grove Ill J Row-
land | 100 00 |
| " 24. | Greencastle Pa | 45 50 |
| " 26. | Green Tree Pa J Fitzwa-
ter | 20 00 |
| " 26. | Marsh Creek Pa | 6 55 |
| May 6. | Conemaugh Pa | 6 00 |
| " " | No acc't of known | 26 00 |
| " 11. | Yellow Creek Pa J Furry | 94 55 |
| " 12. | Spring Creek Va | 17 00 |
| " 20. | Cherry Grove Ills J Row-
land | 17 00 |
| " 22. | Upper Conewago Pa | 19 00 |
| June 3. | Appanoose Iowa | 6 00 |
| " 18. | No name | 5 00 |
| " 18. | Green Tree Pa J Fitzwater | 40 00 |
| Dec. 12, '74. | Elderton Pa J Kim-
mel | 12 20 |
| Jan. 27, '75. | Portage church O | 35 00 |
| Feb. 24. | Millaine Cero Gordo Ill | 79 60 |
| " 9. | Mohegan Ohio | 35 00 |
| May 1. | J Neff, | 10 00 |

The above, as will be seen, is an account of the amounts that came into our hands as the Committee of the Relief Fund of the Brethren at Falls City, Neb. In order to give full satisfaction to the donors as to the distribution of the afore-said donations passed through our hands, the church appointed a committee of investigation for the purpose of making due settlement with us, the Committee, and hereafter make a report through the COMPANION as to whether we have made proper distribution of the same.

C. L. KEIM, Treasurer.
C. FORNEY, Secretary.
JOHN FORNEY, Sr.,
Soliciting and Distributing Ag't.
S. C. STUMP,
Member Distributing Committee.

P. S. If any church or individual should not have received credit for the amount donated, please inform us, and the correction will be made.

C. L. KEIM,
Gen. Treas.

Denmark.

Brother Quinter:—

I am detained in doors this afternoon, from an occurrence to myself, while mowing with a reaper, a pain taking me severely in the side. I am now better, able to sit up and read. My eye full upon the article of brother Eshelman with regard to sending tracts to the foreign lands, by which, at least in time, a great deal of good might be done; and the little each would give would not be felt. I feel like sanctioning brother Eshelman's proposition, remembering the value of the soul as set forth in the scriptures. One Soul saved is worth worlds. And the way suggested may open the door for the preached word. We have often thought that as a church we were not doing what we could or ought to do to spread the gospel, and hence this plan, or some better one, should be undertaken at once. Recently a young brother, who had been in my employ two years, has returned to Denmark, whom we could recommend as a faithful man, and we believe, a servant of God, (though not long in the church,) who might aid in the distribution of the papers. His name is Christian M. Christensen Hørnesteed Sogn, Sindal Station, Denmark, Europe. How many will respond to this private call we know not, but hope the suggestion may be received favorably. We therefore enclose one dollar for this or another good purpose in case there is not sufficient to warrant the issuing of the tracts. Yours in the Christian bonds of love.

J. C. LAUMAN.

JULY 26th, 1875.

Brother Quinter:

We have had much rain for the last month, and some storm, but no serious damage has been done, only it is very tedious to get our harvest cut and taken care of. Some wheat was somewhat damaged by the wet weather, very little is shocked as yet. Wheat was good in this part of the country. Oats all lodged, but very good, and will be tedious to gather in. Early corn, good prospect for a good crop; but late planting will not amount to much, as it could not be attended properly.

The health as yet is good, but should it turn in dry, we have a good prospect for ague this fall.

The church is still at peace as far as we know. A few have been added this season, and others are searching after the truth. May the good Lord give grace that his people be in deed and truth the light of the world; that others may see their good works and glorify our Father which is in heaven.

JOHN S. SNOWBERGER.

Monticello, Ind.

A Correction.

On page eleven of "*The One Faith Vindicated*," in noticing the observations of Chrystal, we said, "That trine immersion can be traced to the Apostles is here admitted by a man who, in practice *opposes* trine immersion." An examination of the original manuscript shows that it should read, that trine immersion can be traced to the Apostles is here admitted by a man whose church, in practice, *opposes* trine immersion.

We say, whose church in practice *opposes* trine immersion, from the fact that said church admits *sprinkling* and *pouring* of valid baptism. Any church which acknowledges that trine immersion was the Apostolic mode, and then deviates from this for any cause whatever, is in practice, opposing the Apostolic method. Why? Simply from the fact that deviations from the fixed arrangements of God always tend to push aside God's plan, and to substitute, in time, the human for the divine. Sprinkling and pouring were first defended by Cyprian, "cautiously and with much limitation," in the *third* century;—a period too remote from the Apostles to be accepted by the Lord's people. The result of this deviation is too apparent to need observation. The very church that favors trine immersion in her Rubrics is doing her share of opposing trine immersion by favoring sprinkling and pouring. The easier method—sprinkling—will always be preferred by the clergy, though the church, in council, may have declared, time and again, in favor of immersion. This is what we wished to convey to the reader in "*One Faith Vindicated*," and not that Chrystal is opposed to trine immersion, for his work plainly shows that he is battling nobly for its restitution. But would it not be a stronger cause if Mr. Chrystal would drop his "compend" which he fails to trace further than St. Cyprian who lived in the *third* century? All the "Fathers" quoted before Cyprian show that trine immersion was the mode and *believers* the subjects. Infants are not even mentioned by Cyprian, for he says, "you have inquired also, dearest son, what I think of those who in sickness and debility obtain the grace of God, whether they are to be accounted legitimate Christians, in that they are sprinkled, not washed, with the saving water." *Modes of Baptism* p. 63. Cyprian in saying "those who in sickness and debil-

ity obtain the grace of God" could have had no reference to infants, for they are not actual sinners, hence have obtained the grace of God through the merits of Jesus.

Had Chrystal discarded this human invention as thoroughly as he has defended it he would stand as a tower in the cause of truth. But his "compend" do clog his works and labors very materially.

We hope soon to show the origin of sprinkling and pouring in a more extended notice.

M. M. ESHELMAN.

Lenark, Ill.

Announcements.

LOVE-FASTS.

There will be a communion meeting at the residence of brother Wm. Johnston, 8 miles south of Salem, Marion county, Oregon, God willing, on the 9th and 10th of October next, commencing at 1 o'clock, p. m., on Saturday the 9th.

DAVID BROWER.

There is a lovefeast appointed in the east meeting house, Pine Creek congregation, St. Joseph Co., Ind., on the 15th of October next, commencing at 4 o'clock, p. m., and perhaps to continue over Sunday.

DAVID RUPPEL.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Middletown, Ohio, June 11th 1875, sister MARY A. SINKER, wife of brother Jas. Sinkers, in the 58th year of her age.

In the Manor congregation, Indiana Co., Pa., on the 10th day of June, 1875, ELIZABETH OBER, mother of Eld. David Ober, and a daughter of David Hoover, late of Morison's Cove, a member of the River Brethren persuasion, aged 83 years, 2 months and 2 days.

She had been afflicted for nearly two years with paralysis of the organs of speech, also affecting her mind. She was a person of orderly habits and quiet disposition. Funeral discourse by the writer, from Heb. xiii. 14. JOSEPH HOLSOFTLE.

[Pilgrim please copy.]

In the Black River congregation, Van Buren Co., Mich., on the 29th day of November, 1874, sister LOVINA THOMAS, wife of Elder Jacob Thomas, aged 65 years, 9 months and 23 days. Disease, typhoid pneumonia. She has left to mourn a sorrowing husband and eight children. She was the mother of nine children, one of whom has passed before her. She was a member of the church 44 years. She was a kind mother, and a sympathizing friend to every one, ever ready to help the poor and needy as far as lay in her power to do so. Her lips were always ready to give kind and good advice to every one that asked it of her.

Funeral occasion improved by brother F. P. Locher and the Brethren.

A. BAME.

In the bounds of the Sandy Creek church, Preston county, W. Va., April 21st, 1875, LEVI THOMAS, son of John J. and Lydia

Thomas, aged 14 years, 8 months and 15 days. He was born a cripple and never could walk a step; but he had a good mind. He also lost the use of his eyesight some three or four months before he died. He commenced ailing about the time he lost his sight. About a week before his death in a loud tone he commenced singing the beautiful chorus, "I am going home to die no more."

He wanted his little sister to join him in singing. She did so and they sung together a short time, when he said he would like to go home to his Savior, for there he could see agalu. He was frequently told that here was a home in heaven for all the good people of God. He was confined to his bed for about two days before his death, but apparently suffered no pain. He has now passed through the dark valley and is free from all pain; and we hope he is in the society of his brother and sister who had gone before him. May we meet our dear children in heaven where there shall be no more parting.

JOHN J. THOMAS.

In the Solomon's creek congregation, July 17th, 1875, of consumption, sister MARY JANE DRUCKMILLER, daughter of brother John and sister Hannah Arnold, aged 30 years, 2 months and 13 days. The funeral was largely attended. Services by the writer and others.

JESSE CALVERT.

On Sunday morning, July 11th, the sad intelligence was brought to our meeting house, just as we were in the act of opening services, that JOHN SCHRAEDER was drowned in the Iowa river. It caused such excitement and confusion that it was some time before we could proceed. His age was 17 years, 5 months and 11 days. He was working for N. B. Murray, four miles east of Marshalltown. His parents live near State Center. He was not found until Tuesday the 13th, (although many were in search of him) when he was buried in the graveyard at the Stone Church. Funeral on the 18th, near State Center, in the neighborhood of his parents.

(Pilgrim please copy.)

On July 15th, 1875, the funeral of old brother Dunbar was attended to in the Stone Church, Marshall county, Iowa. His age was 85 years, 6 months and 4 days. He leaves a widow—a sister—who has been blind for several years. He was found dead in his bed on the morning of the 14th, his wife being in bed with him at the same time.

ELDER JOHN MURRAY

[Pilgrim please copy.]

In the Stillwater church, near Dayton, O., March 20th, 1875, after a short illness, MARIA E., wife of brother Moses Miller, aged 31 years, 3 months and 26 days. Thus an affectionate wife and mother has been separated from a kind husband and six small children, who mourn the loss of a kind companion and mother. But they sorrow not as those who have no hope, for their loss is her eternal gain. She was a consistent member, always cheerful and happy. She was much beloved by all who knew her, and was fully resigned to her lot, without manifesting any worldly care whatever. A little while before the angel of death was dispatched to call her home to Jesus, she summoned her children to her bedside, one after another, giving them a farewell kiss and admonishing them to be good children and to obey their father. She admonished them to abstain from all evil, picturing before their young minds the great evil arising from pride, &c. The day before her departure she requested the brethren to meet with her in prayer, and anoint her with oil in the name of the Lord.

Funeral occasion improved by the Brethren, from Rev. xiv. 13, to a large and sympathizing congregation.

WILLIAM KLEMPINGER.

In the Lost Creek congregation, Miami county, O., June 24, 1875, Elder JOHN DARST. He was born in Franklin Co., Va., and moved to Ohio in 1813, and settled near Dayton. On the 26th of April, 1815, he was married to Rachel Williams who also emigrated from Franklin county, Va. On the 18th of January, 1818, he moved on the farm on which he died, which then was in woods and heavily timbered. He did much hard work in opening the farm.

On the 21st of October, 1830, his wife died, having borne him eleven children. On the 13th of May, 1832, he married Anna Harshbarger, who died in about one year after their marriage. On the 8th of May he was married to Mary Strasburg, who survives him.

He had a pious training in his youth and an early inclination for reading religious books. It is said the first money he accumulated, which was fifty cents, was laid out for the purchase of a new Testament, and the second amount saved, which was seven dollars and fifty cents, was spent for a Bible, that which contains the family record.

In the year 1821, brother Darst united himself to the Lost Creek Baptist church of which he remained a consistent member for two years, but then becoming impressed with the necessity of obeying all the commandments of Christ, and finding that the church of which he was then a member did not afford him an opportunity of doing so, in 1824, he and his wife united themselves to the German Baptist church, thinking that among the Brethren he could more fully carry out his convictions of a Christian's duty.

In 1827 he was chosen to the ministry, and a few years after he was ordained a bishop. He was faithful to the duties thus imposed upon him, and cheerfully and freely gave his time and labor to his holy calling. His whole aim seemed to be to try to do good and live a life of piety and holiness. When his friends called to see him, after the usual salutations, he directed the conversation to the subject of religion. His sermons had much of the love of God in them, and were the effusions of a heart being much under the influence of that Christian principle. As a neighbor, a Christian, a minister, a pastor, a friend, a husband, and a father, he was much governed by this Christian grace. It is true, like all other men, he had a depraved nature, which he often felt and lamented.

In his visits to the sick, he was sympathizing and affectionate, and his tender manner in recommending the afflicted to a compassionate Savior, had a happy effect upon them. Such was his meek and gentle disposition that he did not often give or take offence.

The evening before he died, the last worship held by him around the family altar, was very solemn. He spoke at some length from these words: "Be ye, therefore, ready, for at such an hour as ye think not, the Son of Man cometh," and after offering a fervent prayer to God, retired for the night. In the morning he arose about three o'clock, and complained of a curious sensation in the region of the heart, followed by nausea and vomiting, and at four o'clock his spirit took its flight. Thus the life and labors of a good man, a true Christian, a benevolent and kind father closed to the scenes of this

earth, and he has gone to receive a crown of life that remains for all the faithful.

Brother Darst was buried in the Baptist Cemetery, and the funeral services were conducted by brethren H. D. Davy and I. Studebaker, from 2 Tim. iv. 7, 8. A beautiful application of the text was made to the life of the deceased.

[Abridged from the Dayton Journal by the editor of the C. F. C. and G. V.]

In the Donells Creek church, Clark county, O., May 14, 1875, sister ELIZABETH STUDEBAKER, wife of brother Samuel Studebaker; her age was 68 years, 4 months and 5 days.

Thus the mother and the seven children have passed over the cold Jordan of death, while the father and two children, a son and a daughter, and four grandchildren remain to mourn the loss of one that was near to them; but they need not mourn as those who have no hope. A couple of the brethren who reside in the district, were called upon to attend at the funeral, which they did, improving the occasion from the latter part of the fourth chapter of first Thessalonians commencing at the 13th verse. The preaching was at the house on the morning of Whitsuntide, Sunday, May 16, 1875, after which her earthly remains were conveyed to the family burying-ground on the farm, followed by a large crowd of people.

AARON FRANTZ.

LIST OF MONIES RECEIVED FOR SUBSCRIPTION, BOOKS, etc.,

W A Gaunt, 1 60; D Arts, 20; I Morer, 1 60; J Stehman, 1 60; J G Winey, 5 64; D Heckman, 4 95; G Ashenbrenner, 1 00; S R Zug, 6 00; F Leopold, 15; E Heyser, 2 00; B F Kittinger, 2 95; Phil Detrick, Bellefontaine, 40; John Sadler, 1 60; S Musselman, 30; J L Deardorff, 1 00; S S Mohler, 5 00; Geo Gerlach, 1 00; M Hoke, 25; I Kulp, 1 85; Cyrus Bucher, 1 50; Samuel Kiehl, 1 50; Marg Gaus, 75; D Brower, 1 00; J P Faidly, 4 00; Samuel Book, 75; Samuel R Myer, 3 10; Mary J. West, 1 60; Obed Snowberger, 10; D Emmert, 25; J C Moonaw, 50; M Forney, 25; John Mohler, 1 10; O Metz 3 00; J C Lehman 1 00; M Shutt, 1 00; S T Boeserman, 75; J H Stager, 75; P H Kurtz, 1 00; Geo K Funderburg, 1 00.

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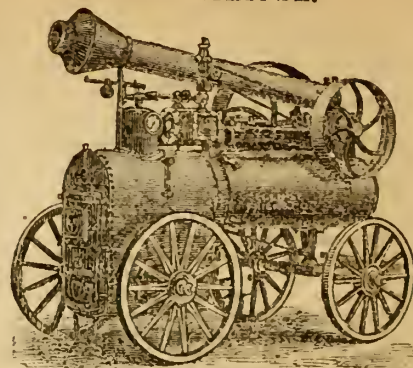
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, AUG. 10, 1875.

Vol. II. No. 32.

For the COMPANION AND VISITOR.

Hear, O Israel.

BY C. H. BALSBAUGH.

No. 29 is exceptionally interesting. It contains three contributions which form a concatenation of reasons for christian activity and self-sacrifice of sufficient force to incite to a fresh consecration in the service of holiness.

"A Noble Sentiment," "To the Trine Immersion Church at Lanark," and "Only One Cent," constitute an appeal and a motive which should touch every heart that has been quickened by "the love of Christ." That three articles so dovetailed in the interests of evangelism should appear in the same number, is remarkable. It is none other than the voice of God. They are all in line with the commission of the church. Each is a summons to that zeal for the salvation of souls which characterized the King of saints and his immediate successors. The triple call comes with the solemn, emphatic Amen of the Holy Ghost. Who that sympathizes with the great objects of Emmanuel will not respond? Is there one in the Brotherhood to whom the Appeal and the Proposition and the Motive are known, who can withhold the tribute due to the King of kings? I would not be surprised if our sorely-chastened and destitute Brother A. J. Correll, and his compeers in suffering, would cast each his mite into the treasury of the Lord. It is for the accomplishment of the sublime ends of the incarnation. It is the voice of the dying Godman committing the solemn charge of evangelization to his elect. Let us give with the

promptness of those who have looked into the very heart of God through the spear-wound of Jesus. Let us exhibit our exalted appreciation of the magnitude and glory of the word of Christ in his recovery of the lost to the allegiance of Righteousness. May the Eternal Spirit inspire the whole brotherhood to renewed devotedness disseminating "the truth as it is in Jesus." God forbid that Denmark should be called to the witness-stand in the Court of Heaven to testify to our slothfulness, not to say niggardliness, in withholding the Bread of Life. May the Spirit of Jesus take possession of us, and be Himself the leaven that is to work its way over continents and oceans. A penny given in the Name of Jesus will by no means lose its reward. But let us take heed how we give. By prayer and unreserved subjection to the Holy Ghost, let every cent go on its mission bearing "the image and superscription of Jesus." Every penny should be coined anew in the mint of Calvary and receive a fresh imprint under our knees. We may give and yet not give. Bonner's one hundred thousand dollar gift to help build Dr. Hall's million dollar church, may not be found equal to one penny in the Ledger of Eternity. "The Lord loveth" not only "a cheerful" but a sanctified "giver."

I believe that Brother Eshelman's proposition is seconded by the earnest longing of Christ for the salvation of those imploring Danes; and what begins with a penny on the instrumental side, may issue in a glorious harvest of redeemed souls through the agency of the Holy Spirit. Not only in Denmark, but in our own country, and in other lands, let

the literature of the church—meagre but mighty—be sown broadcast by the hand of christian fidelity, as wheat from God's Garner.

I enclose ten cents—one for myself, and nine for the sainted dead who died longing for the reclamation of the world to God. One for my Grandfather, who used to dandle me on his knee and talk to me of Jesus and Heaven. One for my Father, who delighted to feel Christ's hand in his purse. One for my Mother, who was a polished Mirror of Christ, and who has tears enough in God's Bottle, and incense enough in his Censer, to make a latter-day Pentecost. Three for a Sister and two Brothers who went up in the hope that some day "the earth would be full of the knowledge of the Lord, as the waters cover the sea." And for three other dear ones who lived and died in the Spirit of self-sacrifice. Let the Holy Dead be represented at Christ's Treasury. "God is not the God of the dead, but of the living." As Levi paid tithes in Abraham, so let the departed pay tithes in their survivors. May the great Proprietor speak into the hearts of all his saints, and reach into every saint's pocket, and glorify himself in the penny contribution.

"As Satan selects his disciples when they idle, so our Saviour chose his while they were busy at their trade; either mending their nets or casting them into the sea. Nay, he himself stooped to a trade, and was a carpenter."

The door between us and heaven cannot be opened if that between us and our fellow man be closed.

For the COMPANION AND VISITOR.

How Much of It ?

BY M. HADY.

In one of the queries at the late Annual Meeting we have this language, "Whereas the church has manifested a little of the missionary spirit." When I first read the query, I felt astonished to read such language. A little! why not much? The church which in the nineteenth century claims to be Christ's true church, the people who claim to be Christ's true followers, tell us in annual council, "I am filled a little with the missionary spirit." Brother, why could not you have said, I am full of it; I see we must do something; my Master has commanded, I must obey. Why are we who are so particular in our form of worship, so slothful in this all-important matter? But is it only a little?

We see, a letter in the *Companion* from Europe. Civilized as our mother country professes to be, this man writes for help—the help for protestant and Catholic countries. What! the church of Christ here in the United States, and only by chance a stranger in a strange land has happened to hear of her? Think, brethren, you who have made all these pretensions, think how inconsistent we as a church are, claiming to be Christ's body and hardly any one across the ocean knows of us? Why they knew of the Christian church in the first century in Rome. And now, in the nineteenth century, one, by chance, has heard of her, when ships cross the waters in a few days, and when the church is wealthy. The church of the Brethren possesses property to the amount of a hundred millions or more.

Just consider for a moment. When the followers of Christ had almost nothing which they could call their own, they went forth to preach the gospel. But some one may say, "They were persecuted from one place to the other." Yes, brethren, and I should not wonder if God, in order to accomplish his good purposes, might suffer another persecution to come upon us; and if so, would it indeed be a loss, or would it not be rather a blessing after all? Oh, think of it! Look around you. In our congregations often we have from eight to twelve preachers; and then think of

the many millions, who are not aware of the true doctrine of Christ. Does it not make my brethren tremble with fear that God might become angry with us as he did with his people of old? Why are we called his people? Is it because we make as much or a little more money than others? or that we are the owners of the best farms in the country? No, no, God wants his people to do good in this world. With all our professions, we may be lost, eternally lost, because we are not doing our share at the work. Our money, stock and farms will not save one soul from hell. No, brethren, let us not be deceived. Let us not think how to make the most money all the days of our living here, but how to do the most good.

To my brethren who, with me, are foreigners in this country, I will say, let us do our share in stirring up the church to her duty. I am feeling for my old fatherland. I have friends there, old school comrades, whom I would like to meet in heaven. Bismarck has done a good deal. Look at this, he, (Bismarck,) a profane man, no doubt, seems to be an instrument in God's hand to further or open a way to have the gospel cause extended. Oh! I feel for Germany, but I know that we have French brethren, who feel as much for Catholic France, as I do for Protestant Germany; and so from almost all the countries of Europe, we have brethren. I am afraid that in enjoying the gospel as we do, we forget our old friends in their destitution; but, rest assured, we shall be held accountable for it. The rich man dare not forget the poor and needy. God remembered his people, sent his son from heaven to earth to make his will known, and established his church. His followers, must be the salt of the earth. Why not use the salt? why not scatter the light into darkness?

Brethren, think of these things. Send your missionaries out into the world, and then we may have a claim to the title, Church of Christ. Look at Asia, the country blessed with beholding God's Son in the body, today given to idolatry, hardly any marks of that religion which we profess to cherish. Then look at Europe, enveloped by papal dogmas and Protestant sectarianism. Look at dark and gloomy Africa. Then come home to enlightened America, and oh,

what a condition of Christianity! Then look at the church of Christ, as we profess to be, working on our farms, in our shops from day to day, the dollar, ("the almighty dollar,") always in our mind—always before our eyes. We come together on the Lord's day to show our faces in the sanctuary of the Lord—to carry out the doctrine of the gospel? Much more because it is respectable. Why, brethren and sisters, we hardly can go to a brother's house in the afternoon on the Lord's day unless we talk money matters. This shows where our heart is. No wonder we are only a little impressed with the missionary cause. Not much can the church manifest of the missionary spirit, as long as we who profess to be members of Christ's body, building the church of Jesus, do not better carry out the principles we profess. Oh, how poor building material we are for such a structure! We would do better to form a temple for the God of this world,—Mammon. Brethren, I am impressed with what I state here, and unless we reform, God's temple we cannot be.

Meyersdale, Pa.

For the COMPANION AND VISITOR.

Discussion Between Miller and Hodges.**BROTHER MILLER'S FIFTH SPEECH.**

Mister President, Brethren, Sisters and Friends:—I am again before you to resume my part of the argument in this discussion. My opponent tells you that *eis* only occurs once in connection with the ordinance of baptism. He says further that the burden of proof rests upon me to show that immersion only is Christian baptism. This I admit. This is what I have proposed to do, as indicated in the proposition that we are discussing. He tries to prove that there are other modes, as sprinkling and pouring: indeed he tries hard to defeat me in my effort to sustain immersion. I want you, my friends, to take notice that when he does this, he defeats one third of his own practice. I appeal to you, the honest members of his church, are you satisfied when he thus opposes the mode he practices, and refuses to prove any particular mode. I did hope to meet a man who would try at least to sustain his practice. In Romans 6th chapter Paul says, know ye not that so many of us

as were baptized into Christ were baptized into his death, therefore we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. There is a striking analogy between a burial and resurrection of the body, and an immersion in and an emersion from, or rising up out of, the water in baptism. In Matthew 28th chapter, in the commission, baptizing them, (*eis*) into the Father and into the Son and into the Holy Ghost. The apostle says it is a burial. My proposition is that baptism is an immersion, whether in water or in the Spirit, it is a burial in either case—a complete submersion an overwhelming. My friend says—I dodge from immersion to dipping, to burying; and to overwhelming. He complains of me that I started out to prove that baptism meant immersion, and now I have found quite a number of definitions. The difference between them and us is, we immerse and they sprinkle. We are satisfied with any word that puts us under the water and raises us up out of the water, hence the idea of a burial and resurrection, as spoken of by the apostle Paul.

The apostle also compares it to a planting. In planting we all understand that when enough earth is applied the seed planted is buried, covered, overwhelmed. My brother says there is no water baptism in the 6th of Romans. I will allow him to settle that point with the founder of his church, Mr. Wesley, and others of his party friends. John Wesley says, "This Scripture alludes to the 'primitive mode of baptism by immersion.'" Dodridge says, "Candor requires us to admit that it alludes to the form of baptism by immersion." McNight says, "Planting into water, then into the earth, all alludes to the act of immersion as practiced by the ancient church."

I did not intend to say that my friend denied that Philip and the Eunuch went into the water. He says there was a little water—a mud puddle—and it was necessary for both to come down to get enough to sprinkle as they had no vessel wherewith to dip it up. The Bible does not say a little water—does not say a mud puddle—but says "a certain water," which, I think, implies more than a little water. This my friend virtually admits in his next argu-

ment. In this he admits that they went into the water, but says that they did not walk to where the water was deep. The fair inference here is that my friend here sees, in this "certain water," a stream of water, shallow at the bank and deepening as you would advance toward the middle of the stream. But while this is generally the case it is not always so; for I have seen streams frequently where you can get deep enough at the first step. I have proved that in the mind of the inspired apostle, it represented a burial. This being the case, if my friend excepts, it devolves upon him to prove that baptism can be performed acceptably without a sufficiency to bury, to cover, to hide, to overwhelm, to immerse. When he affirms a proposition the proof is demanded at his hands.

My friend says, that in our practice we do not wash more than one half of the body. He refers you to what I said about *louo*, to wash the whole body. He says that *louo* does not always mean to wash the whole body and refers as proof to Rev. 1:5. I proved that *louo* means, *primarily*; to wash the whole body. It may, in a secondary, or tropical sense, mean something else, as baptism means, *primarily*, to dip, plunge, or immerse, but in the secondary, or tropical sense, to wash, to cleanse or purify, the primary meaning denoting the action, the tropical meaning indicating the effect produced.

(Time expired.)

MR. HODGE'S FIFTH REPLY.

Mr. President, Gentlemen and Ladies:—You will perceive that my brother has retreated from land to water, and has taken shelter under his gunboats. He was burying, planting, resurrecting, &c., but now comes again to the water. He says *louo* means to wash the whole body. In Rev. i. 5 we read, he "washed us from our sins in his own blood." There certainly is no washing the body in this case. This blood is called, by the Apostle, the blood of sprinkling. Heb. xii. 24. Washing a body, or cups, or pots, &c., would make the water unclean, and therefore, according to the word of the Lord, as in Lev. v. 2, if any man would touch it he would be unclean. The mode of purifying was the prepared water sprinkled upon them. This was the method employed by Moses, as an inspired man. The Apostles by the blood of sprinkling.

Does water, applied in any way, purify, whether sprinkled, poured, or by immersion, once, or three, or a hundred times?

It is not the quantity of water, or the model action in applying it, that constitutes Christian baptism, but the elementary water applied in any way. The Greek word *deipnon* means a whole, a full meal, yet all Christendom regards the bread and cup sufficient for communion purposes. Why then contend for much water—an abundance of water—in baptism? To be baptized into the life of Christ, or baptized (*eis*) into Moses, referred to a spiritual baptism, the being initiated into the spirit, or life, of Moses and of Christ. My brother says that I tried to prove the scarcity of water. I infer, he says, that there was a scarcity of water where Philip baptized the Eunuch, but says he proves that there was much water. How has he proved it?—There is not one word about much water being found there. Nor is there one word about a burial in Scripture in connection with baptism. When they were all with one accord in one place, in that large upper room in Jerusalem, the sound filled the house; the cloven tongues sat upon them. Now comes the baptism—the baptism of the Holy Ghost. Here is the place we ought to have started, but my brother, instead of starting here, went right straight to the water. The baptism of the Spirit, this is the real baptism that John talked about, saying, "I indeed baptize you with water, but he that cometh after me, whose shoe I am not worthy to unloose, shall baptize you with the Holy Ghost and with fire."—"John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. This baptism means to pour; it was done by pouring out the Spirit. Here is one case of baptism, at least, by pouring. Now let my friend produce one case where it is proved that it was performed by burying, plunging, or immersion.

I have admitted that immersion was valid baptism. Wesley and Clark say the same, but they do not admit that immersion only is Christian baptism. There is no word to prove that immersion only is Christian baptism. Nor that a burial is consistent with baptism.

I have said that nothing could be proved by the Greek preposition *en*, because it differs from the English *in*, as in Matt. i. 23, "A virgin shall be (*en*) with child, and shall bring forth a son."

Let us go again to the day of Pentecost. How were those three thousand baptized? Was there water in that upper room sufficient to immerse them? Let him prove that they were buried by baptism in that upper room. Let him show how they got them to the water, and he will have accomplished something toward sustaining his proposition.

(Time expired.)

(To be Continued.)

He who knows right principles is not equal to him that loves them.

The Deacon's Prayer.

BY WILLIAM O. STODDARD.

In the regular evening meeting
That the church holds every week,
One night a listening angel sat
To hear them pray and speak.

It puzzled the soul of the angel
Why some to that gathering came:
But sick and sinful hearts he saw,
With grief and guilt aflame.

They were silent, but said to the angel,
"Our lives have need of him!"
With doubt, with dull, vague, throbbing
pain,
Stirred through their spirits dim.

You could see 'twas the regular meeting,
And the regular seats were filled,
And all knew who would pray and talk,
Though any one might that willed.

From his place in front, near the pulpit,
In his long accustomed way,
When the Book was read, and the hymn was
sung,
The Deacon arose to pray.

First came the long preamble—
If Peter had opened so,
He had been, ere the Lord his prayer had
heard,
Full fifty fathoms below.

Then a volume of information
Poured forth, as if to the Lord,
Concerning his ways and attributes,
And the things by him abhorred.

But not in the list of the latter
Was mentioned the mocking breath
Of the hypocrite prayer that is not prayer,
And the make-believe life in death.

Then he prayed for the church; for the pas-
tor;
And that "souls might be his hire"—
Whatever his stipend otherwise—
And the Sunday-school; and the choir;
And the swarming hordes of India;
And the perishing, vile Chinese;
And the millions who bow to the Pope of
Rome;
And the pagan churches of Greece;
And the outcast remnants of Judah,
Of whose guilt he had much to tell;
He prayed, or he told the Lord he prayed,
For everything out of Hell.

Now, if all that burden had really
Been weighing upon his soul,
'Twould have sunk him through to the China
side,
And raised a hill over the hole.

* * * * *

'Twas the regular evening meeting,
And the regular prayers were made,
But the listening angel told the Lord
That only the silent prayed.

For the COMPANION and VISITOR.
Fruit of the Spirit.—Faith.

BY J. M. ZUCK.

The fruit of the Spirit is *faith*.—Gal 5 : 22.

Webster's third definition of faith is this : "(a) The belief in the historic truthfulness of the Scripture narrative, and the supernatural origin of its teachings, sometimes called *historical* and *speculative* faith. (b) The belief in the facts and truths of the Scriptures, with a practical love of them; especially that confiding and affectionate belief in the person and works of Christ which affects the character and life, and makes a man a true Christian, called a *practical evangelical* or *saving* faith."

We must discriminate between faith and superstition. Faith has its origin in conviction, and this implies knowledge; superstition is an outgrowth of fear and ignorance. Faith speaks of the joys set before the righteous and constrains the soul to seek the same through love; superstition rather dwells upon the picture's darker side, and would urge the soul heavenward by filling it with fears of purgatory and the penance which departed shades must needs do there for the sins committed here, toiling slowly up the mountain side and toward the celestial gate, longing for freedom and unending bliss. A few more priestly prayers bought with the money of mourning friends, and then the mount will quake and thrill with joy, because one soul more has entered paradise, purged and purified from every taint of sin. Thus superstition lays other foundation than that which has been laid in the word of God; but faith does not. Faith gilds the Christian's tomb with the glorious brightness of Christ's second coming, and even while our hearts are bowed with grief our lips exclaim, "Oh, that my latter end might be like his," for then most surely we would meet again in joy, and together learn what meaneth life, and that great mystery—godliness.

But while faith is based upon knowledge, it yet implies ignorance, and that, too, of the profoundest kind in many cases. We see by faith, not as eye to eye, but rather as through a glass darkly. While passing on from faith to faith, we know in part, but when the glorious things are seen

of which our faith is but the evidence, then shall we know even as we now are known. Some of the sublimest doctrines of our creed are truths too high for finite understanding, and can be seen and therefore known but by the eye of faith. They are to be believed rather than known and fully understood. Such are the doctrines of the resurrection, of miracles, of the triune God. These we can believe but otherwise we can not comprehend. And then, again, who can reconcile the story of the Fall, of sin, its origin and sad results, as seen around us and as shadowed forth in Holy Writ,—who can reconcile these with the character of our God, a God all-wise, all-powerful and wholly good, and full of love, yea even Love itself? "We believe all will be for the best eventually"—this we can say and little else. Without this faith our intellect would be a desperate foe to Christian truth, which foe we find open or in ambush in every skeptic's mind. And can we censure what may seem to him but God-like Reason's voice, unless we do it more in sorrow than in wrath, and with our trembling lips and tearful eyes let him know that love and pity fill our heart as they do God's—that God's "who doeth all things well," as our dear faith doth teach us? Methinks some doubts are more sincere than the faith of some—some too who stand upon good Zion's walls, crying aloud and sparing not, as well becometh them, yet heretics at heart, and in private talk upholding that which say they, "'twill do to think but not to preach!" Among these are men who cry aloud, as well they may, "Do as I do and practice what I preach and as I preach it, and have your heart most deeply in the work, or else be well convinced that there is neither hope nor promise for you in all the Holy Book"—and yet, most strange, in a corner we are told that all will sometime in God's providence be restored to bliss, even the wickedest! Is this faith or is it hypocrisy and the deceit of men who are not called of God, but will not own it, but tell it oft they are his faithful watchmen? God wants whole hearts in matters plainly taught and so important; at least he wants clear-grained integrity and faith so sincere and pure and strong that none need question its being indeed the fruit of the Spirit's.

"How can they believe unless they hear?" implies that knowledge is essential to that saving faith which "affects the character and life and makes a man a true Christian." But knowledge in and by itself can not produce this faith, although it may give rise to that called "historic," and of which even the devils are not devoid. "They believe and tremble" the Savior tells us. How many men and women believe yet do not tremble, as well they might, learning even this much from the devils! They are forgetful hearers, not doers of the work. Their intellect is well-informed, but their hearts are hard and their wills stubborn. There must be *conviction*, the melting of the heart; and what power can effect this more readily than the words and tones of one who preaches, not so much with excellency of speech, not with the blandishments of style and abstruse niceties of logic, losing his hearers in the by-paths of metaphysical mists, not so much "with the words which man's wisdom teacheth," not so much this, as he who preaches "in demonstration of the Spirit and of power." When God pours out his Spirit upon his servant Peter, then thousands cry out, "Men and brethren, what shall we do?" Here is conviction based upon knowledge which men could not gainsay; it is *saving* faith laying hold on hearts deeply stirred. That it is the fruit of the Spirit is easily seen and comprehended. But conviction does not end the chapter; obedience follows next, for by works is faith made perfect. The intellect had been informed, the sensibilities were awakened, and now the will must do its part and the work will be complete. And thus we see that saving faith implies the exercise of the whole mind—the faculties of thinking, feeling, willing. Intellect may prepare the soil and even plant the seed; love and tears are warmth and moisture from the heart, and with these there is growth, leaves, fragrant flowers, yea even fruit, but there it hangs upon the Spirit vine until the obedient will says, "Go forth, pluck, taste, eat and live forever, for this is the boundless grace of God, vouchsafed to all, but living faith alone can make it mine." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Knowledge is important and essential. But with-

out the convicting power of the Holy Spirit, Peter might have related the same facts that he did, and yet none would have been pricked to the heart; the three thousand might have dozed as complacently as they do nowadays under the soothing sound of the gospel! And again, unless those convicted had given heed to Peter's words, "Repent, and be baptized every one of you," what would have availed their *knowing* or their *feeling*? Nothing; perhaps worse. The mind is weaker for not applying its knowledge; the heart is poorer for crushing out good feelings; and, perhaps saddest of all, the Spirit does not always strive with man. Many realize all this to their unspeakable sorrow. They will not advance beyond the first or second stage of faith—knowing and feeling—when they might and then can not when they would. "Oh, that I could feel as I once felt" is their bitter moan. But true it may be that "once felt is so felt nevermore."

Faith in its broadest sense has many phases and is a great sustaining, cheering, energizing agent in all the walks of life. The farmer plows and sows in hope; which is only another way of saying that he has faith in the laws and processes of nature. He believes that the sunbeam and the rain-drop will give warmth and moisture to the little seed while Mother Earth nurses it and infuses into it a little of that indefinable something which we call life, thus bringing about the miracle of growth. He believes that the clouds will give forth the early and latter rains that the seasons will come and go according to the promise. We believe in natural laws; are God's moral laws any less deserving of our confidence. Who willingly steps over a precipice of 50 feet as though it were but five inches? No one unless he be blind or crazy or wants to end a life of which he has become weary. And even the latter, "mentally deranged" though he may be, shows that he has faith in gravitation—he believes that the fatal step will be followed by a fatal fall, and it is that which he seeks. And may we not fall morally as well as physically? Yea, from greater heights into greater depths. To cast one's self from the pinnacle of the temple is to fall but a little distance compared to the horrid depths into which men and

women are falling every day—from Christian manhood and virtuous womanhood down, down, down to mere brutes, and then down, down, down to something lower yet—from an angel or at least an angel's heritage and destiny down to a demon and a demon's doom—from heaven down to hell!

And what is it that is to preserve men and women from these horrid falls except faith in God's moral laws—an ever present, calm, undisturbed faith which surrounds the soul like a quiet atmosphere, and by the aid of which the soul wings its way upward, despite the lust and appetites that would drag it down. There are many deep ditches and dark chasms into which men are liable to fall. Faith saves them—a firm and firmly held belief that every dangerous step will meet its just recompense of reward, and that, too, because God has said so—that God who cannot lie and is without shadow of turning, the same yesterday, to-day and forever. But Faith's sweeter mission is not to point with one hand to the fearful threatenings of Sinai, but rather to direct us with the other to Jesus on the cross, telling us in gentle tones and with beseeching eyes of the wondrous love which brought Him there, of the rich blessings in store for all who are drawn unto Him through kindred love, as is his wish, and that of the Father, and of the holy angels, all of whom rejoice in heaven when one poor prodigal comes to his right mind and returns penitent and weary unto God, even unto Him whose arm is mighty to save, who hears the raven's cry, and in whom even the lilies and the sparrows have a friend to clothe, protect and feed them. This is that *practical* faith which is "affectionate" and "confiding," which looks unto Jesus as its Author and Finisher, and which most surely affects our characters for good, putting strength and well-directed vigor into life, urging us onward and ever upward with such sacred hopes and holy aims as animate the souls of those alone who look beyond the stars for man's true and highest destiny, and hence little care to tread those paths of glory which lead but to the grave.

But faith does not make life all joy and sweetness, all sunshine and fair sailing. Ah, no! Our lips must still drain sorrow's cup; faith only

takes some of the bitterness away. Clouds, storms, fiery trials must needs find all who are born into a world where sin abounds.

"Into each life some rain must fall,
Some days must be dark and dreary."

Faith only gives us strength and fortitude to suffer, and to do it in that spirit which adds sublimity to our suffering, which makes us strong in weakness, which turns our infirmities into blessings and decorates our crosses with glorious crowns. Such a faith we all need, though perhaps some more than others. Fate and Fortune seem partial, bringing unasked to the hearts and homes of some, all the treasures earth affords her favorites, exempting them from toil, from pain and the many ills that flesh is heir to, and instead offering them the wine of joy served in a thousand cups, each carved with superior skill and with exquisite art engraved. Others these sisters quite neglect, and pass them by in scorn, no matter how much needing or how much deserving kinder treatment. But Faith, dear, good, loving Faith has a smile on her countenance, a kind, cheering word on her lips for every one, and especially for those who are weary and heavy laden, sin-sick and sad at heart, and in her hand there is a blessing for all who will accept it, each getting that which most he needs, and when most he feels that need. Blessed be that Faith—many sons and daughters will rise up in the resurrection and say so; for of whom in that throng of the redeemed might it not be said, "Thy faith hath saved thee"?

Clay Lick. Pa.

For the COMPANION and VISITOR.

To the Afflicted.

BY I. G. HARLEY.

Dearly beloved, some time has past since I last addressed the readers of the *Companion*. Business and various other engagements, induced me to wish rather to be a reader than a writer; but I now, however, once more feel a desire to improve the little talent committed to my trust, for the comfort of the afflicted, and especially for my young and much loved "Willie," who now lies on his bed of sickness, and we fear his days are numbered.

What changes can take place in a

few months! When we look back to the commencement of this year, how many, who were then in health, full of life and activity, have now passed away! or, if not gone to the place whence none return, are upon beds of sickness. Our young brother, just entering upon manhood, seven months ago was in health, and to the eyes of all, seemed likely to enjoy many successive years of the same blessing. Ten months ago, while in health, he gave his heart, (and, we believe, his whole heart,) to the Lord, who has said "Son, (or daughter,) give me thy heart;" and now, like David, we hear him say, "I am glad; 'Lord, I have loved the habitations of thy house.'"

Let me say to the afflicted one, God, has chosen you, dear brother, in the furnace of affliction. For six months your seat in the house of the Lord has been vacant. However hard this may have been to you, I wish, in the first place, to impress upon your mind that sickness, in whatever form it comes to the children of God, comes from the Lord. It is he who gives the commission to the consumption, and the fever.

In general when we are taken ill, we are anxious to trace our illness to some known cause. "We were caught," we say, "in a shower of rain; we slept in a draught of air; we slept in a damp bed," or in some way we point to the time in which we took our cold, or imbibed our sickness; and thus, when we have at length decided *where* and *when*, and *how* the disorder took its rise, we seldom hear it said, The hand of the Lord is upon me; this visitation is from Him who is too wise to err and too good to be unkind. He is only preparing me for a better and a brighter world, beyond this vale of tears. In mercy to my soul he has sent this sickness—this affliction, all the circumstances of it were ordered by Him; the damp bed, the showers of rain, the draught of air, only performed his bidding." When he wills it, we escape, unhurt from the pestilence that walketh in darkness, and from the sickness that destroyeth in the noon-day. Let us then in patience, bear the rod. Let us humble ourselves under the mighty hand of God, assured that He who has manifested his love to us in Christ, only chastens us for our profit, that we may be partakers of his holiness.

I cannot help but believe that, as sickness comes, so it departs, only at God's command. We do well, in calling in the aid of the physician, in following his advice, and taking the medicines he prescribes. We would not disobeyingly to God, and be criminally negligent to ourselves, if we did not employ all the means God has put in our power to mitigate disease and to restore health; but having done all that prudence and skill can suggest, we are to look up for the blessing, and put our ease in his hands who has healing in his wings. He can assuage the fever's burning heat, and calm the throbbing pulse, and soothe the aching head, and restore to the weary eyelids that rest which has gone from them. If He speaks the word, his servant shall be healed. Not that we are to expect in the present day to be cured by miracle, but, in the use of means, we are to look in faith to Him who is the great Physician: our eyes, our hopes, and our hearts are to be directed to Him who can alone say with power to the disease, when it has fulfilled its mission, "Go," and it goeth, praying in our hearts, "Not my will, but thine be done."

But it is, no doubt, good for us to be afflicted. The Psalmist must have thought so when he wrote the 119th Psalm, in which he said, "Before I was afflicted I went astray, but now have I kept thy word." Again we hear the apostle Paul in his epistle to the Hebrews, 12th chap. say, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Prosperity tempts the soul to love the world, while sickness and trials bring us low at the feet of Jesus. Shall we then, dear brother, murmur or repine at being compelled to pass through the waters of afflictions? Truly can we say with Paul, that "No affliction is, for the present, joyous," but, frequently, very grievous, but we have the authority of an inspired apostle for asserting that afflictions produce the "peaceable fruits of righteousness to them that are exercised thereby." Let not, then, the weak and afflicted child of God despair,

however deep, however painful his present sufferings may be, let him be assured that the rod is in a kind Father's hand, and that not one stroke more than is necessary shall be inflicted. Hope then in God, for thou shalt yet praise him, who is the light of thy countenance, and thy ever loving God.

Are you in health, my brother or sister, and a stranger to pain and sickness? If you are, humbly bless God for the enjoyment of this precious boon, this great blessing, which is above all other blessings; for what can we enjoy in this life (outside of the love of God in the heart) without health?

And to you, dear reader, yet unsaved, whom God has blessed with health, do not, I beg of you, waste that great blessing which God has bestowed upon you, (as so many do,) in sin and folly. Choose this season of health especially, when you can be sure of your motives to love and serve God, to give yourself in solemn dedication to Him who claims you by the right of creation, and still more by the right of redemption. Go at once and cheerfully surrender to God that heart which he demands. Go and lodge it in the hands of your compassionate Redeemer, to be cleansed in his atoning blood, and enlightened and sanctified by his Holy Spirit. "Behold, now is the accepted time; now is the day of salvation." - Consider, if you are only driven to God by the rod of affliction or by the dread of death, it will be the effect of fear rather than of free will, and then will come the awful question, whether God, who loves a cheerful giver, will accept an offering thus constrained. Oh, stop, while in health, give one thought! What is this world, with all its show, its worldly pleasures and its pursuits, its cares and its sorrows, when compared with eternity? Ask the dying Christian, and he will tell you that it sinks low indeed. "One thing is needful." Oh, that we all would, like Mary of old, and like my young, afflicted brother, choose while in health that better part, which cannot be taken from us. It will then be well for us, both for time and for eternity.

There is no solid happiness to be obtained in this world, yet so much sought after. Health is precious; riches oft times take to themselves wings and fly away. The world is

deceitful and can afford us but little satisfaction, and none in a dying hour. Where then shall we look, but to God, to our blessed Saviour, and to his word, which assures the humble, obedient, and oftentimes afflicted Christian of a state, a home of unchanging happiness, where sin and sorrow, trials and afflictions shall never exist; where every tear shall be wiped from the eye, and the child of God shall spend an eternity of praise, and thanksgiving to his Heavenly Father; where he shall see as he is seen, and know as he is known. Oh! that all who read these lines may be of that happy number, is my prayer.

Philadelphia, Pa.

FOR THE COMPANION AND VISITOR.

"Christian Employment."

BY JAMES WIRT.

How beautiful to contemplate the pleasant associations arising from the various duties enjoined upon the obedient followers of the Son of God. The blessed Savior left the courts of heaven, with all its glories, and came to this lost world of ours to open up a new and living way, that we might gain a permanent kingdom, to which he refers when he says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Our holy calling is intended to prepare us for this kingdom, and in the Scriptures are found many good instructions, showing how to serve God acceptably.

It is our privilege to obtain information from the sacred pages. To study the word of God is one favored employment the Christian loves to be engaged in; for by this means spiritual strength is attained, and blessings are promised to those who read and understand it aright. The devout mind will revert to the truths contained in the Bible; and the promise of eternal life to the righteous is a powerful incentive to live a life of virtue and true piety.

Singing is an exercise of spiritual devotion. It is that part of religious worship in which all can engage at once, and be employed in the use of this gift. "Is any merry among you, let him sing psalms, or spiritual songs, singing with melody in your hearts." When singing, the mind ought to be intent upon the words used, for, we should "sing with the

spirit and with the understanding," as all acts of worship should be done in spirit and in truth.

Prayer is an employment that believers in Christ are required to perform. Saints in all ages have been particularly noted for their strict adherence to the obligations they were under to engage in this holy work, from which so much benefit will be derived; for "the prayer of a righteous man availeth much." The Saviour is also our example in this respect, as he so frequently prayed to his Father. He taught his disciples how to pray, and placed great stress on its importance and also promised rewards to be given openly to those who engage in private prayer. On many occasions he prayed in public.

The three employments which we have noticed are the more prominent among the many duties of the Christian, and may be used as means of grace whereby we may grow in grace and in the knowledge of the truth.

Religious conversation is another instructive method to profitably employ our time while together in social capacity. Our visits by directing our attention to proper channels of thought will not pass away without adding to our stores of divine knowledge.

Consoling thought that the Christian is entitled to such holy and devout dispositions and heavenly exercises as the redeemed on earth can enjoy; and the hope of a glorious fruition in the spirit land fills the soul with transport and delight.

Viriden Ill.

UNCONSCIOUS INFLUENCES.—It is related that when Thorwaldsen returned to his native land with those wonderful marbles which have made his name immortal, chiseled with patient toil and glowing aspiration during his studies in Italy, the servants who opened them scattered upon the ground the straw in which they were packed. The next summer, flowers from the gardens of Rome were blossoming in the streets of Copenhagen from the seeds thus accidentally planted. The genins that wrought grandly in marble had unconsciously planted beauty by the way-side. What think you? Do weeds or rare flowers blossom from accidental sowing?

FOR THE YOUNG.

Charlie's Quarrel.

It was a bright afternoon in early May. The trees were clothed with their fresh young leaves, and everything in nature seemed to rejoice in the glad sunshine. Ought we not all to be happy on such a day, when we are reminded by all the brightness around us that "God is love," and hath made everything beautiful.

School had just closed, and the scholars rushed joyfully into the open air, glad to be free from the restraint of their studies and eager to begin their sports.

One boy separated himself from his companions, and turned off into a little lane near the school-house. Slowly he went on, not heeding the calls of his schoolmates:

"Charlie, Charlie, come and play ball."

He walked along thus for some distance, then sat down upon a log under a large tree, and rested his head upon his hand.

"What a disagreeable day this has been!" he exclaimed: "everything has gone wrong, and I do believe it is all my own fault. I was so cross to Harrie Porter this morning, and then got angry at myself and everybody else, and upset everything. I think I will ask his pardon to-morrow, and that will make all right."

"Never put off until to-morrow, what can be done to-day." This proverb came into his mind, and Charlie was just thinking of going in search of Harry, when he heard a rustle near him, and looking up he saw his friend passing by.

"Now is the time," whispered conscience, and Charlie, heeding the voice, called out:

"Harry, wait a minute, I want to speak to you."

Harrie turned and came back, and Charlie, throwing his arm over his friend's shoulder, said:

"Will you forgive me, Harry, for being so cross to you this morning? I have been sorry for it ever since, and want to be friends with you again before I go home."

Harry readily forgave Charlie, and the two walked home together, happy in having the cloud which had come between them dispelled; and as the shadow passing over the bright sun, seems to leave it brighter than before,

so the friendship between Harry and Charlie was made stronger than ever by the reconciliation of that day. It put Charlie more upon his guard against yielding to his temper, and more ready to give up his own wishes to those of his friend.

Good Manners and Honesty.

I was once visiting a friend, who had around him a large family—so large that every seat at his commodious table was occupied at meal time. When dinner was served the day I was there, two little boys went back seemingly in a good humor, to "wait" and give their place to others. After we who had set down, had satisfied our appetites and retired from the table, one of the little boys was not present, and the other sat down and began to "help himself," as was the custom of the family, to such things as were kept back for them. When he had taken, as he thought, his share of the contents of one dish, he referred the matter to his sister to see if he had taken more than his share. No one of the family seemed to pay any attention to it. I suppose it was common to them. But it did make a lasting impression upon my mind. And the longer I think about it, the more I admire this feature in that manly boy's character.—He had the proper feeling for his little brother. He did not want more than his own right and lawful share, and he was not ashamed to carry that principle with him into the dining room. He had good manners—more than good manners,—it was honesty. He would not take more than his own though he might have done so, and no doubt his appetite craved it. But he put down all selfish considerations, and acted toward his brother just as he no doubt would wish others to act toward him. If he carries that principle with him through his riper years, he will be a man worthy the name—and one too that can be looked up to. Such men we need in this sinful world for the preservation and well-being of society. The way to get such men is for us, boys, to establish a principle just now in our young and tender years, that will recognize the rights of all men with whom we have anything to do, irrespective of rank or color. When you have it in your power, young man, to take the best part of anything another has as much right to

as you have, do not do it.—That is a mean act. Consider yourself too much of a man to do such things. Persons who do so have to tell lies to cover their actions, and when they tell one lie, they often have to tell more, and in this way they are led on until they become very wicked, and often miserable outcasts from all respectable society.—

We should be honest in all things, both small and great. It will cost self denial, but it will pay in the end, you may depend upon it. We must govern our passions; if we do not they will govern us. The lack of honesty disqualifies us for Heaven—that blessed home of the pure.

Honesty, frankness, generosity, virtue, blessed traits! Be those yours, my boys, and I shall have no fear for your future. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes upon you. If you are honest, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you.

A dishonest, wicked man does not care much what kind of a boy he gets for an apprentice, neither does he care much how he uses him; while an honest, well-to-do man, looks around for an honest and well-behaved boy, and when he gets such a one, he will treat him with kindness.—J. A. Sell, in *Pious Youth*.

Living to God.

Resolve to know much of the inward life of religion. Cultivate in every possible way a spirit of private devotion. Determine to know the power of prayer, as distinct from its form. Practice more and more in all companies, under all circumstances, the thought of the presence of God. Seek more and more to throw spiritual meaning and significance into your pursuits, to do it more simply and exclusively from the motive of pleasing God, and less from all other motives.

—We never detect how much of our social demeanor is made up of artificial airs until we see a person who is at once beautiful and simple. Without the beauty we are apt to call the simplicity awkwardness.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., August 10, 1875.

A Correction and Explanation.

There was a statement in the *Covington Gazette* to the effect that we were expected to remove our office to Covington this fall. We do not know on what authority the statement was made. We have received a number of letters this summer from brethren in Ohio upon the subject, and those letters were answered, but we gave no encouragement to them to expect our removal this fall to Covington. It seems that the editor of the *Gazette's* informant spoke of the circumstance with more positiveness than the circumstances warranted.

Brother Brumbaugh, of the *Pilgrim*, quoted the notice in the *Gazette*, and added some remarks of his own, indicating his belief in the statement of the *Gazette*. As such a statement has been made, and made public, too, it seems necessary that we make some explanation of the matter.

When we first thought of purchasing the COMPANION, we consulted the church at Covington in regard to our leaving it, in case we would think it best to let the office remain at Meyersdale. The brethren expressed their regret at the thought of our removal, but submitted the case to our own judgment to do as we thought would be for the best. We then purchased the COMPANION, and it became a matter of much concern to us to know whether we should let the office remain at Meyersdale, or removed it to Covington. As the time approached for us to take possession of the business, the brethren at Covington became more reluctant to see us leave them, and we hesitated the more to do so. The time arriving at which it was necessary to come to some conclusion, we went to Meyersdale, expecting to make some arrangements in regard to the matter, but were still undecided what we would do. When we went to Meyersdale and became somewhat acquainted with the circumstances of the brethren there, and expecting that brother Beer would leave them if the office was removed, and finding a strong desire in some of the brethren for the office to remain, and brother Lint, the elder of the church was among these, we did not

feel like removing the office at that time. And in an interview we had with brother Lint, in which the affairs of the church and different things pertaining to our business were talked over, he expressed his desire that we should not remove the office immediately, but come ourselves to this place. In that interview we came to the conclusion that under existing circumstances, we had better let the office remain where it then was for a time.—Thinking that in time we might, if it seemed necessary for us to do so, remove the office with more propriety, and with less regret to the brethren here.—We also thought that the brethren of the Covington church might get along without our humble labors better than they anticipated, and in that event, should we feel like remaining in Meyersdale we would do so. The arrangement that was then made was understood to be temporary rather than permanent. So it was presented to brother Lint in the interview referred to, and afterward to other brethren here. Upon our return to Covington we gave the brethren there to understand that we thought it best not to remove the office at that time, but if, after some time, they still would desire our presence and assistance, and if it seemed desirable and proper that we should do so, we thought it probable that we should return to Covington. This arrangement seemed to give pretty good satisfaction both to the brethren at Covington and at Meyersdale.

Under such circumstances and with such feelings we came to this place and have been living here. Not, it is true, under the most desirable circumstances, as we have not felt as much settled as we could have wished to be, but still we have felt much at home, and our family altogether has been comfortable and happy. We have been reasonably prosperous in our business, and have been pursuing it with considerable satisfaction, abating some little annoyances and drawbacks from which few persons and perhaps none are altogether exempt.

We have been watching with considerable interest, and some anxiety of mind, the events around us, and our relations to our brethren in Ohio, hoping to ascertain by the good providence of our heavenly Father what is his will. For we have confidence in the directing hand of God. His will we desire to do, and by

him we desire to be directed. For we can say with Samuel, "Hitherto hath the Lord helped us." And we hope he will still do so. In the changes we have made in the past in regard to our labors, and the field of our labors, we have tried to consult the Lord, and to act in reference to his will and glory. And we do not know that we at this time can regret having made any of those changes. We have accepted the results and acquiesced in them, remembering that one of the precious promises of the gospel is, "that all things work together for good to them that love God."

Then, while we have entertained the thought, that as we do not feel that we are permanently settled here, we shall probably return to Covington or remove to some other place, we have not yet felt that the time has come to make the change. We have no special time in view. We have not decided to remove in the fall. We are therefore sorry that the report which has given rise to this explanation has gone out as it has. Not that any body will be injured by it, but it will lead to queries, and make explanations necessary for which we would rather there had been no occasion. We would say to our friends who are interested in this matter, that we shall not fail to give them information in due time, of any change that we may make effecting the relation between us. And until we ourselves shall give such information, no change of the kind alluded to, should be expected.

As but comparatively few of our readers feel any interest in the subject of these remarks, those that do not, will, we hope, excuse us for having expressed our views and feelings as freely as we have done.

The Hymn Book Business—An Apology.

It appears from a notice in the *Pilgrim* that there has been some complaint to brother Brumbaugh in regard to the delay in filling orders for Hymn Books.—We have had no such complaints made to us recently, but we know that orders have not been filled as promptly as we could have wished.

We would say again, as we have heretofore said, that we send out books on time, and some on commission, in order to accommodate the brethren and churches. In this way we have a considerable

amount of money for Hymn Books standing out. We have at this time several hundred dollars out. We get our books from our publishers on sixty or ninety days. We have not had them on longer time for the last few years. In not having a large capital to go on, and wishing to keep square with our publishers, and having to wait some time for the money on some of our books sold, we do not get a very large edition put up at one time, and hence are more likely to get out of books more frequently than we want to, and that to the annoyance of ourselves and of our customers.

We are trying to get our Hymn Book business in a shape that will not be so liable to produce the difficulty complained of. We know that it is not pleasant for the brethren to have to wait a considerable time when they need the books and have the money to pay for them.—We hope our brethren will exercise forbearance, and we, in the meantime, will endeavor to be more prompt. We thank the brethren for their patience and their patronage in encouraging the Hymn Book business, and we still solicit their orders.

To Our Brethren and Friends in Arrears.

Having a considerable amount of money standing out yet on subscriptions for both the present year and the past, and being now in the latter part of the present year, and needing funds to pay our expenses, we hope that those for whom this notice is intended, will not consider it amiss that we give it, and that we accompany it with a request to all who are owing us, to do their best to settle their accounts at as early a day as possible.—Our business is attended with considerable perplexity and a good many annoyances under the most favorable circumstances that we can expect to be placed under, as the most of our friends will readily admit. We are therefore very desirous of avoiding all pecuniary annoyances, and to be able to pay for our labor and material, as we are expected to do, and as we must do to sustain a commendable business as well as Christian character. We hope our friends for whom these remarks are intended, will appreciate our position, and endeavor to assist us in the way desired—by sending the amount due us as soon as they possibly can.

The Wet Weather.

We have had the past two weeks considerable wet weather. But the amount of rain that fell until the last few days was not very great; enough, however, to greatly retard the work of harvesting.—But for the past few days a great deal of rain has fallen. The waters have been high. It is said the Castleman river, running near our town, has been higher than it has been for fifteen years. But little wheat has been taken in, and it is much damaged, and a considerable amount of it is probably unfit for bread. Hay is likewise damaged. It appears that the grain in different parts of the country, especially in the west, has been much damaged by the continued wet weather.

We hope the farmers and all others will submit without murmuring to the providence of God though it may not be such as we desired; it may be such as we need. Brother Brown in an article in another place, tries to draw comfort from our uncommon wet season. It is well if we can so look at all the providences of God.

QUERISTS' DEPARTMENT

QUERY 1st.—Do we observe the ordinances of Feet-washing, the Lord's Supper, the Communion, and the salutation of the Holy Kiss, in the house of the Lord because we are Christians? or do we keep the ordinances to *make us* Christians?

QUERY 2nd.—Did the witch of Endor raise Samuel? B. F. KOONS.
Nettle Creek, Ind.

ANSWER TO QUERY 1st.—We observe those ordinances both because we are Christians and also to make us better Christians. As Christians, we desire to honor the Lord, and we honor him by obeying him. And by making a proper use of the grace the Lord gives us at the beginning of our Christian life, we shall obtain more.

As the disciples of Christ, we wash one another's feet, to imitate our Master, for he gave us an example that we should do as he did to us. And the more we imitate Christ, if it is done from a proper motive and in the proper spirit, the more Christ-like we become, or the more Christianized. So in regard to the Lord's Supper. As members of the Lord's family, we sit down at his table. And by eating in love together our Christian love

is increased. And so in the communion service. Our Lord said to his disciples, "This do in remembrance of me." Luke xxii. 19. As Christians we desire to remember our Redeemer, and we will gladly make use of the means designed to help us to do so. And in remembering the Savior, and in having him before our minds, we cannot well fail to grow more like him. So in other ordinances. As those ordinances are in the church, we do not observe them to bring us in, but because we are in, and because we desire to become more like our Lord.

ANSWER TO QUERY 2nd.—This subject is beset with some difficulties. The question of apparitions or the visible appearance of the spirits of the dead seems to be involved in the subject, and as there is nothing in this contrary to the teachings of the Bible, we may suppose that what was seen was really an apparition of Samuel. But we do not think that the witch of Endor raised him up. It was most probable that it was God, and that it was contrary to the woman's expectations, for she was seized with fear when Samuel appeared. It was done perhaps that the doom of Saul might be declared as it was by Samuel. Had the work been a contrivance between the woman and Saul, it is most likely that the spirit used on the occasion would have spoken more favorably to Saul, or perhaps given an ambiguous answer as the heathen oracles usually did. Saul probably hoped to receive some comfort. But the message from Samuel was anything but comfort to him. The next day the fearful prediction of Samuel was fulfilled. The art which the woman professed was *necromancy*, or *sorcery*, but the supernatural terror, and other circumstances connected with the event, go to show that it was not produced by that art, but rather by the power of God. The circumstance is recorded in 1 Sam. xxviii.

QUERY 3rd.—A deacon brother wishes to know the queries that are proposed to our brethren and sisters upon the general visit made to them by the deacons or visiting brethren. They are the following:

1. Are you still in the faith of the Gospel, as you declared in your baptism?
2. Are you, as far as you know, in peace and in union with the church?

3. Will you still labor with the Brethren for an increase of holiness, both in yourself and others?

4. Liberty should be given to members to bring anything that they may desire to, and that they may think the good of the church requires, before the visiting brethren.

GLEANINGS & JOTTINGS.

Report of Funds.

The following report sets forth the amount of moneys received at this office for the purposes named :

DANISH FUND.

| | |
|--|---------|
| Amount reported in No. 30, | \$3 10 |
| A Friend, Spring Run, Pa., | 10 |
| Mary Hclser, Hilliards, Ohio, | 25 |
| D Ruppel, North Liberty Indiana, | 1 00 |
| S Workman & wife, Farmington, Pa., | 30 |
| E Thomas " " " | 25 |
| Catharine Hagar, " " " | 10 |
| Samuel Hagar, " " " | 25 |
| Eva Hagar, " " " | 05 |
| Emily Hagar, " " " | 05 |
| N B Blough, New Enterprise, Pa., | 15 |
| Brother and Sister Strayer, New Enterprise, Pa., | 10 |
| J Meyers, Bainbridge, Ohio, | 10 |
| Jacob Wertz, Johnstown, Pa., | 25 |
| D Crofford, " " " | 25 |
| Members in Elk Lick church, Pa., | 5 85 |
| S Henricks, Ankneytown, Ohio, | 1 00 |
| Missionary, | 50 |
| Total, | \$13 65 |

STEIN FUND.

| | |
|---|--------|
| Jacob Wertz, Johnstown, Pa., | \$1 00 |
| M W Keim, " " " | 1 00 |
| S Leckrone, N. Manchester, Ind., | 1 40 |
| S Henricks and others, Ankneytown, Ohio | 1 00 |
| Missionary, | 50 |
| Total, | \$4 90 |

We feel encouraged to believe that there will be a prompt and liberal response to these calls. The reader's attention is called to the amount paid by several members of our Elk Lick church. Because we felt concerned in this work, we took the liberty to make public mention of it at the close of one of our meetings, and the result is before you. We expect to receive still more. The penny contribution is good, as it gives the poorest an opportunity to contribute his mite; but while this is going on, would it not be well also to try our plan. It is easy and pleasant when we consider it as a duty. B.

BROTHER Missionary sends one dollar

to be divided equally between the Danish Fund and the Stein Fund. He adds:

"While I feel interested in these movements, I also wish to see a more extensive circulation of our literature among ourselves. To encourage all at the same time, I now make the following proposition: I will pay into the Stein and Danish Funds an amount equal to five per cent. of all the money that is sent to brother Beer for his work, entitled 'The Jewish Passover and the Lord's Supper,' between this and the first day of September next. If a certain amount, (fixed in my own mind) be sent, I will extend the proposition; but if not so much be sent, the proposition closes at that time."

We call attention to the foregoing offer, and suggest that our brethren and sisters, as well as our readers in general; can in this way swell the tract funds, by purchasing a book for their own use at the regular price. We know the amount fixed on by brother Missionary, and although we wish it might be sent, yet we scarcely expect quite so much. The time will tell. B.

BROTHER Ananias Hensel, of Martz, Clay county, Ind., says:

"I would suggest, that, in order to get a correct list of the names and addresses of ministers for next year's Almanac, every elder should give a full and correct report of all the names and addresses of ministers in the church or churches under his charge."

This would certainly be the better plan, if all our elders would do so without delay; but there are, no doubt, some who will not see this suggestion at all, and others, perhaps, will think that they have enough to do without devoting their time to making almanacs. We will feel thankful for any help we may receive in this way, but we still feel that we must rely principally on our agents and contributors. The time is passing, and so far we have received comparatively few corrections. B.

BROTHER John Knisley, of Plymouth, Ind., informs us that he and sister Knisley are again at home, but that they intend soon to start on a tour through north-eastern Indiana and Michigan.—After spending some time in those parts, they think of returning home, and then making a visit to Pennsylvania. He writes that health is good in Northern Indiana, that wheat is tolerably good, and everything looks prosperous. He also states that they have had very wet weather. We would have been pleased to have had some notice of their visit to

the churches which they visited, and of the success of their labors in the Lord. B.

P. J. Brown, Congress, Wayne county, Aug. 1st, says :

"This is a very wet Sunday; so much so, that I stayed at home from where meeting was to be, but it is doubtful whether there is any. This is a very wet summer here, and, I believe, generally over the United States. It is very difficult saving grain and hay. The wheat crop is good in our part of the country, but a large portion of it is in the field yet, and there is considerable complaint about the wet weather. For my part I look upon the wet season as a great blessing that a kind Providence has sent upon us, one for which we can well afford to lose, if necessary, every bushel of wheat in the United States; for it is my candid opinion that about two more dry seasons would have brought one of the most distressing famines upon us that the world ever saw. Experience has demonstrated that the grasshopper devastation is not confined to the country lying adjacent to the Plains, but by the aid of dry seasons they were making rapid progress eastward; and I repeat my opinion that this wet season is, under God, our salvation from a national famine, and we could well afford to lose every bushel of the new crop of wheat in America, if necessary, to inherit the blessing of the rain; for in the continued rain, they, with some other insects, must perish. The prospect now is for an unprecedented crop of corn. Let us cease our grumblings, and thank God for his mercies."

BROTHER Enoch Beery, Covington, Ohio, Aug. 1st, writes :

"We are having extreme wet weather; not more than one or two fair days in a week, and from three to five or six days rain in a week for several weeks, so that the flat part of our country is perhaps one-half under water. Our heavy oats crop is badly down, and the grains dropping off, that it will scarcely be worth cutting. Potatoes in the flat land are under water and beginning to rot. Corn on flat land, in the water for nearly a week, and not doing well; on high ground corn is doing well yet. Wheat nearly all out on shock yet, and being badly damaged by sprouting and rotting; and on low bottom lands the shocks are floating down stream, and the water still on the rise."

BRO. E. W. FLORY, Willow Springs, Kansas, under date of July 30, says :

"The crops promise to be as good as we ever had here; that is, corn and potatoes, and all spring crops. We have the finest growing weather we ever had.—Bless the Lord for it! The church is in a good condition. Health is very good.—We will soon recover from the shock we had from the 'hoppers,' if nothing more befalls us."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

"Kelch" not Wine but Cup.

Brother Quinter:—

In No. 29. of "*Companion and Visitor*," brother M. Neher says that the German word "kelch" means "fermented wine." I have always been under the impression that "kelch" was the German name of cup, or drinking vessel, without regard to the contents. Will brother Neher please reconcile his definition. With Jer. 51: 7; also Rev. 14: 10, 16: 19, and 18: 6? I have before me Fossdick's German and English Dictionary. He says "kelch" means in English "cup" or "chalice." Webster (Unabridged) says, chalice, means cup, especially a communion cup.

JACOB MISHLER,

Mogadore, O.

The Danish Work.

Brother Christian Hope has almost completed the translation of "*The Perfect Plan of Salvation*." He informs me that, before commencing the work he had some doubts about the *spirit* and *strength* of the reasoning being maintained in the Danish as in the English; but is now happy to say that the arguments are the same in *force* in the Danish as in the original.

We are glad, and feel to thank the Lord, that it is so. Be assured, beloved brethren, that the work will be well done, for the task has fallen into competent hands. All day long our dear brother Hope labors with his hands at his trade—harness-making—that he may not be chargeable to any, and at night wields the pen that his countrymen may be awakened from their spiritual slumber. Here is an example worthy of imitation. Here is faith practically illustrated. Were we all likewise concerned for the salvation of precious souls, oh! what grand results might be witnessed! I confess I was, until recently, doubtful as to the propriety of doing anything for the erring in foreign lands; but on seeing my dear brother's zeal, and his unflagging interest in the welfare of his countrymen, and learning that thousands of them were

seeking the truth, I freely and most gladly gave up my prejudices and by the help of God shall do my mite to enlarge the borders of Zion, which enlargement means the saving of sinners.

We are receiving encouraging reports in reference to contributions asked for to defray expenses of publication. We hope to soon lay before the brotherhood the plans adopted to distribute the work among the Danish people. Yours, concerned for "all nations."

M. M. ESHELMAN.

Lanark, Ill.

To Brethren Moving Westward.

JULY 26th, 1875.

Dear Brother Quinter:—

Permit me to say to brethren who have determined to emigrate westward, that south-west Missouri is blessed this fall with abundant crops of every kind (at least we speak for Newton, Jasper and other counties adjacent.) We believe that south-west Missouri, all things considered, contains perhaps, as rich a variety of interests and resources as any country west, and that all it needs to equal in beauty the lofty hills, extensive plains, and fertile valleys of the east, is the same amount of talents, means and industry. Unexcelled as a stock growing section, interspersed with fine agricultural districts, watered by bountiful streams and crystal fountains, abounding with a rich variety of fine fruits, rich in mineral resources, affording many cheap homes on easy terms at present, well supplied with railroads, mechanical and manufacturing interests and facilities, with good schools and society, and already teeming with population and energy, it contains one of the most inviting fields for emigration the west affords. Many beautiful farms in Newton and Jasper will exchange hands soon, at reduced prices, (owing to the financial pressure of the country during the few past years,) which we think in a few years will be beyond the reach of any but the wealthy. We would love to see these settled by Brethren. Neosho, the county-seat of Newton is an Indian name which means "much water" and is significant of a good supply of that element which we love in the administration of Divine baptism. Our little church in this coun-

ty is numbering over fifty members, (and precious ones they are) who feel in earnest about occupying the land, and we feel that soon under the divine blessings very many precious sheaves will be gathered to Jesus. In Jasper county, the brethren have about twenty members, and need ministerial assistance very much. Bro. Christian Harader from Iowa expects to settle in our county this fall, who, being an elder and efficient minister will be quite a blessing to us. We are not writing this to allure from eastern homes any of our brethren who feel that duty and interest bid them remain, but to say to those who are determined to move to *consider* our country in connection with other sections. Finally dear brethren and sisters, "pray for us that the word of God may have free course and be glorified," that our little body may be thoroughly established in every good word and work" and be "steadfast, unmovable, always abounding in the work of the Lord." We will when at home promptly respond to brethren's letters, asking them when writing for information, to be as brief and pointed as possible. Grace, mercy and peace be with all that are in Christ.

J. W. STEIN.

Neosho, Mo.

A Visit to West Virginia.

On my return from a trip to West Virginia, during the vacation of the Plum Creek Normal School, I found a number of *Companions* awaiting perusal, and in the able and interesting editorial correspondence I observed a mistake which I hasten to correct. It is stated that Professor H. Miller is a graduate of the University at Lewisburg, or words to that effect, and a false impression has thus unintentionally gained currency. During a talk with Bro. Quinter, Lewisburg and the university located there were subjects of conversation, and I remarked that I had pursued a course of study there, meaning thereby a course at Lewisburg; but it was not at the college. Brother Quinter very naturally inferred that the University was meant, and hence the unknown and unintentional error.

Then follows a remark in regard to my respect for the characteristic principles of the church, and there is no mistake about that. It were hardly

possible for any person to be thrown in contact with representative brethren and sisters of the church, as I have been for the last two years during my connection with the management of the Plum Creek Normal, and not entertain a very high regard for the integrity and exalted character of those with whom I have been brought into association. I trust that feeling may suffer no diminution in time.

During my trip a very large round of friends, professional and otherwise, made inquiry in regard to the "Dunkards," and it gives me great pleasure to say that the Brethren builded better than they knew when honesty and simplicity were taken as guide boards in the denomination.

I fear that at times some of my young friends are tempted to think indifferently of the customs of the church, and long for the flash and freedom of the outside world. To such I would say that they can never be held in the same estimation out of the church as in it. The very company they wish for will cease to respect them, and it will prove the light that will singe their wings. The opinion of people who estimate a man by the cut and quality of his clothes is not worth much.

I am under the impression that a well directed effort in the way of church extension would result very favorably in the parts I visited. There is now sweeping over the country a very storm of atheism that one unacquainted with the situation can hardly conceive of. A great deal of what we regard as speculative philosophy and progressive science is only the old story revamped and put in a less apparent light than were the coarse thefts of Paine and Voltaire. People, whom they run to seed, in the way of ritualism and show, are ready after a trial of their unsatisfactory results to attach themselves to a church like the Dunkard where primitive and practical christianity obtains.

I have observed from time to time an occasional protest against the distinctive word "Dunkard." I believe that, instead of endeavoring to prevent the use of the word, a wholesale adoption would be productive of good results.

Not one of my friends whom I saw when I was away ever heard of the German Baptists, but every one knew of the Dunkard church, invariably as-

sociating broad brim hats, honesty, plainness, and swallow-tailed coats, in one confused idea. Hence I believe that a fair presentation of the principles and characteristics of the church would result very advantageously in communities where people are disposed to think well of the Brethren and anxious to know more of them.

To meet the growth of the country some system of missionary service adequate to the emergency ought to be devised. If a missionary organization exists it has failed to reach the field under my observation during this season. A thorough dissemination of information in the way of tracts, &c., would do much toward removing the ignorance of the world in regard to the Brethren and their tenets.

HOWARD MILLER.

Elderton, Pa.

BUFFALO, WELD CO., COL }
JULY 20th, 1875. }

Brother Quinter:—

We resume our pen to give you a few notes. On the 29th of June we were favored with a visit by elder G. R. Gish and companion, from Woodford county, Illinois, and Bro. Daniel Yount, companion and son, from Augusta county, Virginia. They came to us rather unexpectedly, nevertheless we were glad to see them and have them to preach the word to us. We accompanied them on their return to Greeley, and to Boulder Co., and had a series of meeting in Boulder county. As many as believed were baptized. The afternoon of the 7th inst. we all took the train at Longmont for a visit to the mountains and mines; went up Clear Creek canyon, which, in the grandeur of the scenery probably equals, of its nature, any other in the world. The narrow gauge railroad winds like a serpent up the deep chasm; touring cliffs, hundreds of feet high, overhang the road; a mad and rushing stream comes tumbling down over the rocky bed, and foaming on its way adds enchantment to the view.

Some idea of the grade of the road may be had when it is known that in going twenty miles we went up about two thousand feet; that is the distance from the mouth of the canyon to Black Hawk and Central City. After a good night's rest at a hotel in Black Hawk, we all took a walk through

Central City, (which is quite a large mining town,) and to some of the mountain tops beyond, where we had a grand view of the snowy range and surrounding country. We were within three or four miles of snow banks said to be twenty feet deep. Central is 8,300 feet above the level of the sea. Long's Peak, not far off, is over 14,000 feet high. Our party visited some of the gold mines, as well as the mills where the rock is pounded and ground up that the gold may be separated.

In the p. m. of the 8th, we descended from the "hill country" to the plain arriving at the City of Denver before night. We spent the next day in looking at the City; visited the mint where we saw melted gold run into blocks, and many objects of interest. Ancient coins, used before the time of Christ, and at the time he was on earth, were objects of interest, as also coins of the various nations of the earth.

We intended to leave on the morning of the 10th, but were disappointed, owing to the heavy rains having washed away a bridge on the railroad; hence we had to lie over until next day. However brother Gish and wife returned to Boulder county, where they expect to tarry a time as laborers in the cause of our blessed Master, and our prayer is that the Lord may bless their labors most abundantly, and that their reward may be great.

Having returned to Greeley, Bro. Yount and family left for the east on the 12th inst.

We had indeed a pleasant time with the brethren, and were exceedingly glad to hear them so zealously contending for the faith once delivered to the saints. They taught as having been with Jesus and having learned of Him; preaching "Jesus and Him crucified," and not themselves. We were sad when the parting hour came. Duty bade us separate, yet with a fond hope that we should meet again; if not in this vale of sorrow, in a brighter clime we hope to have a blessed reunion.

For the last two or three weeks we have had heavy and continued rains. In the various farming districts we passed through, we found the grasshoppers had about all left, and late crops were coming on remarkably fast, and promise a good crop. Notwithstanding some time ago prospects

were indeed gloomy, so far as raising a crop was considered, now many are hopeful, and if all is favorable from this on, a considerable crop will be raised. Stock is doing remarkably well. The late rains will cause an abundance of grass to grow for fall and winter range. Taking all into consideration we have much to thank our Heavenly Father for, and nourish the hope that the eastern states everywhere may reap an abundant crop. When we say eastern, we mean all east of us. We hope also the bounties of God's providence may be given to all west of us, and that men everywhere may thank God for His abundant mercies.

Truly yours,

J. S. FLORY.

THORNTON, WEST VIRGINIA. }
AUGUST 2nd, 1875. }

Brother Quinter:—

As I have not seen any church news from this part of the country, published in the columns of the COMPANION, I thought I would give some news to my dear brethren and sisters in Christ.

We had meeting yesterday at the Westerman school-house. We were ably addressed by brother Z. Annon, from these words, "See that ye fall not out by the way; Genesis 45th chapter latter clause of the 24th verse. Our brother's remarks were plain and pointed, and seemed to be to the purpose. He dwelt principally upon Joseph and his brethren; and showed how brethren in this our day ought to be careful that they fall not out by the way; and what love we should have for one another; that we must bear one with the other if we would be Christ-like.

We have public preaching every two weeks; the first Sunday in each month at the Westerman school-house, the third Sunday at Maple Run school-house; at each place at the hour of ten o'clock.

Brother Annon's labors are heavy, having a mountainous country to travel through. The district is about forty miles long, and the labors rest principally upon him.

We are surrounded by different denominations, such as, Methodist, Baptist, United Brethren, Catholics, and Presbyterians; but our little flock is still slowly increasing. When we commenced at the Westerman

school-house, the Methodists had a considerable class, but long since they have disbanded and given the place over to Dunkardism.

I have now given a short sketch as to how we are getting along spiritually, and perhaps our brethren would love to hear how our crops are. Our wheat was not half a crop; and we have had so much rain in the last month that the wheat is almost rotten in the shocks. It has been raining almost every day since the fourth of July. Our oats crop is good, if it can be saved. Corn looks only moderate; and I don't think there will be an average crop, from the fact that we could not attend to it on account of the wet weather. We got our corn worked once, and some commenced the second time, and got it partly worked again. It is still raining to-day, and has no appearance of fairing up, as we can see. But we are taught in Divine Writ that the Lord does everything for the better to those who love and fear him; and our Father in heaven knows we have need of these things. The health of the country is tolerably good.

GEORGE W. ANNON.

A Letter from the South.

MADISON, GEORGIA, }
July 15th, 1875. }

Brother Quinter:

In looking over letters and correspondence of brethren and others from different parts of the north and west, I find that many are not well suited with their present homes. Various causes have tended to disappoint and discourage, and many think of seeking homes elsewhere. While the tide of emigration was flowing westward, I did not feel like uttering a word to hinder or delay the settlement of the western country; and, indeed, had not a sense of duty prompted me to remain in Georgia, I, too, perhaps, would have been carried towards the setting sun with the almost resistless tide. But quietly and alone I have been studying the resources of Georgia, her soil and productions, and seeking to become acquainted with her people, and as opportunity offered, prepare the way for spiritual work, by speaking for the Master's cause and proclaiming the principles of our church. A thankless and burdensome task, truly.

Now there are brethren and others looking in this direction from the north, east, and west. The search for information is being prosecuted by a multitude of questions as to soil, climate, productions, society, etc. The earnestness

manifested in these inquiries, encourages the hope that, at last, we may realize the cherished desire to see a church of the Brotherhood established in Georgia. Long and anxiously have we waited for the society and church fellowship of brethren in this our adopted home. We gladly embrace the opportunity of holding out an inducement by answering questions of interest to those seeking homes in a mild, healthful climate.

My first impressions of Georgia, its soil, productions, people, and everything but the climate were unfavorable. Then, however, the results of war had left an unfavorable impression upon everybody and everything, except the climate which I have enjoyed with delight from the day I first set foot upon Georgia soil. Eight years and a half have brought many changes, and now I feel justified in recommending this as a desirable place to live and labor for the support of the body or the salvation of the soul. This part of Georgia is healthy to an unusual degree. Cholera and yellow fever never had a victim in our locality; I have never known a fatal case of sunstroke in the county; and lung diseases are seldom known. We have, in our county, many people driven from the rigorous northern climate, who enjoy good health here. For two winters we have had no snow, and not ice enough to bear the weight of a man. Our Summers are long, but no hotter than northern people are accustomed to.

Besides cotton, we can raise about all the grains, grasses, fruits, etc., raised in the north. We frequently raise corn, sweet potatoes, peas, etc., after gathering wheat and oats. Land is not as productive as the fertile soil of the western prairies, but it responds more promptly to kind treatment and manure than any land I ever saw. And we have markets at home for all we raise, whether it be cotton, grain, or stock of every kind. We have railroad intercourse with all the country, and churches, schools, and other facilities not enjoyed by settlers in a new country. Especial inducements are now offered to mechanics, manufacturers, farmers, stock raisers, and, in fact, no honest, industrious man need go amiss in Morgan county, Georgia.

Land is cheap, and pleasant homes can be purchased at low rates. As an instance I would mention one plantation of thirty-six hundred acres (3600), now offered at ten dollars per acre, lying on both sides of the railroad; has a depot, plenty of timber, abundance of water, houses and other buildings, and, in fact, about everything necessary to successfully conduct farming. Twenty or thirty families could settle it up and have a little community of their own. Other places of every size can be had at prices ranging from five to twenty dollars per acre, as to location and fertility, and improvements; or, if desirable, any amount of land can be rented or farmed on

shares; but not if delayed till Christmas as farmers should be ready to plow and prepare for crops before that time. September or October, perhaps, would be the best time to seek homes or make contracts for next year. Crops are looking unusually well in this country. Fine growing showers have continued up to the present. The grain has been by far the largest crop raised since the war. There will be an average crop of fruits, though late frosts injured some kinds. We now have ripe apples, peas, peaches, figs, melons, etc. Hartford grapes are turning, and will come in before long.

E. HEYSER.

The Danish Fund—A Good Proposition—One Cent not Enough.

Dear Brother James:—

In present Vol., No. 29, page 462, we find the one cent proposition of brother Eshelman. The proposed effort we heartily endorse as being the most consistent with the gospel we preach of anything we have heard for a long while.

But the brother is oversighted in the amount which he thinks each one should pay; for one cent to each member is not enough, and will not, when brought together, afford the means for all that he asks. He says, "one cent from each of you, dear brethren, will pay for publishing these pamphlets, (*one hundred thousand of them*)—pay the passage of the person to Denmark, and all his expenses in distributing them." This is most certainly a mistake, as we shall aim to show. The largest estimate we remember to have seen as to the number of our people is 150,000. This may be true, as we have no means of knowing, but we think it too large. But allowing that there are so many, one cent from each will only give us fifteen hundred dollars, or one cent and a half for publishing and distributing each one of the one hundred thousand copies, and allow nothing for expenses. If the brother is not greatly mistaken in his calculation, the publishers of books in this country charge most extravagant prices for their labor; and as a result of such prices, we suggest that we have all our printing done in Denmark. If one cent is not enough, let us give ten, and the surplus, if any, can be used in sending the Gospel into some other country.

LONDON WEST.

Annual Meeting—Expenses.

The following report of the Finance Committee of the Annual Meeting of 1875, held on the farm of John Cassel, near Covington, Miami county, Ohio, was clipped from the *Vindicator*:

RECEIPTS.

Amount received from the several sub-districts of the Southern District of Ohio:—

| | |
|-------------------|----------|
| Donald's Creek | \$150 00 |
| Upper Stillwater, | 140 00 |

| | |
|--|------------|
| Oakland, | 120 00 |
| Covington, | 150 00 |
| Price's Creek, | 110 00 |
| Palestine. | 110 00 |
| Upper Twin, | 160 00 |
| Lower Twin, | 120 00 |
| Bear Creek, | 160 00 |
| Lower Miami, | 75 00 |
| Beaver, | 51 00 |
| Lower Stillwater. | 180 00 |
| Wolf Creek, | 160 00 |
| Salem. | 160 00 |
| Ludlow and Panther | 100 00 |
| Lost Creek, | 30 00 |
| Unioe, | 40 00 |
| Upper Miami, | 75 00 |
| Clermont, | 20 00 |
| Newton, | 50 00 |
| Fall Creek, | 25 00 |
| Fairview, | 10 00 |
| White Oak, | 6 50 |
| Lumber and other articles sold after the meeting | 738 71 |
| | \$2,939 36 |

EXPENDITURES.

| | |
|--|----------|
| Lumber, | \$422 84 |
| 130 gallons apple butter | 104 00 |
| Cream mugs & coffee-pots, | 71 20 |
| Coffee, | 80 00 |
| Nails, hinges, locks, brick, poles, labor & sundries, | 181 21 |
| Bread, beef, coffee, at putting up shed, dish and other washing, | 96 80 |
| Three tons of hay, | 60 00 |
| Use of bro. Cassel's farm, | 187 00 |
| 7,708 lbs. bread at 4¢. per lb. | 308 32 |
| 16,855 lbs. beef at 5½¢. per lb. gross, | 927 02 |
| Sugar, salt and tea, | 32 35 |
| Butchering, | 33 00 |
| | 2,504 64 |
| Surplus, | \$434 72 |

This leaves \$434 72 in my hands, which is ready to be forwarded to the several districts as soon as I am informed to whom I shall send it. The dividend is struck, and I would like especially to know to whom to send for the Clermont, Fall Creek, Fairview, and White Oak churches.

David Wenrich, Henry Reiber, Enoch Beery, and Emanuel Hoover, Finance Committee. Two only attended.

SAMUEL MOHLER,
Secretary and Treasurer.

Salem College Committee Again.

The brethren composing the committee on the Salem College, will wait until they get word from me, as I find that there is not a proper understanding with those who are interested, as to time and place, when and where, the meeting will be held.

HIEL HAMILTON.

Erwin, Ind.

Announcements.

LOVE-FEASTS.

There will be a lovefeast in the Cowenshannoe congregation, Armstrong Co., Pa., in the Cowenshannoe meeting-house, on the 17th of September next, commencing at 2 o'clock P. M.

There will be a lovefeast in the Indian Creek congregation, Fayette Co., Pa.,

on the 16th day of October next, commencing at 4 o'clock.

Our communion is appointed in the Middle Creek church, 4 miles north of Mineral Point, Somerset Co., Pa., on Saturday Sept. 18th, commencing at 3 o'clock P. M.

TOBIAS MEYERS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near West Liberty, Logan county, Ohio, July 9, 1875, friend JOHN BYLER, member of the Amish church, aged 65 years, 8 months and 16 days. Disease, lingering consumption. Funeral preached by friend John Varie, Amish minister, in the German, and the writer in English, from Rev. xlv. 13.

J. L. FRANTZ.

December 28th, 1874, in the Upper Miami or Grove District, Miami county, O., brother ISAAC KERN, of lung fever and pleurisy, aged 45 years, 8 months and 8 days. He left a wife and 3 children to mourn their loss—a fourth one being born after his death. The oldest one is a member of the church. Funeral services by brethren H. D. Davy, and Isaac Studebaker.

Also, at the same place, June 19th, 1875, CARRIE ALWILDA, daughter of brother David and sister Ella Filbrun, aged 1 year, 8 months and 21 days. Disease, bone erysipelas. Funeral services by brother H. D. Davy from 2 Kings, vi. 26.

J. ARNOLD.

In the Sandy Creek church, Columbiana county, Ohio, June 27th, 1875, sister EMELINE H. CLEMENT, wife of brother A. Clement, and daughter of George M. and Catharine Bowman, deceased. Sister Clement was strong in the faith. She desired to do all the Lord had required of her. Some time before she died, she called for the elders, and was anointed in the name of the Lord. She leaves a kind husband and 5 children to mourn their loss, which, we hope, is her great gain. Aged 36 years, 11 months, and 22 days. Funeral discourse by brother Aaron Shively and the writer.

LEWIS GLAES.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Samuel Greenawalt, 1 50; Elias Anvil, 1 60; Samuel H. Cassel, 43; A. Friend, 10; Mary Helser, 25; David Rupel, 1 00; E. D. Haven, 15; D. A. Boob, 10; S. Workman, 1 00; John Thomas, 5 10; J. S. Sawwenger, 50; N. B. Blough, 25; 1. Meyers, 10; Ella Williams, 1 45; J. L. Frantz, 2 00; D. Garber, 50; Jacob Wertz, 3 50; H. G. Pobst, 10; S. Heuricks, \$2.

WATER WHEEL!

—O:—

THE "BEERS" WHEEL

Is grinding with less water than the over-shot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.

Send for a circular.

J. L. BEERS & SONS.

Cocolamas, Juniata, Co., Pa.

BEERS, GANGLER & COOKE.

Selen's Grove, Snyder Co., Pa.

Passover and Lord's Supper.

Eld. John Wise says: "Having examined the work entitled *The Passover and Lord's Supper*, written by J. W. BANK, I unhesitatingly express my approbation of the work, and think it worthy of public patronage; and especially consider that it should be in every family of the Brotherhood."

The work contains 258 pages. Price, single copy by mail, \$1. AGENTS WANTED.

Address,
J. W. BANK,
Meyersdale,
Somerset Co., Pa.

85

THE CHILDREN'S PAPER.

THE CHILDREN'S PAPER is a neatly illustrated paper for the young folks. The only paper for children published among the Brotherhood and the pioneer of its class. Only 25 cents per year. A beautiful MAP of PALESTINE to agents for clubs. Specimen copies on receipt of stamp. Address,

H. J. KURTZ,
Poland, Mahoning Co., O.

Pure-Bred Light Brahmas.

Pea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,

S. BEARD,
Polo, Ills.

35.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance wood* timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS.
21-tf. Donegal, Pa.

FARM FOR SALE.

A good Farm on Plum River, Freedom township, Stephenson county, Illinois, 5 miles from Arnold's Grove meeting-house, and 8 miles from the Cherry Grove meeting-house. It contains 160 acres, all, except about 20 acres, under cultivation; a large Stone House; good Well and Spring House; several good Springs; bearing Fruit Trees, &c., &c.

TERMS: \$4,000; One-fourth in hand and the balance in three equal annual payments. Address,

23-tf. GEORGE GIRL,
Beatrice, Nebraska.

Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Careless P. O., Washington Co., Md.

19-6m.

\$25 a day guaranteed using our **Well Auger & Drills.** \$100 a month paid to good Agents. Auger book free. J. H. Auger Co., St. Louis, Mo.

**Stover Automatic Wind Engine.**

For pumping water, grinding grain, &c. Three years in successful operation, and over 3,000 in use. Took Premium at the Illinois State Fair over 13 competitors, for regulating best in a storm and running in a light breeze. Is particularly adapted to the Eastern and Southern States owing to the slight breeze required to operate it.

It is Self-Regulating.

Will not blow down or freeze up in winter. Has but three joints and two places to oil. Can be attached to any pump. Every mill fully warranted. For descriptive circular and price list, address manufacturers. STOVER WIND ENGINE CO., Greencastle, Pa., or H. WOODMANSE, Freeport, Ill.

* * * An active agent wanted in every county east of the Alleghany mountains. [tf

"A righteous man regardeth the life of his beast."—Prov. xli. 10.

SAFETY COLLAR PADS.

Having patented, we now manufacture a new Horse Collar Pad, which we mail free of postage to any part of the United States, upon the receipt by letter of 75c. for a single one, or \$1.50 a pair. They are light, handsome, durable, and comfortable to the horse. They are easily fitted to almost any draught collar. We guarantee them to prevent horses' necks from becoming sore from use to Limber Pole Wagons, Reapers, Mowers, Corn Plows, Rollers or Seed Drills. Remember that an ounce of prevention is worth a pound of cure.

COLLARS: "Scotch" or Hair Faced Draft Collars, \$4 each or \$8 a pair. Short Straw Draft Collars, \$3 each or \$6 a pair. Both kinds finished with Safety Collar Pads and delivered at Depot or Express office on receipt of price.

Wholesale orders solicited from dealers. Satisfaction guaranteed.

P. H. BEAVER,
Montandon,
18-tf. Northumberland Co., Pa.

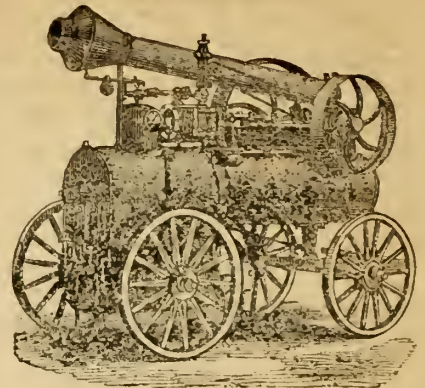
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We are manufacturing a superior article of woolen goods which we will guarantee to give perfect satisfaction. And we will send them to the brethren, or to anybody that may want good goods, by Express, and pay charges on goods, if the amount is ten dollars or more. Having been in the business over forty years, I think I know just what farmers want, and think they will find it to their advantage to correspond with me.

Address:
JOHN STUDEBAKER,
HOME WOOLEN FACTORY,
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The "One Faith" Vindicated; and The "Faith-alone" Theory Weighed in the Balance and Found Wanting. Send for them, and put them to work wherever you can. 1 copy 15 cents; 2 copies, 25 cents; 10 copies \$1.10.

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THE ECLIPSE.**NEW AND LATEST IMPROVED PORTABLE FARM ENGINE.**

Also, STATIONARY ENGINES, Boilers, Saw-Mills, etc.

For new descriptive catalogues, address
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SELF-REGULATING GRAIN SEPARATOR
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With the new patent separating and
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Also, MOUNTED and DOWN POWERS, with Patent LEVER ARRANGEMENTS.

Send for circular. Address,
GEISER MAN'G CO.,
16-tf. Waynesboro, Franklin Co., Pa.

PUBLIC SALE.

Will be sold at public sale on Saturday, September 25th, 1875, a

VALUABLE MILL PROPERTY, with 76 acres of good land, a large four-story Mill, with water and steam power, a large Stone House, a frame Tenant House, large Bank Barn, and other necessary outbuildings, all in good repair.

This is a valuable property, is in a good country, near markets, situate one mile east of Middletown, Danphn county, Pa.

The sale will be held in Middletown, at the front and feed store, near the depot. For any farther information call on or address,

D. M. SNAPE & Miller,
or M. N. KAUFFMAN.

The sale will begin at 2 o'clock, p. m.
It'll be sold on easy terms.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, AUG. 17, 1875.

Vol. II. No. 33.

"By thine Unknown Sufferings, O Christ!"

(GREEK LITANY.)

Unknown, blest Jesus! Thinkest thou, O
human soul,
To comprehend the pangs thy Lord en-
dured
To save not thee alone from doom so well
deserved,
Nor yet a race apostate, sin allured,
But a whole world to Satan given o'er?
And did'st thou, Prince of life, from thy
high throne,
Leaving the glory which thou had'st
above,
Co-equal with the Father,—deign to become
A sorrowing, suffering man? O woun-
drons love!
Well may the angels cry, "Worthy the
Lamb!"
Would that the rocks on sacred Olivet,
Whither he oft resorted to commune with
God
Might but reveal the anguished pleadings of
that burdened soul!
And thou, sweet Cedron,—ever musical
amid
Those hallowed grounds,—Oh, wherefore
art thou mute?
Who can depict the awful grandeur of that
scene
In lone Gethsemane, which only eyes in
heaven beheld?
The midnight solitude—most fitting hour
For direst agony unparelled!
Save that which overshadowed all on Cal-
vary!
But why yet linger by that blood-stained
cross?
No longer pierced by crown of thorns His
brow,—
"Tis finished!" So he cried with bowed
head,—
Once crucified, our risen Savior now,
We praise, we bless, we worship and adore!
Yes, all unknown thy "sufferings, O Christ!"
Enough thou knowest ours, e'en to the
grave,
And having drunk, thyself, life's bitterest
cup,
Art able both to succor and to save!
Oh, then, in thought of this, with joy we'll
follow on,
Saying, with thee, "Father, thy will, not
ours, be done!"
— Watchman and Reflector.

For the COMPANION AND VISITOR. The Beatitudes of the Mount. No. 3.

BY JOHN CALVIN BRIGHT.

"Blessed are the meek; for they shall in-
herit the earth."

"*Blessed are the meek.*"— Meek,
"Mildness of temper; soft; gentle;
not easily provoked or irritated;
yielding; giving to forbearance under
injuries; humble; submissive to the
divine will; not proud, self-sufficient,
and refractory; not peevish and apt
to complain of divine dispensations."
Meekness, "Softness of temper; mild-
ness; gentleness; forbearance under
injuries and provocations; in an evan-
gelical sense, humility; resignation;
submissiveness to the divine will
without murmuring; opposed to pride,
arrogance or refractoriness."— *Web-
ster.*

Mild and gentle are synonymous
with meek. They however only refer
to a natural disposition and temper;
but meek implies a mildness of temper
and gentleness of disposition school-
ed in discipline and suffering. An ob-
solete meaning of the word is, an
equal, a companion; because they
who have a quiet, meek, and gentle
disposition associate with all who fear
God, treating each other as brethren
of the same family, and fellow-heirs of
the same glorious heritage. They are
walking-commentators of that sub-
lime language of Paul, "Be kindly
affectioned one to another with brotherly
love; in honor preferring one
another. Be of the same mind one
toward another. Mind not high
things, but condescend to men of low
estate. Be not wise in your own con-
ceits."

"The man Moses was meek, above
all men which were on the face of the
earth." This trait was very useful to
him in the trying leadership of con-
ducting the wayward and rebellions
Israelites out of Egypt, through the
wilderness to the Promised Land;
and blessings, temporal and spiritual,
were promised to the meek under the
old dispensation.

Christ says, "Come unto me all ye
that labor and are heavy laden, and I
will give you rest. Take my yoke
upon you, and learn of me; for I am
meek and lowly of heart: and ye shall
find rest unto your souls." And
those who go to school to this Divine
Teacher, and learn the lessons of hu-
mility and meekness taught in his
school will manifest a smooth, even,
humble, and peaceable disposition—a
meek and quiet spirit, which is the
proper adorning of the hidden man of
the heart; and which is in the sight
of God of great price.

Meekness is one of the fruits of the
spirit. Gal. 5: 23. Paul besought his
Corinthian brethren "by the meekness
and gentleness of Christ." He ex-
horted Titus "to speak evil of no man,
to be no brawler, but gentle, showing
all meekness to all men." And he
commanded Timothy and the church
at Galatia, to instruct and restore
those who opposed themselves and
were overtaken in a fault, in the spirit
of meekness.

Here we notice the fact that each
succeeding Beatitude is an outgrowth
of the preceding. Each one rises
higher and higher in the divine clus-
ter of precious truths and precious
blessings. In the first we have a
class in spiritual poverty; in the sec-
ond, mourning and distress on account

of this impoverished state and condition, to which consolation is promised; and in the third we discover meekness as a consequence of this consolation, and an additional blessing. And then each of the following rises higher, and higher, and higher.

"For they shall inherit the earth."

—Similar expressions occur in the Psalms. At different places the Psalmist says, "He that fears the Lord," "he that waits upon the Lord," and "the meek, shall inherit the earth." Perhaps his expressions savor more of temporal blessings than our text; but it tends to elucidate it nevertheless. Those who are meek and holy, as a natural consequence, are of a frugal, industrial, and contented disposition, and consequently never suffer beggary or extreme poverty. For David says, "I have never seen the righteous forsaken or his seed begging bread;" and the Son of David said that every disciple of his should receive "a hundred fold in this life," but the blessings we are considering are more of a spiritual character.

It has been translated "inherit the land." The expression "inherit the land" occurs frequently in Moses and the prophets, and it generally refers to the land of Canaan; but, as intimated above, Christ's expression has more of a spiritual signification. While the expressions in the law refer to the land of Judea and temporal good, chiefly, Christ's refers to the abundance of spiritual blessings provided for man by the everlasting gospel. The land of Canaan was typical of the kingdom of God. The Jews inherited the land of Canaan; and they who exhibit the meekness, gentleness, and humility of the Saviour, shall inherit the kingdom of eternal glory. God shall create new heavens and earth and therein shall they dwell forever.

I understand the expression, "inherit the earth" to be tantamount to other expressions found in the Scriptures; as, "inherit glory," "inherit everlasting life," "inherit the kingdom prepared for you from the foundation of the world," and inherit all things."

For the COMPANION and VISITOR.

The Mission Parsed.

Matthew 28: 19, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This is a compound sentence, hav-

ing one subject, two predicates, and one object, having a number of word adjuncts, and one compound phrase adjunct.

PARSED.

Go, First predicate, an irregular, active, intransitive verb, imperative mood, present tense, second person, plural number, to agree with its nominative *ye*.

Ye, Subject of the sentence, a personal pronoun, representing its antecedent, the names of the apostles, second person, plural number, masculine gender, and nominative case, subject of *go* and *teach*.

Therefore, A conjunction—introducing the sentence, signifying because of this.

And, A copulative conjunction—uniting the predicates.

Teach, Second predicate, an irregular, active, transitive verb, imperative mood, present tense, second person, plural number, to agree with its nominative *ye*.

All, A word adjunct, a limiting adjective, belonging to *nations*.

Nations, The object of the transitive verb *teach*. A collective noun; third person, plural number, common gender, and objective case, governed by the verb *teach*.

Baptizing, The leader of the compound phrase "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," a present participle from the verb baptize; indicates present action, (but not continued action, otherwise the action never would be completed,) present tense is "ing," past tense is "ed."

Them, A personal pronoun representing nations, third person, plural number, common gender, to agree with its antecedent nations, and in the objective case, governed by the active transitive participle *baptizing*.

In, A preposition showing relation between its antecedent *baptizing* and its subsequent *name*.

The, Word adjunct of *name*, a limiting adjective, definite article, belongs to *name*.

Name, A common noun, third person, singular number, neuter gender, and objective case, governed by the preposition *in*.

Of, A preposition, showing relation between *name* and *Father*.

The, Word adjunct, limiting adjective, definite article, belongs to *Father*.

Father, A common noun, third person, singular number, masculine

gender, and objective case, governed by the preposition *of*.

And, A copulative conjunction, connecting *Father* and *Son*. (Note: like coupling together, like the hinge upon which the door turns, also fastens, so in language, it couples together, turns upon.)

Of, A preposition, showing relation between *name* and *Son*.

The, A word adjunct, limiting adjective, definite article, and belongs to *Son*.

Son, A common noun, third person, singular number, masculine gender, and objective case, governed by the preposition *of*.

And, A copulative conjunction, uniting *Son* and *Holy Ghost*.

Of, A preposition, its antecedent term, *name*, its subsequent term, *Holy Ghost*.

The, A word adjunct of *Holy Ghost*, a limiting adjective, definite article.

Holy Ghost, A proper noun,—to be understood a collective noun, as in Acts 2: 2-4,—third (person) or name; in name, singular number, (*Harvey's Grammar*, Page 26, No. 7, "A collective noun is a name singular in form, though denoting more than one; as, herd, jury, swarm, school, assembly.") masculine gender, and objective case, governed by the preposition *of*.

NOTE 1st.—The phrase "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is a compound phrase, participial in form, and adverbial in one, and is used to modify the first predicate *go*. The leader is *baptizing*; the subsequent of the primary phrase is *them*. "In the name" is a secondary phrase, modifying the leader of the primary phrase; the leader is *in*, the subsequent is *name*. "Of the Father," a secondary phrase, modifying the subsequent of the first secondary phrase. "Of the Son," a secondary phrase, also modifying *name*. "Of the Holy Ghost," a secondary phrase, also modifying *name*. The leaders of these last three secondary phrases is the preposition *of*; the subsequents are, of the first *Father*; of the second, *Son*; of the third, is *Holy Ghost*.

NOTE 2nd.—The copulative conjunction *and* is used only to unite the subsequents of the secondary phrases, (*Father*, and *Son*, and *Holy Ghost*), and in no manner relate to, or limit, or modify, the action expressed

by baptism; hence does not argue in favor of continued action.

NOTE 3rd.—I have classed the nouns Father and Son, according to their usual significations. Whilst I admit that, logically, their significance is undisputed, they are proper nouns.

NOTE 4th.—“I baptize you” &c.: the *I* is a pronoun, singular number, is the agent, or nominative; *baptize*, the verb, or action; the *you* is a pronoun, objective case, or object of the action. The verb must answer in number to the nominative, as the nominative governs. (*Harvey's Grammar*, Page 83, No. 5, “A verb must agree with its subject in person and number.”) The nominative governing the verb, and being in the singular, cuts off the doctrine of three actions in baptism, or Trine Immersion, triple baptism, &c.

NOTE 5.—Triple immersionists, claim that the formula of baptism, as recorded by Matthew, is very elliptical, and claim the following as correct:—*Moore's Pamplet*, page 19. reads,—“Baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost.” To the seventeen words composing the formula of baptism, they add ten words, and change one; for *in* they change to *into*, claiming that they do this agreeably to the laws of language. But I ask what rule allows an addition of ten words, and the changing of one, to every seventeen words? when every word is parsed full and complete without all that. See *Harvey's Grammar*, page 161.

For the COMPANION AND VISITOR.

How, and how not, Salvation is Universal.

BY J. S. FLORY.

Universal salvation is a doctrine of the Bible. To rightly understand its nature, we must consider it in a qualified sense; otherwise we will fall into gross errors. According to God's will and design salvation is universal. The Scriptures testify that God “will have all men to be saved and come unto the knowledge of the truth.” “The grace of God that bringeth salvation hath appeared to all men;” or, as another translation has it, “The grace of God that bringeth salvation to all men hath appeared.” God's grace, through a Mediator—Christ Jesus—did effect a universal salvation to the world. “God was in Christ reconciling the world unto himself.” Original sin brought about universal

alienation from God; in Christ universal reconciliation was effected. “In Adam all die.” Christ was “the Lamb of God, which taketh away the sin of the world.” The Scriptures, indeed abound in testimonies showing that God's grace was manifested in bringing about a universal salvation to all from original sin; and it is a glorious fact, full of comfort, to know that God's will is that all should be saved, that his grace is free, and, in design, salvation through His free grace is universal.

Salvation in the sense above alluded to being so abundantly verified, it is no marvel that many persons may be influenced, by a cunningly devised theology, to believe salvation is universal in every sense, and under any and every circumstance. While we admit that the Bible does teach universal salvation of the world from original sin; and eternal salvation, according to God's will of desire, is universal, yet in application eternal salvation is not universal. The promise of eternal salvation by grace, hangs most conclusively upon conditions. Indeed primary salvation—salvation from personal sins—is only attainable upon certain conditions.

It may be asked, if salvation, according to God's will of desire is universal, will not His will in this respect be absolutely accomplished. In answer we will say, God's will of desire is not always effected. It is God's will of desire that men should not steal, murder, lie, cheat, or hate one another, yet these things are done, and that, too, to a wonderful extent.

God's grace or favor to Israel was universal in its nature. Salvation from Egyptian bondage and deliverance through the Red Sea, was universal. The promise of an entrance into the coveted land was universal, or to all. God's will of desire was that all “Israel might be saved,” and that all should inherit the goodly land. But they did not: thousands fell through the anger of God. Why so? Because a triumphal entrance across Jordan depended upon conditions. The conditions were righteousness according to the law, or, we might say, obedience to the commands of God. God is the same yesterday to-day and forever.

To-day we glory in a covenant dispensation of grace, according to God's mercy, in salvation through Christ

from the dire calamity of original bondage. And as the children of Israel were in a universal manner baptized unto Moses in the sea and cloud, —Moses being their leader,—we have been brought into a universal covenant relation with Christ our Savior, so far that we are all his through redemption, or deliverance from “the sin of the world,” and have become “heirs,” according to promise, of heaven and eternal joys. But our entrance to the land of rest, or possessions of an heavenly inheritance, depends upon certain conditions. And those conditions may be summed up in love to God and love to your neighbor. The love of God is to keep his commandments; and the promise is to them that “do His will.” The theory of the universal salvation of all in eternity, when weighed in the balances of gospel law and testimony, will be found lighter than feathery down! “If the righteous scarcely be saved, where shall the sinner and the ungodly appear?” Strive to enter in at strait gate, for many shall seek to enter and shall not be able.” “Depart from me ye workers of iniquity, I never knew you.” “Not all that say Lord, Lord, shall enter the kingdom.” All these with hundreds more, taken separately, are enough to strip “universalism” of all its hopes, and cast all its absolute views into the muddy waters of the vague and uncertain “isms” of the day.

It is evident that if “orthodox universalism” is true in its surmises, those that believe in walking in all the commandments of God, and that salvation depends upon certain conditions, cannot go amiss in gaining heaven. But on the other hand, should “Universalism” be found wanting, the believer in conditional salvation has yet another chance, provided he has proven his faith by his works. Two chances always preferable to one! The question of doubt is not on the side of those that walk in all the commands of Christ blameless, but on the side of those that made them void through unbelief. “Universalism” is unsafe—decidedly so. The safe ground is to believe that the gospel is the power of God unto salvation to them that believe, and then practice the precepts of the gospel through an abiding, living faith in Christ, who is the central luminary of the New Testament Scriptures.

Buffalo, Col.

For the COMPANION and VISITOR.

Lord I Love Thee.

BY CARRIE HOLSINGER.

I love Thee, blessed Lord,
By heavenly hosts adored
For oh! how hast Thou shown,
By Thy dear, dying Son,
Thy love for me!
Me! a poor worthless worm of earth,
Of sin and insignificance,
Compared to Thy superior worth.
All praise to Thee!

I love Thee, blessed Lord,
For lo! in Thy precious word,
Which Thou to man hast given
To guide his way to heaven,
From sin and wo,
'Tis there we learn Thy richest love,
And of Thy truth and righteousness,
Thy matchless power in heaven above,
And here below.

I love Thee, blessed Lord,
For Thou hast ever showed
Thy richest love, forsooth,
To me, e'en from my youth,
And kept from harm,
While dangers thickly stood around,
And death and dire calamities,
And dark temptations did abound,
Of every form.

I love Thee, blessed Lord,
By heaven and earth adored,
And this my prayer to Thee:
"Wilt Thou keep and guide me—
To heav'n above."
Oh! there I hope to join that throng,
So spotless pure, so beautiful fair—
Singing through eternity the song
Of Thy best love!

Carleton, Neb.

For the COMPANION and VISITOR.

The Death of the Wicked Contrasted with the Death of the Good.

BY D. P. SAYLOR.

Alexander, Hannibal, Caesar, and Bonaparte, were the four most noted and conspicuous conquerors in the world's history. What was their end?

Alexander, after climbing the dizzy heights of his ambition, had his temples bound with chaplets dipped in the blood of millions whom his unholy ambition had caused to be slain; he looked down upon a conquered world, and wept that there were no more worlds for him to conquer, set a city on fire, and died in a scene of drunken revelry and debauch. So DIED ALEXANDER.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and having put all her

armies to flight, stripped three bushels of gold rings from the fingers of her slaughtered knights, and made her very foundations quake, fled from his own country, hated by those who had once exultingly united his name with that of their God, calling him Hani-bal, and died at last by poison administered by his own hand, unwept and unhonored, in a foreign land. THUS DIED HANNIBAL.

Cæsar, after conquering eight hundred cities, dyeing his garments in the blood of millions of his foes, and pursuing to death the only rival he ever had on earth, was at last miserably assassinated by those whom he considered his nearest friends, and in the very place which it had been his highest ambition to reach. So DIED CÆSAR.

Bonaparte, whose mandates kings and popes for a time, obeyed, after spreading everywhere the terror of his name,—after deluging Europe with blood, and clothing its nations in sackcloth, closed his days in banishment, on a lonely island, almost literally exiled from the world. AND SO DIED BONAPARTE.

What a commentary on human greatness is this! These men all stood for a time on the pinnacle of what the world calls greatness, and each, in his turn, made the earth tremble with his heavy tread, and word of command; yet what was their end? They all died miserable deaths; one by intoxication, or by poison mingled with his wine; another, by his own hand, a suicide; a third, murdered by his friends; and the fourth, a lonely exile! My dear readers, what think you of such greatness?

The end of the wicked is similar in many particulars. We read in the Bible of a certain man named Ahithophel, who was one of the chief conspirators with Absalom in his rebellion against his father David, king of Israel. In his wickedness he counseled Absalom how to take his father David so that all the people might flee, and "*I will smite the king only.*" How wicked was the counsel of this bad man, to smite the king, the Lord's anointed, in the wicked son's rebellion. But when the counsel of Hushai defeated this wicked counsel, "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and got home to his house, to his city, and put his household in order, and hanged himself, and died." This self-murder could not be called *huncy*, as every step to it was deliberate. He foresaw Absalom's ruin; and he did not choose to witness it, and share in the disgrace. He was a very bad man, and died an unprepared and accursed death.

Judas Iscariot, another bad man, a very devil, though having the advantage of the instructions, prayers and admonitions of our blessed Lord, yet, being filled with all manner of wickedness and covetousness, conspired against his Lord and Master, and deliberately bargained with the enemies of God and Christ to betray

his Master into the hands of a riotous mob for thirty pieces of silver. And after seeing the results of his wickedness, (it appears there was with him an unquenched spark of conscience which took alarm), the fires of hell began to burn within his guilty soul, and he sought relief by confessing his crime to his co-conspirators, casting the thirty pieces of silver at their feet; and then he went and *hanged* himself. But that he might be a spectacle for men and angels to abhor, he fell headlong and burst a sunder, and all his bowels gushed out. What a horrid end is the end of the wicked! I might follow this line of thought further, and bring similar cases before the reader; but as the end of the wicked is only bad, let this suffice.

But while the end of the wicked is uniformly similar, even so is the end of the righteous and good similar—their end in many respects is similar. I will bring a few before the reader, and he will contrast them with the end of the ungodly and the wicked.

Abraham was a good man. He believed God, and it was counted righteousness for him so to believe, and hence he is said to be the father of all that believe. He was called the friend of God; and God blessed him abundantly. At last he died; but how calm, how easy! "And these are the days of the years of Abraham's life which he lived, a hundred, threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.—And his sons Isaac and Ishmael buried him in the cave of Machpelah. The field which Abraham purchased; * * * there Abraham was buried, and Sarah his wife."

Isaac, Abraham's son, like his father, was a good man, and the Lord loved him and blessed him. He, too, died. "And the days of Isaac were a hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob buried him."

Jacob, the son of Isaac and grandson of Abraham, was a good man, though of his goodness and wrestlings with God I cannot here speak. He, too, must die; but how calmly he meets his end. After having blessed his children, "He charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Machpelah, which Abraham bought. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his fathers." "And Joseph, Jacob's son, went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders

of the land of Egypt; and all the house of Joseph and his brethren, and his father's house. * * * And there went up with him both chariots and horsemen; and there was a very great company.

Joseph, the son of Jacob and great-grandson of Abraham, was a good and also a great man. Of his goodness and greatness I cannot here speak. He, too, must die. "So Joseph died, being a hundred and ten years," etc., "and they embalmed him, and he was put in a coffin in Egypt." Coffins were not then usually used in Egypt; they were only used for persons of eminence and distinction.

If the space would admit I could follow up this line of thought through all Holy Writ, and show the same similarity and peaceable calmness characteristic of all the holy and good. No grief, no murmur, no fear, no dread, no compunctions of conscience, no hanging.

Dear reader, which of these lives will you choose to live? and which of these deaths will you wish to die? You are a moral, or free agent; you can choose and have either. But if you choose the good you must choose it now, and go on to serve the Lord, doing good. If you prefer to choose the life and death of the sinner, you need do nothing more than you are doing now; for in disobedience you will work out your own ruin and destruction, both for soul and body. Then turn ye, oh! turn ye, for why will ye die in your sins and be forever miserable?

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

BROTHER MILLER'S SIXTH SPEECH.

Mr. President, Brethren, Sisters and Friends:—In reviewing the argument of my opponent, you will notice that he affirms that the Scriptures do not teach model action in baptism; but that baptism means to wash in the blood of Christ. He is, indeed, very ingenious in trying to divert your minds from the true issues of this discussion. You all know that we are not arguing about the application of the blood of Christ. We are not on that subject: we are discussing the Scriptural mode of baptism; that is what we are talking about. We affirm that immersion in water is the only Christian baptism. He has much to say about the water of purification, that the water of purification was sprinkled upon them, and that they bathed in the water. This is true, the water, the prepared water of purification, was sprinkled, and their bodies were washed in pure water in order to their cleansing.

Will he be kind enough to tell us how he can wash by the application of a few drops of water. He cannot do it. But he says that water cannot purify the soul. That is so. He never told a better truth. The blood of Christ purifies; nothing else can; but water is the element used in Christian baptism, and the question at issue is, what is the Scriptural mode of applying it?

But my friend tells us that there is no water found in the sixth of Romans; but baptism is there, and burying is there, and that, therefore, it alludes to being baptized, buried, in the Spirit. Admitting, for the sake of argument, that he is correct, then still I have my argument. Baptism, if in water, is an immersion, if in Spirit, it is an immersion in the Spirit; all baptisms are immersions whether in the water or in the Spirit. But while noticing this point, I want you to look at his dodging yesterday. He said the water must be poured because the Spirit is poured. To-day he contends that they are buried and that it is the baptism of the Spirit. He says upon his honor there is no water baptism in this case. I do not call in question the honor of my brother, but I propose to produce the opinion of learned men against his honor; learned men who give immersion, baptism, dip, and plunge, as the definition of this Scripture.

I shall notice what my opponent says of the three thousand that were added on the day of pentecost. He says that, there being a scarcity of water in Jerusalem, they would have so polluted the water which was to be used for necessary purposes, that they would not have been allowed to baptize them in the cisterns where the water was contained. Suppose we admit that such are the facts in the case, now, that would not prove that it was so at the time in question. The proof is that it was not so at the time; for the evidence, see the report of the excavation society, who are digging, and exploring the situation of Jerusalem. Among other interesting and important discoveries, they have found a reservoir of immense proportions, holding water enough to supply all the necessary uses of the temple, it being six hundred feet long, two hundred feet broad, and of considerable depth. But waiving this argument, I want it distinctly under-

stood that my cause does not demand that I should prove that there was much water at all places where baptism is administered. When I prove that in all places where this matter is definitely spoken of, there was much water, such as rivers, the Jordan, &c., I have my point, until he proves that it was actually performed when immersion was not possible. If he affirms that there is such a case, the burden of proof rests upon him to support his affirmation. This he must and will fail to do. He cannot do it.

Our eighth argument is drawn from the fact that sprinkle and pour are always constructed with *epi*, "on," or "upon," when spoken of persons, while baptize is always constructed with *en* and *eis* "in" or "into."

First take the word upon, and go to Exodus, 29: 7. "Then shalt thou take the anointing oil and pour it on his head, and anoint him."

Go to Leviticus 2: 1, "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon."

First Kings, 18: 33. This is the favorite subject for my friend. "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill your barrels with water, and pour it on the burnt sacrifice, and on the wood."

Leviticus 14: 7, "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean."

Numbers 8: 7, "And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them." 19th chapter, 18th verse, "And a clean person shall take hyssop and dip it into the water and sprinkle it upon the tent," &c.

Matth. 3: 11, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." John 1: 31, "And I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water." Mark 1: 9, "Jesus was baptized of John in Jordan."

Here it is clear that the proposition *epi* which means, "on" or "upon," is used in construction with *Rhaino* and *Ekcheo* to "Sprinkle" and

"pour," while the prepositions *en* and *eis*, are used in construction with *baptizo*, "to baptize."

We never baptize water upon a person, but we may sprinkle or pour water upon him. We may baptize a person or immerse him in the river of Jordan, but we cannot sprinkle him on or in river the of Jordan. Neither can we sprinkle or pour the river upon him. We may sprinkle or pour oil, water, or blood, but we cannot sprinkle or pour a person unless he were severed into pieces, like water or saud; then we might sprinkle him. We may sprinkle something upon a man, but we cannot sprinkle the man himself.

In one case we immerse a man *in* water, in the other case we sprinkle or pour water on a man. These two prepositions are very different and they form a class so distinct that they are never interchanged. So different are these two forms of expression, that the object baptized, dipped, or immersed, is *never* governed by a *preposition*, but *always* by the *verb*. But with sprinkle or pour, the object is *always* governed by the *preposition*, and *never* by the *verb*. The verb governs that which is used in sprinkling or pouring, and *epi* "on" or "upon," always governs the object on which the sprinkling or pouring is done.

We baptize an object in water. The verb baptize governs the object, the preposition in governs the thing in which we baptize.

The radical difference between *en* and *epi*, "in" and "on," and their primary and literal meanings is the strongest kind of evidence that to baptize persons is to put them "under" or "into" the water, while to sprinkle is to put a little water on them. John baptized the people in Jordan. They were not baptized upon the Jordan, not with the Jordan; neither was the Jordan baptized on them, but they were baptized *in* it.

Our 9th argument is drawn from the fact that when *baptizo* is used in the New Testament in regard to other washings beside the ordinance of baptism, it means a complete and entire immersion.

We call the attention to Mark 7: 4, "And when they came from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen

vessels, and of tables." 8th verse, "For laying aside the commandment of God, ye hold the tradition of men, as the washing (*Baptizonthai*) of pots, and cups: and many other such like things ye do."

Luke 11: 38, "And when the Pharisee saw it, he marvelled that he had not first washed (*Baptismos*) before dinner."

Hebrews 9: 10, "Which only stood in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Vatablus, a distinguished professor of Hebrew, at Paris, says on Mark 7: 4, "They bathed their whole person." This was his idea, and he was a man not in the least prejudiced in favor of immersion. The strong probability is, that, if ever he had submitted to the ordinance of baptism, it was to sprinkling and pouring, yet such is the testimony he gives here.

Grotius says on the same passage, "They cleansed themselves more carefully from the defilement contracted at the market, by immersion."

Maimonides, has the following: "If a Pharisee touched the garment of one of the common people, he was defiled, and needed immersion. Mark the language, wherever in their law washing the body is mentioned, it means nothing but the washing of the whole body. If a man should wash himself all over except the tip of his little finger, he is unclean." "If a Pharisee," says Maimonides, "touched but the garment of one of the common people, he was defiled, and needed immersion,"—needed immersion, or washing of the whole body.

Fry, a converted Jew, makes this declaration. "Every Jew knows that whatever is to be purified by water, cups, pots, etc., it must be immersed."

Campbell on baptism, page 166, *Baptismos* and *baptizo* are used to indicate something beside the ordinance of baptism.

Baptizontai and *Baptisthai* are used in reference to persons, *Baptizmos*, in reference to cups and pots, &c.

Leviticus 11: 32, "Whatever vessel that is unclean, it must be put into water until even; so that it shall be cleansed." 15: 27, and 17: 15—16, prove that they bathed in water. Then *baptizontai* as *ebaptistha* means to bathe, or immerse, or wash the whole body.

(Time expired.)

MR. HODGE'S SIXTH REPLY.

Mr. President, Gentlemen and Ladies:—In resuming my part of the discussion, I will notice the argument of my opponent.

I showed that the purification of the Jews was performed by sprinkling, by sprinkling the water of purification upon them. Did he prove that they that returned from the market immersed themselves in water? Was the washing spoken of there an immersion? Failing to prove that it was, by the Scriptures, he appeals to the Fathers. And suppose the Fathers sustain him, what has he gained? What is it worth? To my mind it is worth very little, because you may prove anything you please by them; you can prove every heresy of Romanism: they will refer you to the Fathers for the validity of their practices, as well as my worthy friend. By the Fathers you can prove that they did not only immerse their subjects, but that they anointed them with oil and spittle, and required them to taste a little honey, and to be baptized in a state of nudity. Does my brother, the champion from Indiana, take all the testimony of the Fathers, and observe all these trifling rites? If he relies upon part of their testimony, he should take it all. Do you not see how he dodges the issues—how he dodged the baptism of the three thousand in that large upper room in Jerusalem on the day of Pentecost? and the five thousand on the following day? He says it is not his business to prove that there was much water in every case when baptism was administered. Thus when it is convenient for him to prove this, he is willing to do so; but when otherwise, as in the upper room, he dodges the issue, and says it is not his business to prove an abundance of water in every case. I have admitted that immersion is valid Christian baptism, but I deny that it is the only mode, and maintain that the mode is unimportant; for water applied in any way cannot purify, whether sprinkled, poured, or by immersion, once, or three, or one hundred times. The application of water symbolizes the purifying reference of the Holy Spirit, without influence to modal action, or the quantity employed, the word *baptizo*, primarily signifying immersion, notwithstanding; as, for instance, the Greek word *deipnon* means a full meal, yet the bread and

cup is sufficient for the Lord's supper, or communion service; for in eating the elements are the same without respect to quantity. We are baptized into the life of Christ, being baptized (*eis*) into Moses referred to a spiritual baptism, baptized into the Spirit of Moses.

My brother says that I tried to prove a scarcity of water. I said that I infer from the circumstances attending certain places when baptism was performed that there was a scarcity of water, and challenge him to prove that there was much water. He says that he proves that much water is necessary for the right performance of the ordinance, but when coming to such places as the upper room, he then says that it is not necessary to prove that there is much water in every place.

This intelligent audience will not fail to see how he dodges the question, and there are a number of places where baptism was performed, as spoken of in the Scriptures, where there is not one word said about there being much water.

Nor is there one word said about a burial in the Scripture in connection with baptism.

On the pentecostian occasion it is said that the sound filled the house, the cloven tongues sat upon them. Here is the true baptism. Here is the place we ought to have started, but my friend went right to the water, saying *loui, louo*. I have not much to do with *loui*; but the baptism of the Spirit, this is the real baptism that John talked about, saying, "I indeed baptize you with water, but he that cometh after me, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." Here, in this place, baptism means to pour: "I will pour out my Spirit upon you." And this was fulfilled on the day of Pentecost, as declared by the apostle Peter. Now let him prove in one case that baptism means to immerse. I have proved by strong inference that it was impossible to have baptized that number by immersion in the time they had to baptize them. The apostles probably spoke until twelve o'clock, for the inference is that they all spoke; for we read that Peter stood up with the eleven. This done, they must change clothes, then they must take them some where in order to

have much water. I hope he did not take them to the reservoir of which my brother spoke and showed us that pretty picture. I would like to get a copy of that picture, for I am very fond of pictures. He says it is two hundred feet deep. Of course that would be *too much* water; but by the time they found water for immersion the day would have been mostly consumed. The time would therefore have been too short to have immersed them once, much less three times. (Here the speaker made some calculation of the number that each administrator would have to baptize in a given time. I failed to get his idea properly noted; but he would make it appear actually impossible to have baptized them by immersion, or any other mode single, but suppose that it was done *en masse* by the use of the hyssop sprinkler. "They may have," says he, "taken a bunch of hyssop and scarlet wool, and sprinkled clean water upon them, as prophesied by Isaiah.") What were those pools, of which he spoke, for? They were for domestic purposes. That being the case, do you suppose they would have allowed them to immerse three thousand persons in them? By no means would they have allowed it.

The difficulties are all against immersion, and not against affusion. My opponent has not brought one particle of proof that John immersed, or dipped, or plunged any one. And even admitting that he did, would not help his case, for John's baptism is not Christian baptism: it is altogether different. Do you want the proof? See Mark 1: 4. John preached "the baptism of repentance for the remission of sins," that Christ might be made manifest to the Jews. I want to divert the mind of this audience from ritual baptism to the great Spiritual baptism, to the blood of Christ. The blood of Christ cleanses from all sin. John did not baptize in the name of the Holy Ghost? See Acts 19th chapter. Here we see that Paul interviewed twelve of John's disciples, who declared that they had not so much as heard that there be any Holy Ghost, and said that they were baptized into John's baptism. Of course, therefore, John did not baptize into the Holy Ghost. Consequently this is not Christian baptism, as my brother would have you believe, seeing that Christian bap-

tism is in the name of the Father, and of Son, and Holy Ghost.

The apostle says in the Ephesians 4th chapter, "For by one Spirit are you baptized into one body," &c. This is the great baptism, and water is to symbolize it. This ought then to correspond; the Spirit being poured the water also ought to be poured. "There are three that bear witness on earth," says the apostle John, "The water, the Spirit, and the blood; and these three agree in one." Then if the Spirit is poured and the water is poured, and blood sprinkled, does not this agree in one? Is there not a striking correspondence, while in immersion there would be no agreement—no correspondence.

In the case of the baptism of Moses the children of Israel went over dry shod. The sea became a wall on either side; and the cloud was placed over them. There is no immersion here, no dipping, no plunging. But I have a right to presume that the cloud sprinkled, and the sea poured out upon it, and so we have an affusion in this baptism of Moses in the cloud and in the sea.

We will however come to the New Testament. When he comes into this he will have a hard road to travel; "for Jordan is a hard road to travel."

(Time expired.)

Close of the second day by singing the doxology and prayer by the Rev. Luckner of the Methodist church.

The religion which ungospels itself into policy—the religion which is patented to convert men without humbling them—the religion which is christian in name and pagan in practice—the religion of purple and fine linen every day for Diveses and crumbs and grudges for the poor Lazaruses once a year—the religion for belles, beaux, for beauty worshipers and flirts on brussels carpets, and which passes by on the other side of want and suffering and tears—such is not the religion of the Bible.

A man's true wealth hereafter, is the good he does in this world to his fellow men. When he dies, people will say, what property has he left behind him? But the angels who examine will ask, What are the good deeds thou hast sent before thee?

FOR THE YOUNG.

For Young Teachers.

1. Do not talk too much. "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."
2. Always speak kindly to an angry pupil. "A soft answer turneth away wrath, but grievous words stir up anger."
3. Never be sarcastic. "There is that speaketh like the piercing of a sword, but the tongue of the wise is health."
4. Some pupils expect you to scold them. By all means disappoint them. "Reprove not a scorner lest he hate thee."
5. Reprieve and punish pupils privately, never publicly. "Debate thy cause with thy neighbor himself, and discover not a secret to another."
6. See nothing, and yet see everything. Take immediate action upon very few misdemeanors. They are not half so bad as your imagination makes them. "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression."
7. At the same time do not hesitate to act promptly when necessary. "A prudent man foreseeth the evil and hideth himself, but the simple pass on, and are punished."
8. Don't worry. Teach under "high pressure." Govern under "low pressure." "Fret not thyself because of evil men."
9. Never become discouraged, especially with serious difficulties. "If thou faint in the day of adversities, thy strength is small."
10. Withhold not good from them to whom it is due, when it is in the power of man to do so."

The Rich Man and his Great House.

A rich West India merchant died, and left one little boy. His name was William Beckford. The little boy was very rich, and grew richer every year until he was twenty one. He was then one of the richest men in the world.

What did he do with his money? He spent it nearly all on himself. When he traveled, he traveled like a king. He sent on beforehand, and had the rooms he was to use fitted up in the grandest style.

The fine house which his father built in England did not suit him, and he resolved to pull it down and build one that should be the wonder of all England. Four or five hundred men were kept at work on it night and day until it was done. The night workmen used large torches, which lightened up the scene in a most brilliant manner. Beckford took great delight in going out and looking at the progress of the work. He would go out at night to some high part of the grounds, and spend hours in watching

the strange sight of house-building by torch-light.

When the place was done it was called Fonthill Abbey. Then he built a wall around it, twenty miles in extent, and no visitor was allowed to enter it without a pass. Leave was not given to princes. Gold and silver cups and dishes dazzled the eye; jewels and precious stones were there in richest profusion; the most costly furniture adorned it. People would disguise themselves as servants and peddlers, in the hope of getting a glimpse of the wonders within.

And here Beckford lived alone, taking the enjoyment all by himself.

He had almost everything that money could buy. But money cannot buy happiness, and this was wanting at Fonthill Abbey.

Then there came what business men call a "crash," and the princely fortune of William Beckford melted away like snow under the spring sun. He was in debt; and the gate that would not open to the king had to open to the sheriff, who came and seized his stores of costly things. Fonthill Abbey was sold, but it was thought to be too large and expensive for any one to live in; the great tower fell down, and the rest of the building was taken down.

Beckford saved just enough to keep himself from want, and he spent an unhappy old age at a hotel, with nobody to pity or care for him.

"Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. vi. 17).—*Bible class Magazine*.

Blessings of Sunlight.

There are few blessings which we enjoy here upon this earth—that is, material blessings—but come to us through the agency of sunlight. Throughout your whole existence you will find, by following the same reasoning, that your most trifling act, your most thoughtless movement, has derived its origin from the sun. A blow with the fist, a breath, a sigh, can be exactly estimated in rays of sunshine. Whether you trifle or whether you work, to make such an effort, you have been obliged to expend so much strength and that strength had already been stored in you by the sun, through the agency of a series of transformations.

Your clothing is all borrowed from the sun. He has spun every thread of your linen, and fed every fiber of your cloth and flannel. He either bleaches it snowy white, or dyes it purple and scarlet with indigo or mad-

der. He furnishes leather for useful service, and furs and feathers for finery and parade. He gives you bedding; whether you repose in luxury between eider-down and wool, or stretch your weary limbs on straw, chaff, Indian corn husks, sea weed, or on even a naked plank, as is the lot of not a few, it is the sun who gives both one and the other. And what do we receive from the region in the immediate neighborhood of either pole where the sun is not? We receive just nothing. We cannot even get to them. The absence of the sun bars our progress with an impenetrable zone of ice and snow.

In like manner your butter and cheese are merely solid forms of sunshine absorbed by the pastures of Holland or Cambridgeshire. Your sugar is only crystalized sunshine from Jamaica. Your tea, quinine, coffee and spices, are embodiments of solar influences shed on the surface of China, Peru and Indian Archipelago. It is the sun's action which sends you to sleep in opium, poisons you in strychnine and cures in decoctions of tonic herbs. You taste the sun in your sauces, eat him in your meats and drink him even in your simplest beverage, water. Without the sun no blood could flow in your veins; your whole corporal vitality, your very bodily life is the result of the overflowings of his bounty. Nor is that all we owe to our great central luminary. The physical forces with which we are acquainted—heat, light, electricity, magnetism, chemical affinity and motion—assuming each other's form and action—believed in all probability to be one in their common birth and origin, are direct emanations from the sun. But how grand and beautiful is the theory that all material blessings here below come to us entirely and alone from the sun! Its simplicity and unity are consistent with the attributes of the Maker.—*Journal of Chemistry*.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin*.

On earth we have nothing to do with success or with its results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.—*Robertson*.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., August 17, 1875.

"Look to Yourselves."

A thousand faults in our neighbor, and large ones, too, will not effect us as much as one small one in ourselves. We do not mean to say that in estimating the influence of wrong, that one small fault or sin is more dangerous and fatal than a thousand large ones. But we mean, as we hope the reader will readily understand, that while a thousand large faults in our neighbor will demoralize his character and ruin his soul, those faults not being ours, we are not accountable for them, neither will they injure us, though they will destroy our neighbor who is guilty of them.

If, then, according to the foregoing remarks, a small fault of our own, because it will, if not repented of and corrected, ruin us, is to be more dreaded and hated and striven against than a thousand larger ones in our neighbor, which may not injure us at all though they may destroy him, how inconsistently and unwisely people act who are so ready to discover, criticise, and condemn a great fault in another while a less one which they themselves perhaps may be guilty of, may much more concern them personally, than the many and great ones of their neighbor.

When the Savior reproves those who behold the mote in their brother's eye, while they do not consider the beam that is in their own, it is not simply because his own fault which is compared to a beam, is larger than his brother's which is compared to a mote, but it is likewise owing to the fact that his own sin though smaller than his brother's, more concerns himself than his brother's does, though it may be larger.

The inference we draw, and the lesson we learn from the plain fact that many great sins in our neighbor or brother will not be as injurious to ourselves as a small one of our own may be, is that we should be more concerned about our own sins than we are about our neighbors, though ours may be less than his.

A person that might have the inclination to see the murderer hanged, and an opportunity of gratifying that inclination, would at the sight, and the thoughts sug-

gested by the occasion, be horrified at the idea of the crime which the murderer had committed, and for which he must die a corporeal death, and for which he must, if not repentant for the crime, meet the murderer's doom in another world.—And yet that crime, that heinous crime of murder which brought the murderer to the gallows, and which is looked upon by the spectator with so much horror, does not so much concern that spectator, nor will be as likely to injure him, as the sin of lying, or of revenge, or of covetousness, or of pride, that he himself is guilty of, and which will, if he does not repent of it and forsake it, bring him to perdition. Then even the crime of murder, which brought both the penalty of the law of God and that of man upon him, does not so much concern him who is not guilty of that crime, as those other sins do that we named above, if he is guilty of any of these.

It is our own sins and not our neighbors' that will destroy us; and therefore our own sins and not his should be seen and condemned, if we have a proper regard to our own welfare. And while we are not to be indifferent to, much less encourage sin in others, but rather rebuke it, with our own, especially, we should deal strictly and even severely.

QUERISTS' DEPARTMENT

MR. EDITOR:—Before I can consent to join your church, there are a few things that I desire to learn. Hoping that you will answer through your spicy paper, I append a number.

In the first place, does the Church of the Brethren believe that their preachers are supplied with supernatural light and power directly from heaven to enable them to clearly understand, and profitably expound God's word? And believing this, do they affirm that an education is not necessary for a preacher?

If they *do* believe this, don't they evidently say that *inspiration* still continues? Can they prove that it survived the Apostolic age?

"All Scripture is given by inspiration," but it is written so plainly that one does not have to be inspired to understand it. If people can't understand inspired Scripture, how are they going to understand interpreters of it?

What proof do your preachers give that they are inspired? We learn that the Apostles proved their inspiration in three ways: 1st. By miracles. 2nd. By wisdom. 3rd. By unrivaled virtue. Your preachers fail to adduce *any* of these.

Men of your church (that is, men who

hold that they are justifiable in plying their avocations week days, and depending on God to inspire them Sundays), in the language of another, "fall below most other pious men through the influence of characteristic pride, prejudice, enthusiasm, censoriousness, and bigotry." Confute that. As they furnish no proof that they are inspired, people are under no obligations to think they are. When God inspires a man, he gives abundant proof of it. God inspired ignorant men, but when thus inspired they ceased to be ignorant. But now we see men claiming inspiration that make the Scriptures teach what it is clear they never meant. They suppose that to be literal which was to be taken spiritual.—And in fact every utterance shows that they are *still* ignorant.

You are so fond of the "old paths," suppose you adhere to the rule laid down in 1 Cor. xvi. 2.

When God calls a man to preach, don't he still say, "Give thyself wholly to it that thy profiting may appear to all"?—or has he made an exception in favor of the Brethren church? and if so, where is the exception recorded? Paul says to Timothy, "These things commend and teach." Now before one can teach it is plain that he must learn. Where can he best learn? on his farm, or at his bench, or at some college where experienced instructors may be found? We have just exploded the idea that God by inspiring him will render further learning useless. God's word inspires him. When a man devotes part of his time to the ministry, and part to secular pursuits, don't it look like serving God and Mammon?

Why don't your church do more for heathen nations and the cause of education? Do you hold ignorance to be a badge of piety, and contend that it seals the diploma of an Apostle?

I hope to hear from you on these points. I think you owe it to the world to come out and define your position.

A careful showing up of these things might thin your membership, but what would be your loss, would be Truth's eternal gain.

Yours for the right,

R. A. J.

Thacher P. O., Ills.

REPLICATION.

The above letter is one of the many testimonies we meet with proving that the doctrine of the Brethren is but little understood by many in the world. And this being the case, it becomes our duty as a church to labor in whatever way we can to accomplish the desired end, to disabuse the public mind of the incorrect view it entertains of our faith and practice.—Our brethren should also be very careful in attempting to explain the views of our brotherhood in regard to any Script-

ural subject, to give a correct explanation. It is to be feared that a want of a more correct knowledge of the subject on the part of our brethren who are interrogated in regard to our views of the Gospel, by the world, may sometimes mislead the inquirer in the views he may form of our doctrine.

Then as we desire to gratify the friend who has presented a number of questions which he desires answered, and to do what little we can to inculcate sound Christian principles, we shall try to answer his questions if we understand them. His questions are not very distinct, but we think they may be comprised in the following series :

First. The first question, it will be noticed, refers to supernatural light and inspiration. And in reply to which we would say that our brethren do not believe that our preachers are supplied with supernatural light and power directly from heaven to enable them to clearly understand and profitably expound God's word, without any study or education.— And they do not affirm that an education is not necessary for a preacher. And we would consider it fanaticism in a man to rely on supernatural light and power to enable him to understand and expound the Scriptures, without reading and studying them, and without using the ordinary helps by which they are to be understood. As the Spirit of God has conveyed the truth to us in human language, he that would understand that truth, should study the language in which he reads that truth. It is said that "the Spirit helpeth our infirmities," but we do not believe that it encourages our idleness, or supersedes the necessity of our reading and studying to understand the Scriptures. While we believe that some education and study are necessary to enable us to understand and expound the Scriptures, we do not think that a classical education or a collegiate course of study is necessary to enable us to do so.

Second. The second question is this: "When God calls a man to preach don't he still say, 'Give thyself wholly to them; that thy profiting may appear to all?'"

ANSWER.—We think the foregoing language of the Apostle Paul to Timothy still binding upon preachers, as is his command to the disciples in general,— "Greet ye one another with an holy kiss." 1 Cor. xvi. 20; and as the com-

mandments of Christ, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you. And unto him that smiteth thee on the one cheek offer also the other." Luke vi. 27-29. We believe the Gospel is still to be our rule of life or conduct. But what does the Apostle mean when he says, "Give thyself wholly to them"? He means that the work of the ministry is to be his chief work and that everything he does is to be done in subserviency to its promotion. It cannot mean that a preacher must not give any attention or time whatever to any secular occupation, for then the Apostle himself would have violated the rule he gave to Timothy, for he labored some at his occupation of tent-making, as did also Aquilla. See Acts xviii. 3, and Rom. xvi. 3.

Third. The third question has reference to the qualifications of a preacher for teaching. And our friend asks, "Where can he best learn? on his farm, or at his bench, or at some college where experienced instructors are to be found?" The answer to this question will depend on what he wants to learn. If he wants to learn the doctrine of Christ, he must learn it of Christ through the Gospel.— And if he is a diligent student, he may learn on his farm or at his bench. Many men have become eminently useful with no better facilities for learning. It is desirable to have help if it is of the right kind. And instructors, if they are humble and holy men of God, may afford such help. Colleges are by no means always the best places to learn the simple and pure Gospel of Christ.

Fourth. When a man devotes part of his time to the ministry and the rest to secular pursuits, don't it look like serving God and Mammon?

ANSWER.—It does not look so to a man who looks at such things from a Gospel stand-point. We have already seen that Paul and others devoted some time to secular business. He said in his address to the elders at Ephesus, "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Acts xx. 34. Did the faithful Apostle serve God and Mammon? Surely not. It is to be feared that some of those preachers who do not work at all, and who are paid a large salary, do worse than serve God and Mammon: if they can do worse, they serve Mammon only.

Fifth. "Why don't your church do more for the heathen nations and the cause of education?"

ANSWER. We find so much to do at home that our labors have not yet extended to the heathen nations. We hope they may in time.

In regard to the cause of education, we would say that we as a people are doing considerable to promote it. We have very good systems in many of the States for promoting general education, and our brethren do their share in contributing to the support of these systems, and they do it cheerfully. The propriety of other facilities for the education of our youth is being discussed among us, and in many there is a growing appreciation of its value, and greater efforts made to acquire it, but we think it best to pursue the subject with caution, and never lose sight of the fact that holiness is of paramount interest to us. Education is good, but piety is better. It seems to be the conviction of many that as some of our religious denominations have advanced in education, there has been a retrogression in holiness. We are desirous that it may not be so with us.

Sixth. "Do you hold ignorance to be a badge of piety, and contend that it seals the diploma of an Apostle?"

ANSWER.—We hold that neither ignorance nor learning seals the diploma of an apostle or preacher. It is the Head of the Church that seals his commission, and none will be commissioned that do not hold and preach the true Gospel.

We believe we have given due attention to all our friend's questions. But he wants us to confute the charge that he has heard made that our preachers "fall below most other pious men through the influence of characteristic pride, prejudice, enthusiasm, censoriousness, and bigotry." As our own testimony would be *ex parte* evidence, we must go outside of our fraternity for testimony. And we have plenty of witnesses of this kind to refute the above charge. The following is from the *Warrensburg (Mo.) Standard*. The article was quoted in our paper of June 22nd. "While our country is the abiding place of eighteen or more denominations, most of whom place more stress on theory, we have a very quiet but excellent people among us who look to the practice and prove their faith by their works. These people, because they make

no great noise and parade, never get the credit they are entitled to, but they are a charitable people, full of good works." Reference is here made to our fraternity.

Our friend refers to 1 Cor. xvi. 2, and says, "You are so fond of the old paths, suppose you adhere to the rule laid down in that passage." We would say that we approve of that rule, and some of our brethren have reduced it to practice.

We have now, according to our friend's wish, defined our position in regard to the points presented in his letter. We have done it to subserve the cause of misunderstanding and abused truth.

"Mission Parsed."

Under the above heading, in another column of this issue, will be found what is certified by Eld. P. Winebrenner, of the Christian denomination, as being a complete copy of the "Mission Parsed," as read by friend W. S. Manville, in the discussion with brother R. H. Miller.—It was claimed by Eld. W. that our synopsis did not do justice to friend Manville. As we do not want to do anything unfair, or unjust, we now publish this "complete copy." Our synopsis will be found on the first page of No. 18. The following is Eld. Winebrenner's note accompanying the "complete copy," which we intended to insert in connection with "Mission Parsed," but could not for want of space:

Brothers Quinter and Beer:

The above is a complete copy of the original copy from which brother Manville read in the discussion. You will readily perceive that your publication in the VISITOR, did not present the true features as contained in this analysis.—Please publish this in full, as you have agreed to do, in the VISITOR. What we ask of the discussion in print, is the facts in the case. Hoping that this analysis will soon appear in your paper, I remain,
Yours for the truth,

ELDER PETER WINEBRENNER.

It will be seen that there is some difference between our synopsis and this "complete copy" of the "Mission Parsed."

1. We represent friend M. as giving "ye, understood," as the subject of *go*. This was an unintentional interpolation on our part. "Ye" is expressed, not "understood," and we stand corrected.

2. We also represented him as giving "ye, understood" as the subject of *teach*; also "name, understood," as the antecedent term of the preposition "of" in the

phrases "of the Son" and "of the Holy Ghost." If the complete copy be correct, this, too, is a mistake; but we so understood our friend; and brother Miller so understood him. In his reply brother Miller charged friend M. with supplying "ye" and "name," and he made a strong argument on this very point. All this notwithstanding, friend M. did not deny the charge nor reply to the argument.—Might it not be possible that friend M. himself so understood the "original copy from which he read"? It is possible; and it is our conviction that he interpolated "understood." If he did not, we are mistaken, that's all; but if he did not say so, why did he not deny the charge, and call brother Miller to order? We are not ready yet to plead ignorant or guilty on this point.

But is the "true copy of the original copy" any better? Perhaps it would not be in order now to criticise this analysis; but we are sure that if brother M. had understood it as it now comes forth, he would have dissected it most beautifully. For the present we dismiss the subject, hoping that our friends will be satisfied.

B.

Editor Absent.

On Friday morning, 6th inst., the editor left on the westward bound train for Ohio, in which State he expects to spend some days. From a letter from him, dated Aug. 9th, at North Lima, Columbiana county, Ohio, we glean the following: "My journey so far has been very pleasant, and my business successful. We had three meetings in what is called the Bethel meeting-house, in Mahoning county; and this evening we have an appointment in Zion's Hill meeting-house, in Columbiana county, near Columbiana. I shall probably pursue my journey further west, as I thought of doing; and in case I do, I shall not return to Meyersdale before the beginning of next week. I shall return as soon as possible."

GLEANINGS & JOTTINGS.

A. R., LIMA, Ohio, Aug. 2nd, says: "Dear brethren and sisters of the Lord Jesus,—for Jesus says, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother,'—and I am sure there are some among the so-called 'Dunkards' who are trying to do the will of our Father in heaven with honest and sincere hearts; for 'ye are the salt of the earth.' You are preserving this earth from being destroyed. If it were not for the

few righteous who are preserving this earth, there would be no chance for us disobedient sinners to repent and reform and be saved. The prayers of the righteous avail much. Now I honestly and sincerely desire the fervent prayers of all the true servants of God; for I feel now,—and have been feeling,—that I am too weak and sinful to return to God without the prayers of his servants in my behalf. I once thought I was one among the fold of God's people, but the devil has so many ways to get us back into the world; and on account of poverty, I am what I am again, but I still have hope that all will be well with me.

"Brethren and sisters, pray for me and for my companion, that we may bring up our children as we should. Do not forget to pray for me."

BROTHER J. G. ROYER, Monticello, Ind., Aug. 5th, says:

"To-day we had our quarterly church meeting; and although nearly all the wheat and oats are to be stacked yet, and the weather to-day fair for stacking, we had a reasonably fair attendance, and a pleasant, and, we hope, profitable meeting."

"The hearts of the members present were made glad in the return to the fold of Christ of one who had been disowned, and the reception of four by letter."

"The church also decided to have the fall communion on Saturday, Oct. 16th; services to commence at 10 o'clock, a. m., and to continue over Sunday. We cordially invite the brethren and sisters from adjoining districts to come and aid in making the occasion a feast of love and rejoicing. Please remember, brethren and sisters, that the church here says, 'COME.' We hope, by giving this timely invitation, that some brethren from a distance may be able to journey by this way and stop with us at that time. Stop off at Monticello, on the Peoria R. R., which is three miles from the meeting-house."

A. E. TROYER, Buffalo, Colorado, Aug. 2nd, says:

"We are thankful for the present crops that we are soon to reap. Wheat, corn, oats, and all kinds of vegetables, look well. We had sufficient rain all through July, without irrigating."

"Noticing the proposition that has been offered for the printing of 100,000 copies of brother Moore's "Trine Immersion," for each brother and sister to give one cent for the purpose of having the above named work printed and distributed in Denmark, I herewith enclose 25 cents; two for myself and wife, and twenty-three for twenty-three brethren and sisters in Kansas who are prevented from contributing by the grasshoppers.—Who would not give the small amount for so great a cause? The proposition is a good one, and will, no doubt, be a success."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** of the sheet only.

Brother Quinter:—

The thought occurred to me, that perhaps I might do a little good by penning a few lines for the *Companion* and *Visitor*, inasmuch as there is a matter before the Brethren now that I feel a deep interest in, which is brother Esbelman's proposition to raise means to translate and distribute some of the Brethren's pamphlets in other lands. To show our faith by our works, we herewith send one dollar for that purpose.

Brethren and sisters, everywhere, this is something that we ought to all feel a deep interest in. It is true, it is something new in the Brethren church; but notwithstanding, that, we must confess it is a good move. Let us not be content to let the enemy alone, if he lets us alone, but let us act on the aggressive. I thought the editor's article in last *Companion*, (No. 30.) was just to the point and in good time.

Only one cent from each member,—Who cannot do that much?—yet this may accomplish a work which might cost more than ten times that much by a personal ministry. And this is not all, our one cent may be the means of bringing a soul from Pagan darkness to the glorious light of the Gospel of Christ.

Let some active brother in every arm of the church take the matter in hand and see what they can do? We know there are many members who would feel to do something, but somehow they do not like to write letters, or they have not the material for writing just at hand, and so the matter is put off from time to time, and, finally, forgotten and nothing done.

Let us also remember Bro. Stein's proposition to distribute Bro. Moore's "Trine Immersion" pamphlet among the ministers of the Baptist church. We read somewhere in the gospel, that one soul is worth more than all this world; and it would be remarkably strange if there were not one honest soul among ten thousand professed ministers of the gospel, who would give those pamphlets a candid hear-

ing, and confess the truth by embracing it.

Bretbren, I believe the Lord has a hand in this move, and it will be a good way for us to prove whether we think more of our money than of precious souls for whom Christ died.

J. M. MOHLER.

Covington, Ohio.

VALLEY FURNACE, W. Va., }
July 20, 1875.

Brother James:—

I will give a little church news, by request. About the 1st of June I made a short trip to Upshur county, W. Va. Had one appointment at the Valley River church. The next day I went to Indian Camp, accompanied by brother John Fitzgerald and wife. On Saturday we had two meetings, and baptized a young man, the son of friend Squire and sister McChane. On Sunday I preached the funeral of Matilda T. Simmons, who departed this life January 18th, 1875, aged 24 years. She was the daughter of old brother and sister Fitzgerald. She left a husband to mourn his loss; and we hope, from what her brother told us, that his loss is her eternal gain, and that she, as our Master has told us, if we overcome, shall sit down in his kingdom, to sing redeeming grace throughout the endless ages of eternity; for those who sleep in Jesus will God bring with him. Having these, and many more, glorious promises, let us hold fast our profession of faith in Christ till the coming of Lord and Savior Jesus Christ, that when we fall here, one by one, we all may unite around our Father's throne with those that or gone before, who, no doubt, are concerned for us. Brethren, let us labor for the cause of Christ. I would just say to the friends, that I wish to be excused for not writing sooner.

ELIAS AUVIL.

A Petition to the Elders of the Northern District of Illinois.

By a reference to No. 29 of the C. F. C., present volume, it will be seen that Christian Hansen, of Christiana, Europe, has called for the Church of the Brethren in America to send ministers to teach him and the people of his country "the way" more perfectly.

In view of this most urgent appeal for the Truth in its primitive simplicity, and as a means of opening up the way for successful ministerial labor, the translation of brother J. H. Moore's works was undertaken by brother C. Hope. To defray the expense of publishing and distributing those pamphlets in Scandinavia, a proposition was made (see No. 29) that each brother and sister give one cent. We are receiving very friendly responses to the same; and we hope the

"heaven" thus begun may soon leaven the "whole lump."

The translation of "*The Perfect Plan of Salvation*," is completed, and that of "*Trine Immersion Traced to the Apostles*," is well under way.

Believing this to be the Lord's work, and not feeling either capable or authorized to undertake a work of such magnitude, we do hereby most respectfully, and in the fear of the Lord, petition you, the elders of the various arms of the church in Northern Illinois, to appoint a committee to superintend the publication and prepare a plan for the distribution of the afore-mentioned works.

We suggest that the committee consist of five or seven members with a secretary and treasurer. Should you feel the necessity of consulting the members under your charge before acting, well and good; the more counsel the better.

CHRISTIAN HOPE,
M. M. ESHELMAN.

Lanark, Ill.

In Memoriam.

In the Nettle Creek arm of the church, Wayne county, Ind., our beloved old brother Samuel Eiler; he was born March 17, 1791, and died June 12, 1875, at the advanced age of 84 years, 2 months and 25 days.

He was born in Upper Canada, near Moldau, in Colechester township, Essex county; was married to Susannah Snider in January, 1811. They were married in conformity to the customs of the Church of England, and in October following their marriage they were both baptized by brother Martin Garver of Virginia; Elder David Miller and wife, Aaron Miller and wife, John Byerly, and wife Geo. Butterbaugh, and a brother Hershberger were baptized at the same time, all of whom have passed over the Jordan of death, old brother Samuel being the last to take his departure. He was afflicted with a deadness in his limbs for a number of years, but notwithstanding he performed his part of the visit last fall, and I was informed by the brother who went with him on the visit that he frequently told the members this would be his last visit, and he exhorted the members, especially the younger ones, to conform to the order of the church, and to be steadfast to their profession. He was very zealous for the old order of the Brethren, and in his death the church has lost one of her most faithful and exemplary members. His wife was his senior 28 days, and preceded him in death three months and four days, they having lived together 64 years, 1 month, and 9 days, and were members of the church almost 64 years. There were 12 children born to them, six boys and six girls; five of the boys and four of the girls are still living, about eighty grandchildren and the same number of great-grandchildren. Two of the boys and two of the girls are members of the church, one of whom is Elder Samu-

el Eiler, living in Kosciusko county, Indiana.

In the year 1823 brother Eiler moved with his family upon his old homestead one mile west of Hagerstown, where he continued to reside up to the time of his death. The country at that time was an entire wilderness. His privations in early life were considerable, notwithstanding which his deeds of charity were many.

He left his home on the 21st of May, to visit his children living in Hamilton and Kosciusko counties, in this State, which he said would be the last visit he would ever make them. During his visit he retained his usual health, until within a few hours of his death, which took place at the house of one of his grand children in Kosciusko county, Ind., on Saturday, June 12th. His son, Elder Samuel Eiler, was present at the time of his death. As soon as possible the necessary arrangements were made to bring his remains back to his old homestead for interment; they got back with him the next day about two o'clock, and on the day following his funeral was preached by Elder Daniel and Jacob Bowman and Lewis Kinsey in the Brethren's new brick meeting house, which is situated on the premises of the deceased, to a large concourse of sympathizing brethren and sisters, and neighbors and friends. Old brother Samuel attended our late Annual Meeting, and many of the members, no doubt, will remember of meeting him there, as he was known pretty generally throughout a large portion of the brotherhood. He was one of the oldest deacons in office in our church, having held that office for more than forty years.

Though the bodies of our dear old brother and sister are molding back to their mother dust within the narrow confines of the cold and silent tomb, yet their many acts of kindness and their examples live on, and remain indelibly impressed upon the minds of those with whom they were associated in life, and no doubt they will prove to be as bread cast upon the waters to be picked up many days hence, and may prove as incentives to drawing many precious souls into the fold of Christ.

I was made to love and reverence our old brother and sister before I ever saw them, by hearing my parents recounting the many acts of kindness they had received at their hands in the times of their affliction, especially at one time when the hand of affliction was sorely oppressing them, our dear old brother came to their assistance like the Good Samaritan and administered to their wants and comforted them in their affliction. Notwithstanding this was long before I had an existence in this world, by hearing my parents speak of them while I was yet a little boy, a reverential love grew up in my affections for our dear old brother and sister, and the cause they espoused.

And to the dear children, so sorely bereft of your kind and loving father and

mother—prepare to meet them in Heaven. Remember their many good words of cheer and counsel, and their many acts of kindness to you that only kind and loving parents can show to their dear children. Remember the many prayers that they have offered up to a throne of grace in your behalf. Remember your kind and loving parents.

Brother and sister Eiler will be remembered by many of the brethren and sisters who visited the Annual Meeting in 1864. They lived in a brick house some fifty rods north of where the meeting was held, and their hospitality was without limit.

B. F. KOONS.

FORDWICH, ONTARIO, }
July 3, 1875.

Dear Brother:

I have often thought that I ought to write something for the COMPANION AND VISITOR; but feeling my inability to do so on account of having only a limited education, and also that there are so many that are well qualified to write, I have deferred it until now.

I will relate to you why I joined the "Dunkard" church. In the first place I might say that the most of my friends belong to the society of Friends, commonly called Quakers; but my parents belonged to the society called Christians.—At the age of nineteen, I was converted. In the month of July, in the year 1864, I joined the people called Christians, was baptized by single immersion, and went on my way rejoicing. On the 10th of November I chose a companion for life, and about a year after, my companion was also converted, which was a great consolation to me, and we both lived happy in what we regarded as the service of the Lord.

I was one of those who believed that whatever I did should be done with all my might. This caused me to be foremost in the church, in prayer-meeting, and revival meetings. I felt like doing all I could to advance the cause of Jesus. It so happened that I was chosen, with two others, to attend the Annual Conference in the town of New Market, in the county of York; and while attending this meeting, there were many things brought forward to discuss. When the committees brought in their reports, I saw, with great clearness, many things contrary to the teachings of my Lord and Savior Jesus Christ, and I heard many expressions made that wounded my feelings.

After my return home, I prayed earnestly to the Lord to show me the right way, and the more I prayed, the more I became dissatisfied with the church I belonged to. About this time they purposed having a tea-party, and wished me to take an active part in it. I plainly told them that I believed such things were wrong, and therefore I could have nothing to do with it. A short time after I attended the monthly fellowship meet-

ing, when the minister read these words, "Be not conformed to this world, but be ye transformed by the renewing of the mind, that ye may prove what is that good, and acceptable, and perfect will of God." He spoke at some length from this, and also said that he was once so much blinded by the fog of ignorance, as to believe that tea-parties were wrong; but he was glad he had learned better. I felt that this being not conformed to the world had something to do with dress; I felt I could not follow the fashions of the world any more, but that I must lay off my proud dress and come down to plain dress.

I also felt that if I did so, I could not remain in the church to which I belonged, and where to go I did not know. I thought of the Quakers, and I liked them for some things, but the ordinances of the church of Christ they do not keep, such as baptism, the communion, feet-washing, holy kiss, and so on; so I could not go to them; hence we made up our mind to leave the church and not belong to anything.

I had heard of the "Dunkards" and the Mennonites as not believing in war, and that they were plain people, but that was all I knew about them. I had never seen any of them; but went to see one of my relatives whom I had never seen before, who was a sister in the "Dunkard" church; however I did not know it, until I went there and we had some conversation together about heavenly things. I told her that I was going to leave the Christian church, and told her the reason. She told me what the "Dunkards" believed, and I felt that their belief was just the same as the Lord had shown me by his Spirit and word. She told me that they would have preaching in two weeks. When the time came I went to hear for myself; and I must say my soul was happy while I listened to the gracious words; for I felt that it was the truth as it is in Jesus. The minister's name was John Eyer, of the township of Markham. Four weeks after this, I left home to attend a lovefeast which was held near Victoria Square, in Markham, at brother Christian Heise's; and while there I heard the Gospel set forth in all its beauty. I had never heard the whole gospel preached before, in all its essential points; and, in fact, there is nothing required in the gospel of the Son of God that is not essential to our salvation. Whilst I gazed on the performing of feet-washing, and the way they took the communion, I felt as though I would like to be just such a person as these Brethren appeared to be. I felt I ought to dress like them, and come out from the fashions and vanities of the world, and be a humble follower of my Lord and Savior Jesus Christ. I did so, and united with them. I was then living in the county of York, whence I moved to the county of Wellington, and from there to the county of Huron, in order to be

able to attend, or be convenient to, a meeting of the Brethren. Since I moved to this county, my companion has united with the Brethren also, which caused me to be very happy in the Lord. I can truly say that I am more and more confident that this is the true faith, even that "faith which was once delivered to the saints"; and I hope, by God's grace, to be able to live such a life as to show my faith by my works and actions. We have only a small church here, but I hope to see the membership increased. We have no minister among us as yet. We have preaching every six weeks and prayer-meeting every two weeks. The ministering brethren who visit us regularly are N. Holm, P. Holm, W. Holman, and B. Shoop. Brother Snider, from Vaugn, paid us a visit of love; and brother Doner, of Notawasaga. We were very much encouraged to live closer to Jesus.

I would just say in conclusion, we intend to have a lovefeast on the 16th and 17th of July. My prayer is that some great good may be accomplished in the name of the holy child Jesus. Amen.

NELSON KITELY.

Fordwich, Huron Co., Ont.

In Memoriam.

On the 27th of July, 1875, there fell asleep in Christ, as we hope, our beloved young friend and brother, John Etter, of the Big Swatara church, Dauphin county, Pennsylvania. He was the oldest son of David and Sarah Etter, and grandson of Lawrence Etter, who, as many readers of the *Companion* will remember, was a profound and efficient minister of the gospel a quarter of a century ago.

The departed was born August the 26th, 1857, and was "gathered to his fathers" at the age of 18 years, less 30 days. He was a young man of great physical vigor, and excellent mental endowments, promising the reproduction of the qualities that distinguished his grandfather. From childhood he was meditative and reserved, strongly influenced by "the powers of the world to come," and yet "halting between two opinions" till the "Rider of the Pale Horse" came in sight. A copious draught of ice water, while laboring in a neighbor's harvest-field, led to violent intestinal inflammation, resulting in reversed action of the entire alimentary structure, causing intense suffering, and an insupportably offensive ejection of the gastric contents.

For several days his soul was writhing under the suitings of an offended God, and the lashings of a guilty conscience, although, so far as

he could remember, his disobedience was mainly negative. Many tears, heartrending prayers, by himself, and his parents and friends, and the church, and an unreserved committal to the will of God, brought that "peace which passeth all understanding." No sooner was the great crisis of the soul past, than he said to his father, who is a minister of the word, "now I want to be taken to the water and buried with Christ in baptism." Fearing his decision might be premature, he was narrowly questioned as to his views of sin as *sin*, apart from its final consequences; and giving a gratifying evidence of that change which the Holy Ghost can alone effect, he was placed in a rocking-chair, and conveyed to the water. The love and presence of Jesus gave him fresh inspiration, and he walked into the stream with the alacrity of a healthy person, and was baptized as unresistingly as a corpse is lowered into the tomb. The ordinance was administered by elder John Etter.

The few days that intervened between his baptism and death were occupied in praise, supplication, and admonition of his associates. Many he took by the hand, and urged the claims of Jesus, and the folly and wickedness of procrastination, in language and tones that might have made "the stones cry out." He longed for release from "this mortal coil," and breathed out his spirit in the confidence of an unfailing interest in "the great salvation," through the atonement and advocacy of Jesus.

His remains were deposited at the West Hanover meeting house, followed by an unusually large concourse of people. Occasion improved by Abraham Pfoutz, Jacob Keefer, and William Hertzler, from Isaiah 38: 17. May his death, and the record thereof, be a "sharp arrow in the hearts of the King's enemies."

C. H. BALSBAUGH.

A Reminder.

Brother Quinter:—

I hope my beloved brethren will not forget our announcement in No. 19, that we expect to hold a communion meeting, if the good Lord is willing, on the 10th of September next. There are nine members of us here. For the comfort of those brethren, whom I often hear say through the *Companion* and *Visitor*, that they have not heard any

brothren preach for a year,—some for two years, some not for three years,—I will say that my wife and I have been battling here for twenty-one years. We had meeting here four times. We had not heard the brethren preach for eleven years till last spring a year ago, at Pentecost. Then three or four brethren promised to come to see us, but it seems my beloved brethren have forgotten it. And at last yearly meeting three or four more promised to visit us this summer, but these, too, seem to have forgotten it. We have had no chance to commune for eleven years. Dear brethren, think of this, and forget not the 10th of September next. None of the members here have seen a communion, but my wife and I; therefore we invite brethren and sisters from abroad.

LEONARD STEPHEN.

Shoals, Martin Co., Ind.

MADISONBURG, OHIO }
AUG. 4th, 1875. }

Brother Quinter:—

Chippeway congregation is in a healthy condition. We feel to say that the Lord is blessing the labors in his vineyard. Valuable additions have been made lately. The Sabbath School at Beech Grove is in a prosperous condition, with Bro. B. F. Bowser superintendent, and Myron Lichtenwalter secretary.

We are having very wet weather; the ground is so soft that the reaping machines can hardly be used to cut the heavy and lodged oats, and there is much hay to make yet, and perhaps one third of the wheat on stock yet, which, if the wet weather continues, (and there is not much prospect of clearing up yet,) is in danger of spoiling. The wheat was hurt with rust, and the army worm has attacked some oat fields.

Fraternally
E. L. YODER.

BOOK NOTICE.

TRUE EVANGELICAL OBEDIENCE: Its Nature and Necessity, as taught and Advocated by the Brethren. By J. W. Stein. Being one of his "Twenty Reasons" for a change in Church Relations. It is well composed and arranged, a clear and ably prepared treatise, and will supply a long-felt want in the Brethren's literature, and, undoubtedly, accomplish much toward defending the doctrine that has been advocated by the church.

It should be read by every brother and sister, and deserves an extensive circulation outside, among all those who are seeking for the truth. It is put up in neat, substantial pamphlet form, 32 pages, and will be sent, postpaid, on the following terms:

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Send in your orders without delay, and help circulate the truth.

Address, J. H. MOORE,
Urbana, Champaign Co., Ill.

Acknowledgment.

NEVADA CITY, Mo., July 30, '75.

Dear Brother Quinter:

Please acknowledge the following receipt: From two sisters, (names not given), at Franklin Grove, Lee county, Ill., \$5.00, requesting me to acknowledge the reception of the above through the COMPANION. In conclusion, to these two sisters, I will say, accept the sincere thanks of your unworthy brother in the Lord.

J. D. YODER.

Errata.

In No. 31, page 481, 3rd column, 2nd line from the bottom, read *conversion*, instead of "conversation." On page 482, 1st column, 4th line from bottom, read *far*, instead of "for;" 2nd column, 30th line from top, supply for it after "time."

E. K. B.

In the "Grasshopper Sermon," No. 31, page 487, 2nd column, 17th line from the bottom, for "Apostolic land," read *Apostolic land*.

C. H. B.

Announcements.

LOVE-FEASTS.

The brethren of the Cedar Creek church, the Lord willing, intend to hold their communion meeting on the 8th and 9th of September next, at friend Jacob Eiehboltz', eight miles north-west of Garnett, Kansas.

L. P. LILLY, Clerk.

There will be a communion meeting at the Pleasant Hill meeting house, Macoupin Co., Ill., on the 1st of Oct. next, and meeting to continue over Sunday.

JOHN NEHER.

Our communion, the Lord willing, will take place on the 11th, and 12th of Sept., at the residence of brother H. H. Troup, two miles south east of Peoria City, Iowa. Preaching to commence on the 11th at 10 o'clock.

D. E. BRUBAKER.

The brethren in the Putnam county congregation, Ohio, have appointed their communion meeting on the 9th of October next, to be held at brother Henry Prowant's, 15 miles west of Ottawa, Putnam county, Ohio. Help wanted.

J. PROWANT.

The following appointments for lovefeasts by the brethren:

Near Bryan, Williams county, Ohio, October 9th.

In the Maumee church, Defiance county, Ohio, October 11th.

Poplar Ridge congregation, Ohio, October 13th.

JACOB LEHMAN.

CORRECTION.

The lovefeast in the Beaver Dam congregation, Indiana, will be on the 16th of September, commencing at 10 o'clock, a. m., instead of the 15th, as announced in No. 30. *Pilgrim* can note.

D. BECHTELHEIMER.

The brethren of the Smith Fork branch of the church, Clinton county, Mo., will hold a communion meeting on the 11th of September. Plattsburg is the railroad station. The meeting-house is one and a half miles north of this point.

D. D. SELL.

MARRIED.

By the undersigned, at the residence of the bride's parents, Johnstown, Pa., June 3rd, 1875, Mr. ABRAHAM F. STUTEMAN and Miss MARIA FRAZER.

Also, by the same, at the residence of the bride's parents, Mr. W. S. HEDRICK and Miss ISABELLA GOOD, all of Cambria county, Pa.

WM. BYERS.

By the undersigned, on the 1st of August, 1875, Mr. JOHN ROWLAND and Miss HELEN SLIFER, both of Johnson county, Mo.

D. W. ROWLAND.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Quemahouing congregation, Somerset county, Pa., Aug. 5, 1875, sister HARRIET SHANK wife of brother Joseph Shank, aged 85 years, 9 months and 6 days. Funeral services by the writer, assisted by brother Jacob Speicher, from Rev. xiv. 13.

Sister Shank had to endure a great deal of bodily suffering, which she bore patiently, and gave the evidence that she was prepared to die. Shortly before the spirit left the body, she said to her father, she would soon go to her children, all of whom (three in number,) had crossed the Jordan of death before her.

VALENTINE BLOUGH.

In Bango district, Elkhart county Indiana, June 9th, FANNY SHIRK, aged 44 years, 2 months and 3 days. Services by Jacob Butler and the writer, from Matth. xxiv. 44.

Also, July 31st, sister BARBARA, wife of brother John Luicks, aged 35 years, 11 months and 2 days. She left behind a kind husband and 7 children, the youngest 5 days old. The occasion was improved by brother Gabriel Frame in English from Rev. xiv. 13, and the writer in the German, from 1 Samuel, iii. 18.

JOHN METZLER.

[*Pilgrim* please copy.]

In the Conemaugh congregation, Cambria county, Pa., May 2nd, 1875, VALENTINE, son of brother Israel, and Sister Rachel Rager,

aged 1 year, 6 months and 7 days. The deceased was drowned by falling into a spring, while left to the care of other children, the mother being engaged in household duties. All efforts to restore the child were fruitless. Funeral occasion improved by brethren and the writer, from 1 Pet. i. 24, 25.

Also, in the same congregation, May 16th, 1875, LOVINA RIBBITT, daughter of brother Jacob and sister Margaret Ribbitt, aged 3 years, 5 months and 15 days. Disease, dropsy. Occasion improved by the writer, from Matth. xviii. 3.

Also, in the same congregation, SAMANTHA RYAN, daughter of friends Jacob and Catharine Ripple, aged 7 years, 6 months and 20 days. The deceased was walking with her step-father through a pasture field; and in rolling a log which he feared might sometime roll on the cattle in the field, the little girl was caught by it and instantly killed. Occasion improved by brother Samuel Brallier and the writer.

WM. BYERS.

In Johnson county, Mo., July 29th, 1875, ABRAHAM WILSON, youngest son of Susan Stoner, aged five months and 27 days. Disease, diarrhoea and spasms. Funeral discourse from 2 Sam. xii. 23.

D. W. ROWLAND.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

John Bennett, 35; S Henricks, 2 00; Samuel Miller, 13 55; A Hensel, 1 25; Two sisters, 50; J P Wolf, 3 65; H Schisler, 25; E N Barb, 25; Lydia J Baer, 68; J Matebett, 3 00; C Forney, 20; J H Erb, 1 00; G W Bacon, 50; M Emmert, 1 00; S Sprinkle, 1 85; 1 H Crist, 25; E L Yoder, 75; M A Moomaw, 1 25; Keim & Livengood, 2 00; J M Mohler, 1 00; 1 Dell, 2 10; Cbas Kantner, 2 00; M Weaver, 75; S A Garber, 25; Lewis M Kob, 4 10; W Michael, 1 70; J C Jndr, 20; Obed Suowberger, 1 60; For Danish fund. 25; E DeHaven, 1 60; A sister, 25; A E Troyer, 25.

Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Carefoss P. O., Washington Co., Md. 19-6m.

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CHAS. KANTNER,

Bruceton Mills, Preston Co., W. Va. Aug. 4, 1875. [33-16]

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Eld. John Wise says: "Having examined the work entitled *The Passover and Lord's Supper*, written by J. W. BEER, I unhesitatingly express my approbation of the work, and think it worthy of public patronage; and especially consider that it should be in every family of the Brotherhood."

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35. Polo, Ills.

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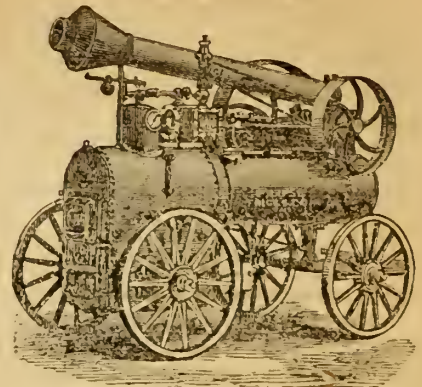
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D. M. SNAYE & S. Miller,
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The sale will begin at 2 o'clock, p. m.
Will be sold on easy terms.

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GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

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MEYERSDALE, PA., TUESDAY, AUG. 24, 1875.

Vol. II. No. 34.

Never Give Up.

What if we say the world is cold—
That hearts are turned to stone;
That we are left on stormy seas
To stem the tide alone?
What cares the world for all our sighs?
It will turn to those who laugh—
And of its favors they, I'm sure,
Get something more than half.

"Very unjust" says Dismal Glum,
Reposing in the shade;
While Brightface, turning to the sun,
Shows how his fortune's made.
Unjust or not, such is the fact,
And facts are stubborn things—
Of all the birds that wait for crumbs,
The bird gets most that sings.

A homely proverb comes to mind—
That one about the flies;
You know the rest—how vinegar
Can seldom catch a prize.
But still the little insects swarm
Thick round a sweetened cup;
'Tis well to think of this, my friend,
And never give up.

For the COMPANION and VISITOR.
Paul's Rights and Privileges.

BY J. M. ZUCK.

"Because thou art my brother, shouldst thou
therefore serve me for nought?"—GEN.
xxix. 15.

The subject of a supported ministry is one of those questions upon which there is not and perhaps cannot be a perfect unanimity of sentiment in the brotherhood. One reason for this is that while the preponderance of precept seems to sanction one view of the matter, the preceptor's example seems to sanction another, and the whole thing, in the opinions of some, resolves itself into a question of expediency rather than of absolute right or wrong. It is not always easy to dispose of questions of this kind, and he

who undertakes the task need not be surprised if he should discover, after all, he has not settled the matter finally and forever. In view of this fact it is hoped that brother Buechly and the readers of the COMPANION AND VISITOR will view kindly and considerately a few observations suggested by a careful perusal of "Paul's Power in the Gospel," found in No. 31.

The central thought in brother B's discussion seems to be the idea of *power*, in the sense of *ability, strength, force, energy, &c.* Our attention is called to the different kinds of powers, such as "elemental," "mechanical," and the results of their abuse are pointed out. Power is further exemplified by an allusion to the healing of the sick, the raising of the dead, the conversion of Saul &c. All this seems clear enough, but when it comes to expounding the text, "That I abuse not my power in the gospel," the subject, as brother B. treats it, seems a little obscure. Yet he asks, "Could anything under the sun be plainer?" It is my impression that it could. Does the Apostle mean that unless he performs manual labor he will get weak physically? or mentally? or spiritually? Does he mean that unless he makes the Gospel without charge that he will be perverting that power by which he heals the sick? or restores the dead? or makes a Felix tremble? Something like this might be the inference from brother B.'s definitions of the term "power," and his introductory remarks to illustrate the same.

Let us go back from Webster to the Greek text. Turning to the 9th chapter of 1 Cor., we find that the word which is here rendered "power" is *exousia* in the original. The lexicon says this means, *license, liberty, leave, permission, scope, power, right, privilege, authority, control, dignity, honor, &c.* Now by carefully pondering these various renderings, it will be seen that while *power* is one of them, that it, defined as brother B. defines it (force, energy, &c.) does not express the leading idea correctly. The word *liberty* comes nearer, perhaps. In

the previous chapter (1 Cor. viii. 9,) Paul says, "But take heed lest by any means this *liberty* of yours become a stumbling block to them that are weak." Here we have the same word (*exousia*) translated "liberty," that in the next chapter and in brother B's text is translated "power." It is not my wish to object to the word "power," but rather, if possible, to get at the exact shade of meaning in the case under consideration. And how can we do that better than by taking into account the other renderings of the word in the Greek text? Keeping in mind, then, the idea of liberty, permission, right, privilege, &c., let us notice another of the above definitions, namely, "authority."

The word (*exousia*) which is translated "power" in the 9th of 1 Cor. is translated "authority" in the following passages: "By what authority doest thou these things? and who gave thee this authority?" "For with authority commandeth he even the unclean spirits and they do obey him." Here, then, we have the same word (*exousia*) translated "power" in one instance, "liberty" in another, and "authority" in another, and these various renderings throw some light upon Paul's meaning, but do not harmonize very well with brother B's discussion on 'fire,' 'steam,' 'gunpowder,' 'earthquakes,' and miraculous healings, conversions, &c. The word 'power' perhaps involves brother B's idea in the following phrases: 'Stephen, full of faith and power.' 'By our own power or holiness.' 'His eternal power and Godhead.' 'Anointed Jesus of Nazareth with power.' 'The exceeding greatness of his power to usward, who believe.' But in none of these passages is the Greek word which is translated 'power' the same as that in the 1 Cor. ix. and in brother B's text.—There the word is *exousia*; in these passages it is *dunamis*, which means—power, ability, strength, force, dominion, authority, sway, influence, virtue, efficiency, energy, &c. So, after all, there may be a slight misunderstanding between Paul and brother B., the former having written

causis, while the latter gives him credit for writing *dynamis*. 'Is it possible that any one could fail to understand such positive, plain language?'

From the above we infer that when Paul says, 'That I abuse not my power in the gospel,' we should use the word power in such a sense as to involve the idea of liberty, privilege, right, authority, etc. This position is strengthened by a reference to the German. The German equivalent of 'power' in this text is 'freyheit,' which is also the equivalent for 'liberty' in the text, 'Take heed lest by any means this liberty of yours,' etc. It is also strengthened by the context. In the next verse (1 Cor. ix. 19.) Paul says, 'For though I be free from all men,' etc., which implies that he is talking about his freedom or liberty, not about his might or ability.

The case seems to be about this: Paul had a right to a temporal reward, the authority to demand it, and the liberty to use and enjoy it. This he clearly demonstrates in the first part of the chapter—1 Cor. 9—both by reason and Scripture allusion. But while he had these rights and privileges, he also had the right and privilege to deny himself and 'to use none of these things,' and in the case of the Corinthians, (but not in all cases) he chose to pursue the latter course, setting forth most excellent reasons therefor—lest he 'should hinder the Gospel of Christ,' and again, 'that I abuse not my power in the Gospel.'

Hence the question was one of expediency, and is it not just such a question at the present day? If so, however we may differ in opinion, we should not forget one fact or principle, namely, that present expedients should be determined by present circumstances, and not by circumstances which existed away back in Paul's day, and then, perhaps, nowhere except in the Corinthian church. Just what those circumstances were, we may not be able to tell, but Paul gives us a hint when he says, 'But what I do, that will I do, that I may cut off occasion from them which desire occasion.' 2 Cor. xi. 12. This word 'occasion' is more suggestive than specific in its application. Perhaps some of those 'deceitful workers' were trying to make it appear that Paul was after the 'fleece' rather than the 'flock,' as is sometimes said of modern preachers. To carry their point they may have worked with their own hands and then boasted of their self-denial.—This thought is suggested by the phrase, 'that wherein they glory they may be found even as we.' Another inference might be that those 'false apostles' wanted to make merchandise of the Corinthians, making Paul their precedent and authority for so doing. They were in for making a nice thing of it, and that put it into the Apostle's mind to cut off their opportunity—to shut the door on these money grabbers, so far as his own example of self-denial could do it. And

if that noble example were followed whenever there is an 'occasion' at the present day, the world would be better, the church of Christ more prosperous, purer, stronger. But where the 'occasion' does not exist and is not sought, there need be no great efforts made to cut it off. Paul very well knew that it was no great thing to reap carnal things after having sown spiritual things, but rather than permit his liberty to become a stumbling block or bring a reproach upon the cause, thus hindering the Gospel of Christ, he was willing to suffer all things, and abase himself that Christ and the cause might be exalted. Any other course seemed selfish to him under the circumstances, or, as he expresses it, like abusing his power or liberty in the Gospel.

'Is there any brother in the ministry so blinded with the love of filthy lucre that he cannot understand the positive, plain declarations of the Apostle?' Now it must not be inferred that those—even though in the ministry—who differ from brother B. on this question, are necessarily blinded by the love of filthy lucre.—That would be a harsh conclusion. Look at the facts in the case. Take them *as a class*, are not our ministers more wealthy than the salaried or supported ministers of other denominations? And these earthly, perishable goods are not always an inheritance, neither are they amassed in a day or a year; they are the result of good, honest, hard work which extends through the greater and better part of a life time, and, as a rule, demands and gets six days out of every seven. Isn't this a fact? If so, how is it that a man who spends six-sevenths of his time and energies in heaping up the things of this life is less a lover of filthy lucre than he who gives, in a manner, all his time and talents to the work of the ministry and gets a mere living for his services? This is a point (and there are many others) upon which brother B. can afford to throw a little more light before advising his ministering brethren to 'quit preaching' in the event of their not understanding a certain passage of Scripture as he does (or doesn't).

'Have we any example in Holy Writ that the Lord Jesus Christ ever received any wages, hire, or reward, pecuniarily, for his preaching or services here on earth?' Perhaps not; on the other hand he once refused a very grand offer. Would it not be a blessed thing if some of the grand offers nowadays were refused! But, letting that pass, what does brother B. expect to prove or disprove by the above allusion to the Savior's work and ministry? With equal propriety we may ask such questions as these: Did the Savior perform manual labor after he entered upon his ministry? Did he spend six days in the carpenter shop and preach the seventh? Did he own a farm and spend the greater part of his time in sowing and reaping the fields?—

Can our ministers make five loaves and a few small fishes go as far as they did in the wilderness? Many other similar questions might be asked, but these are enough to suggest that the Savior's example has more than one side to it.

'Have we any example that the Apostles ever preached for hire or wages?'—Well, Paul tells the Corinthians that he took wages from other churches in order that he might serve them. He don't say that he got the wages for preaching, but that, in the absence of anything to the contrary, would be the inference. It may have been for making tents, but he don't say so. Neither does he say in what shape the 'wages' were, whether as food, clothing, or money, nor does he state the amount. But the term 'robbed' suggests a pretty snug amount—not enough, however, to supply all his wants, but the brethren from Macedonia kindly and generously came to his relief. Would it not be a humane act if the brethren from Macedonia or some other quarter would come to the relief of some of our poor, struggling ministering brethren?—Especially is this urged in the case of those who have talent and manifest a desire to improve it, but who are so burdened with the every day duties of providing for a family, that they have but little time to read and meditate, and hence make but little progress. How can they 'make their profiting appear unto all men' when they are compelled to make life a scramble for the things of this life? Under such adverse circumstances they can 'make a living,' and that is about all they can do, or that we have a right to expect them to do. 'Bear ye one another's burdens' don't mean that one is to bear the burden of forty-seven, yet that seems to be about the way the forty-seven are, in some cases, disposed to 'fulfill the law of Christ.'

I make no special plea for rich ministering brethren who are both able and willing to spend and be spent for the cause of Christ. Such will undoubtedly have a reward, glorious in proportion to the good they accomplish. But for a wealthy congregation to place the burden of the ministry upon a poor brother, perhaps against his will and wish, and then, after having placed a dispensation of the Gospel in his hands, expect him to make the Gospel without charge of any kind, to labor for them week after week, in season and out of season, to visit the sick and preach funerals when called, neglecting his own temporal affairs to minister to the spiritual wants of others, thus in a measure robbing his own needy household in order to be the servant of men and brethren who are a hundred fold more able to help him than he is to do without that help—to expect all this and a thousand times more, all for nothing, and for no other reason than because Paul chose to make himself the 'servant of all,'—well, to say the least, it does not seem fair, and is not a very bright example of be-

ing 'kindly affectioned one toward another.' 'Because thou art my brother, shouldst thou therefore serve me for nought?'

It will not do to ask the average preacher to follow Paul's example of self denial, neither does he nor any other inspired authority demand it. It is true that Paul labored with his own hands; but it is hardly true that he had a wife and ten children for whom to 'provide things honest in the sight of all men.' Had he had, methinks he would have taken 'wages' oftener than he did, and would have 'robbed other churches' oftener. 'Circumstances alter cases' in the economy of grace as well as elsewhere. How many Pauls have we after all? Not one, perhaps. The brother who announced through the papers that he had broken up house-keeping and meant to devote his whole time to the ministry, came pretty near the mark; but then he said too much. He stated that he would go where he was called, that he would expect the brethren to convey him from one place to another and that his wife would accompany him. This is all right, of course, but then Paul didn't wait for 'calls'; he wasn't always among the brethren, and he didn't take his wife along. Let us have Pauls that are Pauls, or let us quit citing his example, at the same time ignoring existing circumstances that render it impossible to follow that example.

To speak of the 'reward' which 'never is but always to be' is well enough in its way, but in some cases it is about like saying, 'go in peace, be ye warmed and filled,' without giving that which clothes and feeds. The minister is not all spirit and his little ones cannot live entirely upon the manna of the skies. Come down to flour and bacon; there's no getting over it. Of course the minister, like any other honest man, can get the flour and bacon if he makes that his mission from sunrise to sunset and from Monday morning until Saturday evening; but don't that look a good deal like seeking his own, not the things which are Jesus Christ's? It is spending too much time in his own garden or potato patch and not enough in the vineyard of the Lord. Better give him a little help; it won't make his future reward any less and may make ours greater. 'The Lord loveth a cheerful giver.'

What does Paul say about going 'a warfare'? about planting a vineyard? about reaping carnal thing after having sown spiritual? about those who minister in holy things? What does he say the Lord hath ordained? None of these points were noticed by brother B., but they certainly deserve some attention in the investigation of this important subject.

Clay Lick, Pa.

Waste nothing—neither time, money, nor talent.

For the COMPANION AND VISITOR.

Profanity.

BY LANDON WEST.

"We are emphatically in the age of profanity, and it seems to us that we are on the topmost current. One cannot go on the street anywhere without having his ears offended with the vilest of words, and his reverence shocked by the most profane use of sacred names. Nor does it come from the old or middle aged alone, for it is a fact as alarming as true, that the younger portion of the community are most proficient in the degrading language. Boys have an idea that it is smart to swear, that it makes them manly; but there never was a greater mistake in the world. Men, even those who swear themselves, are disgusted with profanity in a young man, because they know how, of all bad habits, this clings the most closely and increases with years. It is the most insidious of habits, growing on so invisibly that almost before one is aware, he becomes an accomplished curser." The above we find in a recent No. of the *Cincinnati Grange Bulletin*, and we are forced to admit the truth of its statements by the facts that occur daily all around us. But we are surprised, though really glad, to see such an article come from the organ of an oath-bound organization. That profanity is alarmingly on the increase will be admitted by every one; but why need we wonder at it, when every officer, witness, and citizen, except the few who choose to affirm, is required to enter into his office, or give in his testimony, or to list his property, under an oath; when the country is filled with secret orders all of which are bound together by oaths of the most awful character. And from the careless manner in which oaths are administered and taken, we conclude that there is little else thought of, than to fill a mere form which the law requires. Nor is this all: Almost everywhere in public, and often in private, do we hear profanity to be the general rule and its absence the exception.

We may term the unnecessary use of sacred names in conversation profanity, and, of course, wicked; and no doubt it is this that the writer above refers to; but whether the Great Jehovah will make the same distinc-

tion that we do in the kinds of oaths we use, is a matter of question.

We have what we call official oaths, or those required by law, and are far too numerous to mention even if we knew them; and a more useless appendage to the statute could not easily have been framed, for it may be truly said that the man who will tell a falsehood under a promise to tell the truth, will also swear to any statement he may make.

There are also oaths of initiation, as into the different orders that are oath-bound, which are far from inspiring those who take them with a very high regard, or reverence, for that Name which is above every name.

It is the frequent use of the names of the Deity, and when there can be no need of applying such names, that causes so little respect for the being to whom those names only belong; for no man can make such a use of them without suffering a loss of reverence for that exalted being. That men do this, none will deny. And can it be, that the young who associate with such company, and, of course, breathe that kind of an atmosphere, can do so without injury? We think not. Men are deceived in their ideas of an oath. They seem to think that their statements, promises, or evidences are made strong by calling in as a witness the being who knows its truth or its falsity. But it is weakened. If the statement be true, Jehovah's Name joined with it will not make it more so; if it be false, his name with it will not make it true. Most men know that those who are most liberal in the use of oaths are not always noted for telling the truth.

There is a wrong somewhere in the training of our children. That which saves our daughters from profanity and intemperance, will also save our sons. "Swear not at all," not by any oath, is the only safe ground, and then our children cannot learn it. THEY ARE SAFE. Try to keep them so. It is said that in the Indian tongue they have no oaths and of course no profanity. How we could wish there were none in ours.

ON THE BRIGHT SIDE—"I am on the bright side of seventy," said an aged man of God; "the bright side, because nearer to everlasting glory."

Smile Whenever You Can.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trial bravely,
And smile when'er you can.

Why should you dread to-morrow,
And thus despoil to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you,
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind,
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse;
(And earth has many trials
Which I consider worse!)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile when'er you can.

—Selected.

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

Opening exercises by the brethren.
BROTHER MILLER'S SEVENTH SPEECH.

Mister President, Brethren, Sisters and Friends:—By the kind providence and mercy of God, we are permitted to assemble this morning to resume the labors of the occasion. In doing this I desire to review the arguments of my opponent. First he repeats his often repeated declaration that under the Jewish dispensation the water of purification,—water mixed with blood,—was sprinkled upon them in order to their being cleansed from their spiritual defilement. This fact we have never denied, and now again admit it; but we have challenged him to produce a single case from the Bible where ever the common element,—pure water, uncompounded,—was ever sprinkled upon any person for the purpose of purification, while I have clearly

shown that in cases where such sprinkling was performed, the whole body was to be washed with water, or bathed with water; which finds its analogy under the New Testament dispensation in "having the heart sprinkled from an evil conscience, and the body washed with pure water."

My friend says that I did not prove that the Jews returning from the markets, immersed themselves in water; and failing to prove it by the Scriptures, dodged the issue, and appealed to the Fathers. I am glad to know that such expressions have no weight with this intelligent congregation. He says I dodged the issue. I did not do it, if I know it. He charges me for dodging, because I say with reference to the baptism of the three thousand on the day of Pentecost, that, it does not devolve upon me to prove that there was much water in every place where baptism was administered. I take the ground that, when I prove by inspired men—prove by their precept and example—that the law of baptism, requires an immersion in water, it is not necessary for me to prove that there was much water, or that immersion was performed in every case; but if my opponent, affirms that there was not much water, or that immersion was not the mode, he must bring the testimony from inspired men to sustain his affirmation. This he has not yet done, and he well knows that he cannot do it. It would indeed be a curious book to repeat the whole law in every case where reference is made to the law. When a law is once established, we cannot depart from it, unless by as high authority as that by which it was first enacted; hence I, having established the law of baptism by divine authority—by inspiration—my friend cannot overturn or change it, unless he does it by the same authority. Let him then find a single case in the divine record where it is absolutely certain that there was not a sufficiency of water for immersion, or that it was performed by any other mode, and then he will have something to talk about. Let him come to the issue. When the legislature passes a law, the courts cannot overturn it, nor can it be changed only by equal authority.

We have the law of baptism in the great commission in Matth. 28: 19.

Here we have the formula, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." All other places where baptism is spoken of refer to and are governed by the law as here given. There has no other law ever been given by inspired men,—no new law,—consequently it cannot be changed until a new law is given emanating from the same authority.

The same rule holds good in all cases. As in the communion service, the law established by our divine Master, whenever or wherever celebrated, must be observed in accordance with this divine law, it would be presumption in any being to undertake to change it in any particular, and, doubtless, attended with serious consequences. The safe ground, then, and the only safe ground, is to adhere to the divine law in all cases. Then go to the law of heaven,—go to the book,—go there and then stop.

He says I dodged the Pentecostian case. Let us see who is dodging. We will examine the circumstances connected with that case once more, since he seems to rely so much upon it to maintain his sinking cause. It is hardly necessary, I suppose, to repeat the language of scripture or this case. (The congregation has not forgotten that Paul and Silas were thrust into an inner department of the prison and that the jailor sprang in and brought them out of that inner prison, into *his house*, and when the prisoners spake the word of the Lord to him and to all that were in his house, he took them somewhere outside of his house, and washed their stripes, and was baptized, he and all his, straightway; and when he had brought them into his house,—could not have brought them in if they had not been out of his house.) Passing this part of the subject, we will notice for a moment his mathematical calculation as to the possibility of baptizing the three thousand in the time that they could have to do it. If I remember correctly, he supposes that the apostles all took part in the speaking exercises of the occasion, and further supposed each would occupy about half an hour, the eleven would therefore have occupied between five or six hours. Commencing at the third hour of the day, or nine o'clock, the closing would therefore be about three o'clock. Now suppose that it

would take them a considerable time to change clothes &c. Thus he manages by the workings of the imagination to consume so much of the day that there would only be a very short time to immerse the three thousand, to be administered by the twelve it would have been impossible to have accomplished it by immersion; but by employing the hyssop sprinkler, and a bunch of scarlet wool, it might have been done in a sort of wholesale way. This is his mode of arriving at his conclusions. My calculation is made and proved by actual experiments. I made the figures and others have made them; my brethren who are present have tested it by the watch. There is no proof, nor a reasonable inference, that any spoke except Peter; nor was it necessary to have consumed more than an hour, or two, at farthest; for we have the sermon recorded which would not require more than fifteen minutes to have delivered it; and as to changing clothes, &c., there is no necessity talking about that; because in the extreme earnestness of their desires it is not probable that they would be much concerned about that. So in all fairness we may allow them from six to eight hours for the accomplishing of their work, which, by calculation, would have taken between five and six hours there being twelve administrators.

The next argument he used to convince us that these three thousand were not immersed, was the impression that there was not water enough in Jerusalem to immerse them. Admitting, says he, that brother Miller is correct as to the number of cisterns in the city, these cisterns were used for supplying the city with water for necessary uses, and that it is not reasonable to suppose that the citizens would have allowed them to have immersed three thousand persons in them to have defiled or polluted the water.

Did I not read from the report of the excavation society of England, of the abundance of water in the city? To the talk about the scarcity of water in the city, it is all stuff in my ears. The thought of a city of such immense population, and not enough water to baptize, is too absurd to talk about!

Look around, if you please, you who have been about the cities of America, and say what you think

about the idea of there not being water enough to baptize three thousand persons. Such assertions are intended to lead the minds of the people from the issue before them. I would rather he would not say such things because the people know, whether I have dodged the issues or not; they will decide who of us is dodging. But I suppose he makes these expressions under the pressure of the situation: under other circumstances he would not make them.

(Time expired.)

MR. HODGE'S SEVENTH REPLY.

Mr. President, Gentlemen and Ladies:—In reply to the closing remarks of my opponent, I will say that I am entirely calm. I am not excited as he would have you believe.

I think the congregation will bear in mind what I said, and will clear me from any attempt to misrepresent him or the Scriptures. I said the water of separation was sprinkled, and that an immersion in the water would defile it. The Scripture reads, "If any thing touch any thing it makes it unclean." I leave it to the congregation whether I have not presented as much truth in this discussion as my brother. They will decide that question for themselves.

(Here the speaker referred to Psalms 53rd; but my notes fail to enable me to see the point, so I passed it by. He refers also to the washing commanded in Isaiah 1: 16, "Wash you, make you clean," compared with Heb. 9: 9—13, which he reads as follows: "Which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is, to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh. How much more shall the blood of Christ who through the

eternal Spirit offered himself without spot to God purge your conscience from dead works to serve the living God.")

I would have you, my dear friends, dismiss from your minds so much concern about external riots and ceremonies pertaining to meats, and drinks, and divers washings, which cannot make you perfect as pertaining to the conscience, and look to Christ, who has obtained eternal redemption for us, and seek to obtain and rely on that internal washing, the baptism of that eternal Spirit, by which Christ offered himself to God, that your consciences may be purged from dead works to serve the living God; being baptized with the blood of Christ which cleanses from all sins. I want to call your attention to what we read in John 3rd chapter about purifying, 25th verse, "Then there arose a question between some of John's disciples and the Jews about purifying."

26th verse, "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." It appears that these Jews had gotten the idea that purification was in some way connected with baptism. Now then let us inquire how this purifying was to be done. This baptism for the purpose of purifying, was it by immersion? Please turn to John, 2 chapter, and see what we may learn there. There is surely a very striking similarity between this purifying and the circumstances attending this first miracle of Christ. We are told that there were there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. A firkin, holds about seven and a half gallons. Could the Jews immerse in those water-pots? All say, No. The largest calculation is that they hold twenty-two gallons. Could they immerse in these? All will say, It is impossible to immerse in a vessel holding twenty-two gallons. What becomes, then, of my friend's Jewish bathings, or baptizings, if you please. And suppose they would have been large enough, it would not help his cause; because they were for purifying purposes, and to have washed in them would have polluted the water and rendered it unfit for the purpose; but by drawing out, it would have re-

mained pure. Notice, nothing must touch it, or it would be defiled.

Had I time I would show you from Josephus, that the cisterns in Jerusalem were too high up for men or women to get into them. But there were pistons attached to them for the purpose of drawing out; and my idea is, they drew out the water and poured it on their hands, in order to this washing of which my brother speaks. He says the Jews before eating washed the whole body—bathed all over.

See too, how he passed over the baptism of the three thousand on the day of Pentecost, and the five thousand on the next day. He says they were immersed, and has failed to produce one particle of proof to sustain the assertion. He says they took them to some place where there was water, to where there was much water. I proved that they did not take them from the upper room where they were converted. Consequently there was no immersion in that case. Neither has he proved that John ever dipped any one. And after John's administration ceased, there is no account of any baptism where there was much water.

Let him prove that any one did baptize by immersion. He may tell of baptizing in Jordan, and in Enon near to Salim, and Philip and the eunuch going down into the water, and all this; but he has not proved immersion in any case.

John made his first appearance in his ministerial labors, and abode in the wilderness; and what was the theme of his preaching? See Mark 1: 4, He "preached the baptism of repentance for the remission of sins." This is the baptism that we recommend to your consideration.

I believe my brother is getting out of temper, talking about stuff. As to the baptizing in the Jordan, Lieutenant Lynch, in his *Exploration of the Jordan*, says, on page 255, 'The shore seemed to flit by us. The impetuous river passed along so rapidly, we could hardly control our boats.' You see, my friends, that, according to our historian, the Jordan was too impetuous—flitted along too rapidly to admit of immersing in it. That being so, the brother must fail to prove that immersion only is Christian baptism.

(Time expired.)

Industry is its own rewarder

For the COMPANION and VISITOR.
Like People Like Priests.

BY D. P. SAYLER.

"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3: 10, 11.

Dr. Clarke on this text says, "I do not know a text more applicable to *slave-dealers* than this. Those who have made their fortunes by such wrongs as affect the life of man; especially the former, who by the gains of this diabolical traffic have built houses, &c.; for, following up the prophet's metaphor, the timbers &c. are the bones of the helpless African, and the mortar the blood of the defenceless progeny of Ham. What an account must all those who have any hand in, or profit from, this detestable, degrading, and inhuman traffic, give to Him who will shortly judge the quick and dead."

I will not take issue with the Dr., for it is even so, in my view. But there are a few other texts I wish to refer to in support of another view I wish to take of the whole ground covered by them.

"They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest." Hosea 4: 8, 9. "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. 5: 30, 31. Henry on this place speaks so well that I quote him in full. He says:

"There was a general corruption of all orders and degrees of men among them; A wonderful and horrible thing is committed in the land! The degeneracy of such a people, so privileged and advanced, was a wonderful thing! How could they ever break through so many obligations? It was a horrible thing, and to be detested, and the consequence of it dreaded. To frighten ourselves from sin, let us call it a horrible thing! What was the matter? In short, this: (1) The leaders misled the people; The prophets prophesy falsely, counterfeit a commission from heaven, when they were factors for hell. Religion is never more dangerously attacked

than under color and pretence of divine revelation. But why did not the priests, who had power in their hands for that purpose, restrain these false prophets? Alas! instead of doing that, they made use of them as tools of their ambition and tyranny; they bear rule by their means; they surfeited themselves in their grandeur and wealth, their laziness and luxury, their impositions and oppressions, by the help of the false prophets, and their interests in the people. Thus they were in a combination against everything that was good, and strengthened one another's hands in evil. (2) The people were well enough pleased to be misled; They are my people, says God, and should have stood up for me, and borne their testimony against the wickedness of their priests and prophets; but they love to have it so. If the priests and prophets will let them alone in their sins, they will give them no disturbance in theirs. They love to be ridden with a loose rein, and like those rulers very well, that will not restrain their lusts, and those teachers that will not reprove them."

This is, to a certain extent, true of all hired ministers of the gospel. Like people, like priests, is true of all organizations who pay their ministers for their ministrations to them. The hireling pastor must study the sins and habits of his parishioners, and carefully avoid denouncing them, or they will withhold his hire, and then his bread and butter is in peril. So Henry has well said: If the priest and prophet will let them (the parishioners) alone in their sins they will let them (the priest and prophet) alone in theirs. How vividly is this truth verified in the Plymouth church, Brooklyn, New York, of which Henry Ward Beecher is pastor. Of the corruption of that association I have had no doubt for some years past, but I now believe that Brigham Young and his adherents are no more impure.

Reading the speeches by the Plymouth Magnates as published in the papers on the resolution to increase Beecher's salary to \$100,000, for this year, in connection with the scenes that followed the reading the resolution by Mr. Sage: "For two or three minutes there was such a din of applause that no one's voice could be heard. The ladies clapped their hands with amazing strength, and the

gentlemen hammered the floor with their umbrellas and canes. The enthusiasm was almost unbounded." Why all this joy? Let us see. In Beecher's testimony on the Loader and Price's so-called conspiracy against Beecher came up in the Brooklyn Police Justice Court a few days ago, where Beecher on cross examination said: "That it was not uncommon for him to visit Tilton's home in 1868 and 69. He usually called in the morning; perhaps he had called in the evening three or four times during his intercourse with the family. He was then on terms of intimacy with the family and Mrs. Tilton. He was not unguarded in his intercourse with any one, and certainly not with any lady. His association with Mrs. Tilton was that of a gentleman with a lady. It was not his custom to salute his lady friends with a kiss. He had kissed Mrs. Tilton when he had been away for some time. He kissed Tilton's family all around, but did not do so when he was in the habit of calling every few days. The circumstance that he kissed Mrs. Tilton at a particular time would not make a particular impression on his mind. He did not kiss her in the front hall * * * He thought very likely there was a sofa in Mrs. Tilton's parlor, and that he might have sat upon it with her. * * * He always had reason to believe that she had high respect for him."

Can there be anything to justify a professed minister of Christ to visit the house of one of his parishioners and in the man's absence kiss his wife, and sit with her on the sofa in the parlor? Yet this hireling is paid \$100,000 to keep him as the pastor of the so-called church, for which the ladies clap their hands, and the gentlemen hammer the floor; as much as to say, Now ladies and gentlemen of Plymouth church, we can kiss one the others' wives to our hearts content. Our pastor cannot—dare not reprove us for it, he himself is our example, and we are rich, will pay him \$100,000 to preach for us just such doctrine as we wish to have.

If any have doubt of the correctness of this view let him hear Mr S. V. White the Wall street broker. He said: "When this attack was made on Henry Ward Beecher, your wife and my wife were attacked, and we were compelled to bear the the accusation that we were trying to cover

up crime in the person of our pastor. * * * Let it be understood that Plymouth church stands three thousand strong in massed columns, double phalanx, in each hand a spear, prepared to spend millions for defense, but not one cent for tribute or blackmail, and future assailants will hesitate. (Great applause.)" How significant! We have, and will defend Henry Ward Beecher in kissing another man's wife, and in defending him we defend our wives, as the attack on him was on our wives as well. Isn't that rich?

What man with ordinary sense who does know that a minister receiving a salary of \$100,000 for preaching for one church ten months, cannot, yes he dare not, "reprove, rebuke, exhort with all long-suffering and doctrine." It follows then that like people, like priest, and that some people love to have it so. "For the time (with them) has come when they will not endure sound doctrine; but after their own lusts have they heaped to themselves teachers, having itching ears."

Of the guilt or innocence of the charges brought against this monstrous salaried preacher, I have nothing to say. But of the reason given by the foreman of the jury that tried him, on which nine of the twelve men rested their verdict of acquittal, which Mr. Carpenter says, was on the ground of having thrown out all the testimony of Tilton, Moulton, and Mrs. Moulton; receiving and believing that of Henry Ward Beecher, the accused's evidence in self-defense only. If this be so, and he said it is so, then the public at large will render a different verdict. Moulton, Beecher's own selected friend, whom he made his confidant, and custodian of all his correspondence in the case, embracing all the gushing love letters from ladies the \$100,000 Reverend had received, and Mrs. Moulton, his wife, a highly respected member, in full fellowship with the high salaried preacher's church, not to be believed under oath by these nine sworn jurymen, only proves the absurdity of the average jury verdict. I have long maintained that a trial by jury is the veriest humbug, and here is proof certainly to sustain this view of the matter.

I close with this editorial extract from the *Advocate*: "Tilton is a ruined man. He was ruined before he

went into court, and deserves the contempt of the pure and upright.—Beecher's position is scarcely less enviable. He has a fawning and obsequious crew around him within the pale of that moral pest-house known as Plymouth Church, but mildew and blight rest upon him, and his name hereafter will awaken ungracious and unsavory memories, in the judgment of right-thinking men."

FOR THE COMPANION AND VISITOR.
Remarks on the Resurrection.

BY JOHN STUDEBAKER.

We claim that Christians in general, from the earliest times, maintain a resurrection. And the first intimation we have is this: "And he came with ten thousands of saints." Deut. 33: 2. "For the Son of man shall come in the glory of his Father, with his angels." Matth. 16: 27. "Behold, the Lord cometh with ten thousands of saints." Jude 14th verse. "And the Lord my God shall come, and all his saints with thee." Zech. 14: 5. "If a man die, shall he live again?" Job 14: 14. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 16: 25. "In my flesh I shall see God."

Job frequently glances at a future state taught in the Bible. Job so often wishing for death at the end of all his troubles, shows that he had no expectation of any temporal deliverance.

"Thy dead men shall live, together with my dead body shall they arise." Isaiah 26: 19. "And ye shall know the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

Men of God maintain a happy resurrection at the last day; and this I have no doubt is the proper construction. The gospel teaches that the resurrection was believed before the Christian era. "It was said of some that John was risen from the dead, and of others that one of the old prophets was risen again." "The Sadducees say there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Acts, 23: 8. The above all prove conclusively that the resurrection was believed and taught under the old dispensation.

Troy, Ohio.

The Mysteries of Prayer.

I ask'd for grace to lift me high
Above the world's depressing care ;
God sent me sorrows, with a sigh
I said, "He has not heard my prayer."

I asked for light that I might see
My path along life's thorny road ;
But clouds and darkness shadow'd me
When I expected light from God.

I ask'd for peace, that I might rest
To think my sacred duties o'er ;
When lo ! such horrors fill'd my breast
As I had never felt before.

"And oh," I cried, "can this be prayer,
Whose plaluts the steadfast mountains
move ?

Can this be heaven's prevailing care—
And, O my God, is this thy love ?"

But soon I found that sorrow, worn
As duty's garment, strength supplies,
And out of darkness, meekly born,
Unto the righteous light doth rise.

And soon I found that fears, which stirr'd
My startled soul God's will to do,
On me more real peace conferr'd
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways
Lead my dependent spirit on,
And, whenso'er it kneels and prays
Teach it to say, "Thy will be done."

Let its one thought, one hope, one prayer,
Thine image seek—Thy glory see ;
Let every other wish and care
Be left confidingly to Thee.

—Monsell.

For the COMPANION and VISITOR.

Expository.

BY C. H. BALSBAUGH.

Reply to an Anonymous Letter, signed, "Many Brethren."

"What constitutes the Mammon of Unrighteousness?" "Who are the friends we are to gain thereby?" and "Where are the Everlasting Habitations?"

These are the points which you present for my consideration. It is not probable that I will be able to give you the satisfaction you seek, as there are doubtless special reasons for your inquiry of which I am ignorant. But if I can say aught that will help to lead investigation in the right direction, and incite to profitable

thought, I will gladly put what little strength I have into the effort. There is no utterance of Christ that has not bid in it some truth which the soul needs for its present and eternal welfare, and most assiduously should we "search the Scriptures" for their exact literal signification, and implore the Spirit for that inward teaching which maketh "wise unto salvation."

Differences of opinion, and even sharp controversies, not unfrequently originate in points outside the purpose of the parables or figures which they are designed to elucidate. This may be the case in the present instance. Although your queries may involve truths of high import, they do not, I think, refer to the specific object of the parable. The point which Christ sought to impress lies so evidently on the surface that it cannot easily be missed. The Jews were a covetous, narrow-minded, low-charactered, envious, vindictive people, and the preceding chapter was delivered to endow them with greater catholicity, and to elevate their low conceptions to the comprehensiveness of the gospel. Hypocrisy, avarice, and self-righteousness, was the triple-headed demon against which Christ hurled most of His anathemas. When money becomes mammon, it is also an "instrument of unrighteousness," although it is neither in the hands of a faithful steward of Christ.

The parable of the prodigal steward was addressed to the *disciples*. In a certain sense it finds fulfillment in the Jews. They had "wasted the goods" entrusted to their stewardship, had become bankrupt, and are to this day living in the houses of their Lord's debtors. But this is only an accommodated application. The steward whom Christ has selected as the illustrator of His subject, had made clandestine arrangements for his support. It is his *providence* that constitutes the pith of the parable, and opens a door into every avenue of the Christian Life, independent of a special consideration of the points to which you call attention. His *forethought*, his eagerness to avert indigent and humiliating circumstances, is the hinge on which this lesson of the Saviour turns. Although his conduct was cunning, base, and fraudulent, Christ testifies that "he had done wisely" in relation to the peculiar circumstances in which he was placed. It is the *fact only*, without

its spirit or manner, that is pressed upon us as the great *sine qua non* of salvation. Unable to dig and ashamed to beg, he had hit upon a device that promised future sustenance. This is the nucleus from which to radiate the exposition into the *circumstantial* of the parable. Let the mammon of unrighteousness, so made by unhalloved desire, represent whatever "goods" the great World-Owner has entrusted to us. The steward's infidelity caused him to "fail," and the reparation of the consequences was his wisdom. Not so with us. Fidelity and Wisdom are synonyms in the Christian's lexicon. "Faithful in that which is least, faithful also in much." "Faithful in the unrighteous mammon, faithful also in the true riches." "Here is the mind which hath wisdom." Let us dispense our loan in such a way as to secure the approbation of the All-Possessor. No steward is wily enough to overreach Him. By a righteous disposition of our talents, temporal and spiritual, we "make to ourselves friends" in heaven and on earth. God and His angels are deeply interested spectators of those who "honor Him with their substance"—who feed the hungry, clothe the naked, share their "goods" with the sick and destitute, and aid struggling souls in reaching the "city which hath foundations." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Here is the proffer of friendship high and lasting enough to fire the dullest soul. And "when we fail, they will receive us unto everlasting habitations." *They*. Who? Not necessarily those we befriended on earth, but *whoever* will be among the white-robed throng to welcome us.

Where the "habitations" are I cannot specifically say. Not in *this* world, being they are "everlasting." Rather in the "new earth and new heavens; wherein dwelleth righteousness," as this figure is large enough to comprehend all of God's future, and the whole realm of grace. The parable indicates a *final* settlement of the affairs of time. "Thou mayest be no longer steward." The deposal is forever. I would not hesitate to identify the "everlasting habitations" with the "many mansions in the Father's House"—the "building of God, a house not made with hands, eternal in the Heavens." The parable is

spoken to *believers*, the failing is not of business but of life, and the housing of the released steward is the consummation of the blessed home-gathering into "the kingdom prepared for him from the foundation of the world."

"If we begin our exposition at the concomitants of the parable, bent on the establishment of some pet idea, much *may* be made of the "friends," and the manner of making them, and of the "habitations," and the reception: all of which have a glorious meaning in accordance with the ruling idea of the parable;—but the only *safe* way is to get into the drift of Christ's teaching in this and all His illustrations, and clothe the skeleton from the heart, and not convert the heart itself into bone. There is nothing in the Word of God to gratify a prurient curiosity, or to humor a sickly imagination. The parables are the repositories of the Infinite Mind, and with a deeply reverential spirit should we approach their solution.

Let us strive to be stewards who have no occasion either to dig or to beg in the sense of the parable, and yet dig and beg all the time in the high and noble sense which our relation to the Unseen World implies. To each one is committed a portion of the Master's "goods," and woe to him that *wastes* it. Soon we must all "*fail*," and if we have made no "*friends*" by the holy use of "things seen and temporal," our everlasting habitation will be, not in the Lamb-illuminated mansions of Emmanuel, but the Justice-bolted dungeon of devils—the far-off realm of "outer darkness"—where the "good things" of our "life-time" will be "remembered" only as an aggravation of our torment. A cup of cold water is not too insignificant for registry in the Chronicles of Heaven if bestowed "in the name of a disciple;" neither will it be dropped out of the account of our damnation if employed only for self-gratification. *We are only stewards*, and have no more right to pander to low desires and appetites with the "goods" which the Lord has given us for His glory, than we have to appropriate our neighbor's property.

So let us employ the mammon of unrighteousness, that when we must "give an account of our stewardship," the Proprietor of the Everlasting Habitations may say of each of us, "HE HAS DONE WISELY."

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., August 24, 1875.

A Suggestive and Practical Thought.

In a letter from a correspondent and active worker for our paper and in the cause of Christ, and who has contributed articles to our paper, but who now feels disabled through infirmities from working in that way, and yet wants to be doing something in the vineyard of our heavenly Master, to promote his glory and the spiritual interests of our race, and who inquires to know whether we have not some other work beside that of writing to propose, the following suggestive language occurs: "I feel that I need work, or a quickening of some kind, lest I fall spiritually asleep." The practical truth contained in the above language is well worthy of the attention of all Christians, and we thought it might be well to bring out some of that truth, and make some application of it.

Though bodily exercise, when done to secure wordly advantages, as that was which was practiced in the Olympic and other games of Grecian notoriety, profiteth little in comparison to what those exercises of a Christian character which have for their object immortal honors do, according to the Apostle Paul's teaching, 1 Tim. iv. 8, nevertheless, bodily exercise is very important in the use of hygienic means for the promotion of both bodily health and comfort. Our organization requires action as well as rest and sleep. And if that want in our organization is not met in some degree, we shall not be likely to enjoy either health of body or cheerfulness of mind. Labor or exercise, then, in some degree, is necessary for the promotion of physical health and enjoyment. So spiritual labor and exercise are necessary for the promotion of spiritual health. Hence the admonition of the Apostle, "exercise thyself rather unto godliness." 1 Tim. iv. 8. That is, exercise thyself in the ways and works of godliness. "We are his workmanship," says Paul, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. We perceive, then, that our spiritual organization

in our regenerated state, is designed for action and exercise, as well as our natural organization. And an inactive Christian, who does nothing in the service of the Lord, if he ever was made spiritually alive, cannot maintain a spiritual life without exercising "unto godliness."

There seems to be a want of knowledge upon this point in Christian experience in many of our brethren and sisters, as well as in others who bear the Christian name. There is too much reluctance often manifested in taking any active part in the service of God. With some there is a great indifference even in attending public worship. And with many there is too much backwardness in taking any part in the exercise of worship, whether in the public sanctuary, in the social circle of friends, or in the family. And in the various other ways in which important service may be rendered in furthering the great cause of Christian truth, the same reluctance to take an active part is seen. We have been sorry to find so much backwardness in places in our brethren and sisters to engage in the work of the Sabbath School where it has been introduced.

A want of ability is often plead as an excuse for declining to work, especially for declining to take a part in devotional exercises. And why in many instances does that want of ability exist? Is it not for want of exercise, or practice? No doubt this is often the cause. Justly did the writer from whom we have quoted remark, "I feel that I need work, or a quickening of some kind, lest I fall spiritually asleep." If we do no active service in the church, both our readiness and our capacity to do anything will decrease. The less we do, the less we shall want to do, and, indeed, the less we shall be able to do. Suppose a person to have just recovered from a long spell of the fever. And having been long confined to the bed, the locomotive power is greatly diminished, so much that the person can scarcely walk. His physician, understanding the case, recommends exercise, as a very important means to impart strength and ability to the limbs.—But the person, having been without exercise so long, is reluctant to make an effort, and pleads his inability to walk.—And if he does not try to walk, and remains in bed or on a chair, he will finally lose the use of his limbs altogether. The

importance of exercise in promoting a healthy state of the physical man is well known. It is no less important that we exercise the members of our spiritual body, if we would enjoy spiritual health, life and strength.

There is another thought suggested by the subject to be looked at, and that is this: subjects of some kind will occupy our thoughts, and labor of some kind our hands. And if we do not habituate ourselves to holy thoughts, holy aspirations, and to active Christian labor in the church, our thoughts and labor will all be given to secular or worldly things, to either business or pleasure. And for Christian professors to give all their thoughts, their time, their labor, and their money, or even a large share of them, to worldly things, while a mere mite of them is given to the promotion of their own spiritual interests and the cause of Christ, is not to "walk worthy of the vocation wherewith we are called," or to "let our light shine." Indeed it is proof there is little or no light in us.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

At our last A. M., brother Jacob Wine paid over to brother S. C. Stump for the needy in the west \$43.00, and requested us to notice it in our paper. We took a note of it, but overlooked it, and failed to notice it when we returned home. Our attention was recently called to the matter by brother Wine, and hence this notice.

"THE SCIENCE OF HEALTH" for September abounds in excellent suggestions on the prevention of disease and the care of health. Among the more prominent articles we find Laws—which Govern Life; Prevention of Disease in Children; Popular Physiology; Cause and Effect; Alcoholic Prescriptions; Colors and Hues in Relation to Health; Tobacco; Consumption; Sunshine; Intemperance Among Lawyers; Oatmeal, with various recipes for its use; an excellent Agricultural Department; Teachers and Health Teachers; Antipathies to Drugs; The Trade in Medicines; with a great amount of information in small paragraphs, as in Answers to Correspondents, etc. This magazine should have a place in every

well-regulated family. Subscription price is only \$2.00 a year. Single numbers, 20 cents. Address S. R. WELLS & Co., 737 Broadway, New York.

GLEANINGS & JOTTINGS.

Report of Funds.

The following report shows the amount of moneys received at this office for the purposes named:

DANISH FUND.

| | |
|--------------------------------|----------|
| Amount reported in No. 32, | \$ 13 65 |
| A Hensel and wife | -03 |
| Two Sisters | 50 |
| John Bennett | 25 |
| Henry Schisler and wife | 25 |
| Elizabeth N Barb and husband | 25 |
| Lydia J Baer | 25 |
| J P Baer and wife | 25 |
| Catharine Clark and family | 15 |
| Clara Clark | 01 |
| Eliza Grove | 02 |
| G W Bacon | 50 |
| M Emmert | 37 |
| S Sprinkle | 15 |
| I H Crist | 25 |
| M A Moomaw | 1 25 |
| Keim & Livengood | 1 00 |
| Elizabeth Livengood | 1 00 |
| J M Mohler | 1 00 |
| S A Garber | 25 |
| L M Kob and family | 10 |
| J C Judy (for self and 4) | 20 |
| —, New Windsor, Md., | 50 |
| J G Royer | 70 |
| J P Hetrie | 25 |
| For Danish Fund | 25 |
| A E Troyer | 25 |
| A Sister, Dayton, Ohio | 13 |
| J H Peek | 25 |
| Cole Creek church, Ill | 1 90 |
| J P Wolf (for self and others) | 30 |
| Silver Creek church Ill | 3 00 |
| Hattie R Rusher | 1 35 |
| S T Bosserman and others | 2 00 |
| A Brother, Galesburg, Ill | 25 |
| Three Members, Mont. Co., Iowa | 30 |
| Leonard Stephens | 50 |
| A Sister, Headville, W Va | 25 |
| Tulpehooken church, Pa | 2 00 |
| D M Miller | 50 |
| H H Myers | 25 |
| John Neher | 50 |
| Mississineon church, Ind | 3 20 |
| John Berkley | 15 |
| C C Root | 10 |
| E H, Roaring Springs, Pa | 25 |
| J K Smith | 50 |
| Middle Creek church, Pa | 2 20 |
| Eik Lick Church, Pa | 1 45 |
| G W Taylor | 25 |
| Sarah Taylor | 25 |
| David Keim | 50 |
| Orlando R Beer | 10 |
| —, Westwinsten, Md | 25 |
| Samuel Brown | 25 |
| D Wells and wife | 50 |
| Sisters of Funkstown, Md | 2 50 |
| I F Rairigh | 25 |

| | |
|-----------------------------|---------|
| A Brother, Louisville, Ohio | 10 |
| —, Greenfield, Kan | 15 |
| I W Martin | 25 |
| Total, | \$50 31 |

STEIN FUND.

| | |
|-----------------------------|--------|
| Amount reported in No. 32 | \$4 90 |
| John Bennett | 10 |
| J Matchett | 1 00 |
| G Ott | 25 |
| David U Teeter | 25 |
| D W Teeter | 10 |
| Susan Matchett | 40 |
| M Emmert | 38 |
| S Sprinkle | 10 |
| —, New Windsor, Md | 1 00 |
| A Sister, Dayton, Ohio | 12 |
| J P Wolf (self and others) | 25 |
| John Berkley | 10 |
| E H, Roaring Springs, Pa | 25 |
| Eik Lick church, Pa | 1 50 |
| —, Westminster, Md | 25 |
| Two Sisters, Funkstown, Md | 50 |
| I F Rairigh | 25 |
| A Brother, Louisville, Ohio | 25 |

Total, \$11 46

It is perhaps due to those who have contributed to the above funds to state that many of them accompanied their donations with words of hope and cheer. Several said, "So much for the poor," or "for those in the grasshopper district." To save space, we cannot particularize in the report. We would, in this connection, call attention to a suggestion by sister Ella Williams. We think it best for every one to give cheerfully, according to his prosperity or his penury. In this way the poor Widow's mite placed in the Lord's balances will weigh as much as the pound or eagle of the rich. Give, then, for yourselves; give to the Lord; give, in the love of souls and the cause of truth, and the Lord will accept of your offerings, and you shall not fail of your reward.

You will not, of course, understand us to assume that it is wrong for any one to wish to share his offering with the poor—with those who have nothing to give; it is only intended to say that we cannot find room to report all in that way. If brother Wolf wants to represent those "who want to do right," but who know nothing of these movements, and if brother Balsbaugh feels like representing the holy, self-denying, and charitable dead, we have nothing to object; but we do maintain that brethren W. and B. will have the credits placed opposite their own names.

We will also call your attention to

brother Stein's renewed call, which will be found in this issue, in the correspondence department. It is gratifying to us, and, no doubt, it is to our brethren and sisters everywhere, to see that brother S. manifests such a deep interest in the welfare of his former brethren. We feel, too, that his experience in the Baptist Church, and his acquaintance with the ministers of that large and influential body, are such as to recommend his judgment to our earnest consideration. It is not supposed that this effort will be sufficient to bring every Baptist minister to a knowledge of the truth, and to an acceptance of that truth, but it is hoped that at least a few may be won, and that incalculable good may result therefrom.

It will also be observed that several churches have contributed; and some promise to do more in the same direction. This course we most earnestly recommend. In looking over the foregoing report we notice that about one fifth of the grand total was collected from members in one arm of the church; and we may safely say that we shall have more from the same source. We shall not be satisfied with less than twenty or twenty-five dollars from this church in such important calls. Let all who are interested in the spreading of the truth, continue to send in their dimes or their dollars; but while this is moving along the matter should be mentioned and urged in the various branches of the church and thus give every one a chance.

Here is another good example and suggestion. Brother J. C. Metsker, of Douglas county, Kansas, says: "As the Lord has prospered us in this world's good, and has given us a bountiful crop, we feel like throwing our mite into the Danish and Stein Funds; so I will enclose 50cts., 25 cents for each, and hope to do the same each month until both calls are filled. If each brother and sister will form this resolution, it will not be long until the calls are filled." Truth, brother M., it would not take more than one month.—How happy we would all feel if such should be the case! B.

BRO. JOHN BENNETT, Elbinsville, Pa., after contributing his mite, says:

"I am glad to see the proposition for spreading the Gospel in Denmark; and I think our brethren, ought to see to it that the Gospel is preached in its purity to the people of Denmark, and that without de-

lay. It seems to me that if brother Paul were here now, he would go over into Denmark and preach the Gospel, even though he should be persecuted, imprisoned, beaten with stripes, stoned, mocked, &c. Seeing what Paul endured, I think, sometimes, the brethren are a too fearful of persecution; for in looking over the wide world and seeing much of it shrouded in darkness, we feel like exclaiming, "The harvest truly is great, but the laborers are few."

BRO. DAVID KEIM, of St. Peter's, Pa., August 10th, says:

"Enclosed you will find fifty cents for the Danish Fund. I fear that the proposition of brother Eshelman for every member to give a penny will not be sufficiently responded to to make it a success; but I hope there will be brethren enough send in their 25cts., 50cts. and dollars, to warrant the enterprise."

BRO. J. P. WOLF, Peru, Ind., says: "Here I enclose 25 cents, 15 cents for the Danish Fund and 10 cents for the Stein Fund. And here I send 25 cents more to be applied in the same way. This I send for those who do not read your paper, and are not aware of these movements, but still have a desire to do right."

BRO. A. J. BLOUGH, Lanark, Illinois, August 7th, writes:

"Two heavy storms passed through this county this week; one through Milledgeville, the other at same time, about 6 miles north of Cherry Grove meeting-house, doing great damage to corn. Small grain about all in shock. The prospect for corn was never better."

BRO. SAMUEL MURRAY, Majenica, Huntington county, Indiana, August 4th, says:

"We are having so much rain in this country that farmers are losing much of their wheat, and are likely to lose most of their oats and flax. Corn is much injured. Rivers and creeks are very high, and their overflow has done much damage. A good many people are getting sick."

SISTER ELLA WILLIAMS, Funkstown, August 11th, says:

"Enclosed you will find \$3; two and a half of which is for the 'Danish Fund.' Please acknowledge it as contributed by the sisters of Funkstown, Md. Ten cents of it was given by a little girl, who, we hope, will be a sister sometime. The other 50 cents two sisters wish you to add to the fund of brother Stein."

"Is it well to send ten cents, saying, 'one cent for myself and nine for the poor?' Would it not be better to encourage the poor to give each one his penny? Why should we rob them of their reward?—'He that watereth shall be also watered himself.' Some who might otherwise

give, but are a little negligent in these things, will be apt to think that their share is already paid. It is not probable that God will condemn any for giving 10 or 25 cents for themselves. The gospel rule is, 'provoking one another unto good works,' not doing them for one another. May God's blessing accompany this project, not only to the salvation of the Danes, but to the good of all that contribute. 'While by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you.—Thanks be unto God for his unspeakable gift.'"

BRO. J. P. HETRIC, Philadelphia, says:

"Please find enclosed 25 cents for the Danish mission, for myself and wife. I think this is a move in the right direction. I feel sorry that the brethren began at the one penny; for many of the brethren could spare for it \$10, and God would bless them a hundred fold. Would to God we could send them a man to preach for them, whose whole heart and soul were in the work, and flaming with a love for souls who are perishing. Give the brethren more to engage their attention, and more to do away from home, and you do much toward stopping the fault-finding and quarreling at home.—* * * Nine-tenths of the church are idle, and they find it almost a necessity(?) to find fault and breed disturbances to engage their minds and attract attention. Brother J., I look forward to a day when the church will come up her privilege and duty, and when the Lord will shine on her. Jer xvi. 16."

BRO. J. C. METSKER, Douglas county, Kan., favors us with the following, showing admirably how uncertain the weather predictions in almanacs must be:

"As I see so much about the weather in the C. F. C. and other papers of the East, I will tell how the weather is here, and the crops, in our neighborhood. We have had fine harvest weather all through, and the wheat and oats have all been put in stack, or threshed in fine order. All the corn that the 'hoppers' left from the first planting is good, and will be heavy. The late planting is now about two months old, and if we have several rains it will make some corn, as it is silking. The Potato crop will be good, both early and late. One of the largest parts of the harvest is now on hand, it is the hay.—Our prairie grass is good, and now ready for the mower; machines will run until frost kills the grass. Cattle look fine and have done well. Hogs are scarce as there was no feed for the last year. The surplus corn will have to be shipped, unless there is stock shipped in to feed it."

FOR THE YOUNG.

One Rule.

"Alice," said little Bessie Gray to her oldest sister, "little Christians don't have to be like big ones, do they?"

"In some things they do not, yet there is one rule for old or young, Bessie, and that is, to follow Jesus. But why do you ask?"

"O, because the minister preached to-day about self-denial, and I thought he must mean grown people, for the children can't be self-denying, you know. And besides, the text says, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' I found the verse as soon as I came home, and learned it."

"It is a good thing to learn the texts you hear preached from, Bessie; it will help you to remember the sermons too. But you are wrong, little sister, in thinking that children cannot or need not practice self-denial. It is just as truly their duty as it is that of older people. The word *man* in the verse you learned means all of us. It is the same as if it said, 'If any one will come after me,' &c. So far as a child can understand or practice them, the directions of the Bible are binding on it just as truly as on its parents."

"But how can children be self-denying, Alice? How could I?"

"Oh, in many ways."

"Tell me some, sister."

"Bessie, you like to sleep late in the morning, do you not? And when auntie calls you to breakfast, you would like to lie in bed instead of getting up promptly."

"Yes, I should."

"Here, then, is a chance for self-denial every morning. It troubles our kind aunt to see any of us late at breakfast; by denying yourself the pleasure of sleeping longer, you can please her and obey this rule of Christ. Then you are fond of a good deal of gravy with your food. Papa thinks it is not good for you. You can deny yourself of that also, and thus follow Jesus. You like to enjoy a swing in the orchard; but sometimes brother Willie wants to swing at the same time. There is another chance for self-denial."

"Oh, Alice, I didn't know—I didn't think it meant such little things.

Does the Lord care about my eating, and sleeping, and playing?"

"The Lord cares for all you do, or think, or say, my dear little sister. When you gave up the ride which papa had promised you yesterday, for the sake of the poor, sick family who needed him, if you did it in obedience to Christ's command, you pleased him as truly, and showed yourself his child as really, as your cousin Laura did when she left home, and friends, and country, to be a missionary."

Do Right.

Two young girls were walking leisurely home from school, one pleasant day in early autumn, when one thus addressed the other:

"Edith Willis, what will the girls say, when they hear you have invited Maggie Kelly to your party?"

Edith was silent for a moment and then, raising her soft, blue eyes to those of her companion, she replied:

"Ella, when mamma told me to ask Maggie, I asked her the same question. She told me that it made no difference what the girls said, who thought Maggie quite beneath them, because she was poor and her school-bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible, and read to me these words:—*'And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'*"

Ah, little readers, never ask what this or that one will say, while you are doing what is right; but what Jesus, your King, will say at the glorious resurrection morning that will soon dawn upon us.—*From the Interior.*

How Long it Takes to Make a Slice of Bread.

"Oh, I'm so hungry!" cried Johnnie, running in from play. "Give me some bread and butter, quick, mother."

"The bread is baking, so you must be patient, said mother."

Johnnie waited two minutes, and then asked if it was not done.

"No," answered mother, "not quite yet."

"It seems to take a long while to make a slice of bread," said Johnnie.

"Perhaps you don't know, Johnnie, how long it does take," said mother.

"How long?" asked the little boy.

"The loaf was begun in the spring."

Johnnie opened his eyes wide—"it was doing all summer; it could not be finished till the autumn."

Johnnie was glad it was autumn, if it took all that while; for so long a time to a hungry little boy was rather discouraging. "Why?" he cried, drawing a long breath.

"Because God is never in a hurry," said mother. "The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting time shorter, and more, perhaps, to drop a good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that looked like wheat. Indeed, you often see ladies' bonnets triumphed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see," said Johnnie.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a start, because the real seeds have life within them, and God only gives life. The farmer, then, neither makes the corn nor makes the corn grow; but he drops it into the ground and covers it up (that is his part,) and then leaves it to God. God takes care of it. It is he who sets mother earth nursing it with her warm juices. He sends the rain; He bids the sun to shine; He makes it spring up, first the tender shoot, and then the blades; and it takes May, and June, and July, and August, with all their fair and wet weather, to set up the stalks, throw out the leaves and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry his work; he does all things well."

By this time, Johnnie lost all his impatience. He was thinking. "Well," he said, at last, "that's why we pray to God, 'Give us this day our daily bread.' Before now, I thought it was you, mother, that gave us our daily bread; now I see it is God. We should not have a slice if it weren't for God, should we mother?"

MANY boys think, "What's the harm in looking?" but it is just here they are made prisoners by Satan. The "eye-gate" is one of the most important points he attacks. If he can pin your eye very intently on some charming but forbidden object, he gets a serpent's power over you. Do not stop even to look at temptation, but turn your face like a flint the other way. Shut the mind's eye tight as well; God will help those who bravely flee from temptation.

To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied; "I know I am; but, blessed be the Lord, I do not fear it, I hope it."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Wanted—13,000 Copies of Trine Immersion Traced to the Apostles.

Dearly Beloved Brethren and Sisters in Christ:

Bear with my second appeal, as I ask at your hands for the sake of the erring, but beloved, 13,000 copies of the above work for gratuitous distribution among the Baptist ministry of America. \$1,300 will accomplish the work. As successful as have been the efforts of the Baptists in withstanding the errors of affusion, aspersion, infant baptism, which they have met in a manner and spirit becoming an earnest, courageous, and noble people, it is nevertheless a sad fact that through fear, or something else, the question of *trine immersion* has never been generally thought of in the Baptist ranks of America, much less agitated.—One of the ablest Baptist ministers in America, living in one of our larger eastern cities, who has been pronounced by a very distinguished Baptist editor, the "ablest preacher in the world, spurgeon not excepted," said to me in a letter dated March 22nd, 1874, "the matter of *trine immersion* I have never studied."—Another very able editor and distinguished minister, and I might further say, representative man of eastern Baptists, wrote April 23rd, 1874, in answer to some queries on this subject, as follows: "I am quite sure that '*trine immersion*' was of post-Apostolic origin; but when or by whom it was introduced, I cannot say.—It dates as far back as the fifth or fourth century, perhaps earlier, and came into use along with a multitude of unauthorized ceremonies and pernicious errors. It is the eastern manner of baptizing, practiced not only by the Greek church, but by all the sects of the East. As, however, the Montanists and Novatians originated in the second and third centuries, it is not likely that they practiced *trine immersion*. The Paterines rose in the 11th century, but as their birth-place was Milan, in Italy, where *trine immersion* certainly did not generally prevail, it is almost certain that they did not adopt it. I have not time to investigate the subject, and I am sorry that I cannot refer you to any satisfactory source of information."

Now all persons who have studied the subject to any extent, know that in the 2nd and 3rd centuries *trine immersion* was the universal custom of the Catholic church, as the testimonies of Canon 50 of the Apostles, Monulus, Clement, Tertullian, and others, will show; and further that the Montanists, Novatians, and Donatists were perfectly agreed

with the Catholics in the mode of administration, (see Tertullian's *Ecel. Hist.*, pp. 436, 437; Can. 7 of Second Ecumenical Ch. Council. Chrystal's *Hist. of the Modes of Baptism*, p. 94. Bingham's *Antiq. of the Chr. Ch.*, vol. i., B. x., e. iv.; B. xi., e. i.; B. xiii., e. v. Mosheim's *Ecel. Hist.*, Cen. iii., P. ii., e. v., s. xviii. Orchard's *Hist. of Baptists*, pp. 35, 59, 86. Ray's *Baptist Succession*, pp. 159-164, 318. Watson's *Theol. Diet.*, p. 708. Neander's *Ch. Hist.*, vol. i., p. 142. Wall's *Hist. of Inf. Bapt.*, vol. ii., p. 161. Donatist Controversy, pp. 3-5, 7-10, 15, 170, 178, 251, 256, 300, 301, 349, 354, 402-404. Augustine on the Trinity, pp. 422, 423.) As to Milan, the Catholics there having never availed themselves of the benefits of the Pope's indulgence toward the church in Spain, have always held to the ancient and primitive practice of *trine immersion*, and hence practiced it, long, long before the rise of the Paterines.

Another distinguished minister and Professor, of Church History in a Baptist Theological Seminary, when asked by me for references to works that would antagonize Chrystal's position respecting the primitive character of *trine immersion* and the post-apostolic origin of *single immersion* by Eunomius, &c., says, "I have not time to investigate the subject." A distinguished Baptist editor in the west, in answer to some queries as to a discussion of the subject (both sides), through his paper, objected, saying, "I very much doubt whether it would keep a solitary person from embracing the doctrine of *trine baptism*."

Another Baptist editor and author of considerable notoriety, when asked to publish a prospective discussion on this subject, said, "I do not think it necessary to publish the discussion. Dunkerism is a local disease and ought to be treated locally."

Now brethren we are allowing the truth to be too "local" on this vast western continent. We want to make it *general*. Among the nearly 13,000 Baptist ministers in America are thousands of noble minds and honest hearts. Books like this will force upon their minds a sense of the necessity of investigating the subject, if for no other reason, for repelling the attack, (as in my own case; for I was led to investigate it with the design of exposing it), but being foiled after a mature effort, they will search for the truth, and being men who exercise a kind of central influence over their denomination, thousands can be thus reached eventually. I am satisfied Baptists will properly appreciate this effort, for they are not afraid of reading, usually, unless it be when a mature investigation of our distinctive features is presented and they become thus a little confused. One Baptist is usually worth ten pedobaptists, for if you convince the latter that your doctrine is sound and theirs deficient, you generally gain nothing since they usually

believe "anything will do, if a man is only sincere." But Baptists are usually trained to believe that there is only one right way to salvation; hence when they discover that their foundation is unsound, they are generally ready to abandon it.

Brethren, shall we not come to the work in the strength of the Lord? Truth is languishing and souls are perishing.—The cry from north and south, from east and west, from Europe and America, is, "Come over and help us." Where we cannot go with a living ministry, let us send them written truth. The press is a mighty agent in our day for the propagation of error and trash; let us make it a counteracting agent for the propagation of truth. The only way a thief is sometimes caught is by heading him with a quick dispatch. The only way to counteract the tides and ministries of error is sometimes to intercept their progress with printed matter. Let us "preach the gospel to the regions beyond." Let us heed the call from the brethren in Denmark and also those at our own doors. How much better to appropriate means thus than to prostitute them to the vanities of life or by collecting patrimonies for children which may yet fall into an enemy's hand and subserve the purpose of evil institutions and instruments of oppression to crush those for whom we are now providing. The churches of Piedmont lay for centuries in the quiet enjoyment of their religion, amid the plenty and luxuries of their secluded valleys, while Europe was perishing under the rule and errors of priestcraft; but their persecutors finally spoiled them to the salvation of thousands of souls to whom they preached as they wandered as exiles from their homes. Brethren you are the Piedmontese of America. The rich and fertile valleys from the Atlantic to the Pacific, from the fertile mountain vales of Virginia and Pennsylvania to the Willamette of Oregon, are becoming the seats of your peaceful and plenteous homes. You have expended your thousands to feed the starving poor of the west in the hour of their misfortune; expend your tens to send them the bread of life. If we reach our people it must be through other than a living ministry, to some extent, until God hear the cries of his people and send forth laborers, by converting souls to preach the faith which they have been destroying.

"Our country's voice is pleading,

Ye men of God arise!

His providence is leading,

The land before you lies;

Day-gleams are o'er it brightening,

And promise clo the soil;

Wide fields for harvest whitening,

Invite the reaper's toil.

'Go where the waves are breaking

On California's shore,

Christ's precious Gospel taking.

More rich than golden ore;

On Alleghany's mountains,
Through all the Western vale,
Beside Missouri's fountains
Rehearse the wondrous tale.

"The love of Christ unfolding,
Speed on from East to West,
Till all, his cross beholding,
In him are fully blest.
Great Author of Salvation,
Haste, haste the glorious day,
When we, a ransomed nation,
Thy sceptre shall obey."

In sending money, brethren, forward it to one of our editors, who will account for the same and forward it to brother J. H. Moore, and every time you help this cause, send something for the Danish Fund. May the grace of our Lord Jesus Christ be with us all.

J. W. STEIN.

August 8th, 1875.

(*Pilgrim and Vindicator* please copy.)

Dear Brother Quinter:—

Having many friends, brethren and sisters, in different parts of the East and West, who are making inquiries concerning this coast, I thought best to write again through the COMPANION. I have tried to answer every inquiry heretofore; but after having lived here nearly two years, and getting somewhat more acquainted with the country, I will give more of the particulars.

In the first place I will say we have tolerably good health, for which we feel to thank the Lord, who giveth us liberally all things to enjoy. We had a very severe winter here last winter; the mercury was as low as 32 degrees below zero, for two or three days. It killed a great many fruit trees, and plenty of pine timber that perhaps was over 100 years old. It is not usual to have such very cold weather here in this country. But I have heard from different parts of the United States, and it seems to have been cold almost everywhere.

Crops are tolerably good here in the valleys, and on the foothills of the mountains, but back on the highlands the grain is burnt considerably, for some cause unknown. The spring was exceedingly cold and backward and then turned off very hot all at once. The people think that is what made the grain burn.

I will say to the brethren and friends, we like this country exceedingly well. We think it would be a good place for brethren to come to, who desire homes in the west. There are a few members here now and we hope our number will still be increased. O brethren! don't forget us. "The harvest is great and the laborers are few. Pray the Lord of the harvest that he may send forth more laborers into the harvest." We greatly need some laboring brethren in here. There is plenty of work here for a number of ministering brethren. We are

blessed with plenty of food and raiment here for the body, but there are hundreds of poor souls on the point of starvation, starving for the bread and water of life. The question may be asked, Have you no preaching there? The answer is, we have too much of some kinds, and not enough of the right kind. There are some here who preach away the ordinances of the church which Christ and the apostles commanded to be observed. You know, brethren, we think the word of God has no non essentials, and we get but a very little of that kind of preaching. We have but one ministering brother, and he is young in the work, and he greatly needs help. Brother Moses Hunt is laboring here, trying to preach Jesus in full to the people; but our doctrine, or rather the doctrine of the New Testament, as we understand it, seems to be strange to a great many.

I will now say, brethren, you, who want a home in the west, you, who are desirous of seeing the cause of Zion prosper, you, who are standing upon the walls to proclaim the glad tidings of salvation, I say to you, "Come over into Macedonia and help us." There have been 11 added to the church here this spring. Among that number were a United Brethren speaker, and his wife. There are others seemingly weighing the matter and we hope searching to see whether these things are so whereof we affirm. We now number 19 here, we hope, faithful members of Christ. We expect to fight on the good fight of faith, going on from victory to victory, carrying with us the sword of the Spirit, backed up by the word of God.

Brethren and sisters, let us not be hearers of the word only, but doers, for the apostle says he that is a hearer and not a doer, "is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was. But he that looketh into the perfect law of liberty, and continueth therein, he being not a faithful hearer, but a doer of the work, this man shall be blessed in his deed. James 1: 23, 24, 25. May we all be "steadfast, unmovable, always abounding in the work of the Lord," forasmuch as we know that our work is not vain in the Lord. Amen.

WM. R. WHEELER.

Pataha Prairie, Walla Walla Co., W. Ter.

Acknowledgment.

Dear Brother Quinter:

Please acknowledge through the COMPANION and VISITOR, the receipt of \$180.50 which we received from E. S. Stover, Topeka, Kan., the proceeds of one carload of corn, flour, and meal, which was made up in Wabash Co., Ind., and sent to our address in care of said Stover for the needy here, by

brother S. S. Ulrey, Liberty Mills, Ind. The corn was sold at Topeka; but after investigating the matter, the parties at Topeka were made willing to send us the money, to be applied to its intended use. Hence we have received everything that we have had notice of, either in money or goods, for the relief of the needy here. Yours in love.

JOSEPH GARNER.

Parsons, Kan.

Announcements.

DISTRICT MEETING.

The Southern District of Ills., will hold their Annual Council Meeting in the Brethren's meeting-house at Liberty in the Mill Creek church, Adams Co., Ills., on Monday Oct. 11th, 1875. It is hoped that all the churches will be represented. Love-feast before,—time not fixed,—possibly on Saturday. Those coming by rail will stop at Coatsburg on the Chicago Burlington and Quincy road, and give timely notice to the undersigned when they will be there. Meeting commences on Thursday evening before.

DAVID WOLF.

LOVE-FEASTS.

Our communion meeting in the Washington Creek church, Douglas county, Kansas, will be on the 16th and 17th of October, at the house of brother Henry Brumbaugh.

J. C. METKER.

We the brethren of the Log Creek congregation, Caldwell county, Mo., intend, the Lord willing, to hold our communion on the 9th and 10th of October, commencing at 2 o'clock p. m.

C. C. ROOR.

There will be a communion meeting in the Shilo meeting house, in Barbour county, West Virginia, on the 11th and 12th of September. An invitation is given to brethren of the surrounding churches, especially to the ministering brethren.

ELIAS AUVEL.

There will be a communion in Wabash church, Wabash county, Indiana, on the 7th of October, commencing at 10 o'clock a. m.

JOHN R. MARQUIS.

The brethren of Cana church, How-

ard county, Kansas, have appointed their lovefeast for September 25th, to begin at 10 o'clock a. m., at the house of brother Jeremiah Hollinger, nine miles west from Elk Falls. Meeting next day.

J. C. ULREY.

In the Clarion congregation, Clarion county, Pa., at the meeting-house, on the 18th and 19th of September, communion services will be attended to. An invitation is extended to all that may desire to attend, and ministering brethren are heartily invited.

GEORGE WOOD.

The members of the Santa Fe church, Miami county, Indiana, have agreed to hold their fall lovefeast on the 23d day of September. Those coming by railway will stop off at Bunkerhill, two miles from place of meeting. We hope the laboring brethren will remember us.

JOHN P. WOLF.

The Root River congregation, Fillmore county, Minnesota, intend holding their communion meeting on the 9th and 10th of October.

JOSEPH OGG.

The brethren of the Long Branch congregation, Harrison county, Mo., will, God willing, hold their lovefeast on the 11th and 12th of September next, at the residence of brother John Mady, four miles north of Martinville.

W. B. SELL.

The brethren comprising the Murran Creek church, Morgan county, Missouri, will hold their lovefeast at my house, five miles north of Versailles, and twelve miles south of Tipton, on the Missouri and Pacific Rail Road, commencing on the 28th of August. Those coming by rail road will inform me at St. Martins, Morgan county, Missouri. Brethren in Missouri, come over to Mocedonia and help us. Your labors are needed.

DAVID BOWMAN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

April 27th, in the Upper Miami District, Miami county, Ohio, SAMUEL, son of brother Jacob and sister Susan Coppock, aged 10 months. Disease, scrofula. Funeral discourse, by brother Isaac Studebaker and the writer, from the Scripture, "Weep not for

me, but weep for yourselves and for your children;" latter part of the 28 verse of the 23 chapter of Luke.

O. F. YOUNT.

At Markland, Clay county, Indiana, on the 9th day of August, ROSY, daughter of friend Rudy and sister Elisabeth Miller; aged 9 months and 4 days. Disease not certainly known. Funeral occasion improved on the 10th, by the writer, from James 4. 14-17, to an attentive audience.

A. HENSEL.

[Pilgrim please copy.]

Near Columbia city, Whitley county, Ind., sister JULIANN WORKMAN, wife of elder Levi Workman, and daughter of Solomon Secrist, aged 23 years, 10 months and 7 days. She leaves a husband and two children—one only three days old. She was a faithful member of the church. Funeral occasion improved by brother Joseph Zigler and others.

JOS. CONNELL.

In Hagerstown, Md., August 7th, 1875, WILLIAM LEHMAN, only son of Ezra Rowland, died of cholera infantum, aged 3 mos. and 14 days. He soon followed after his mother, who died the day he was born. That charming blue eye and smiling face will be seen no more on this side of vast eternity. He is absent from the body, but we fondly hope, present with the Lord in that sweet paradise. The funeral services by brother Leonard Emmert, from 2 Samuel 12 : 23.

L. B. ROWLAND.

Also in the Beaver Creek church, Washington county, Md., August 10th, 1875, sister MARY CRUM, of old age. She desired to do all the Lord had required of her. The day before she died she called for the elders, and was anointed in the name of the Lord. She lived a widow for many years. (The apostle James puts a high estimate upon the visiting of the fatherless and widows in their afflictions.) She leaves quite a large number of children, and great-grandchildren, to mourn their loss, which, we hope, is her great gain. Age, 75 years, 11 months and 6 days. Funeral services by brother Nicholas Martin, from 2 Tim. 4 : 6-8. Her remains were interred in the Rose Hill Cemetery, at Hagerstown, Md.

L. B. ROWLAND.

The following obituary notice was clipped from the *Whitley County (Indiana) Commercial*.

At the residence of his son-in-law, S. B. Clevenger, in Larwill, on Tuesday morning, June 29, 1875, Jacob Halderman, of lung disease, aged 73 years and 11 months.

The deceased was born in Virginia in 1801, and in 1806 moved to Prebble county, Ohio, where he resided until 1863. In 1836 he commenced his business visits to Indiana, which were regularly kept up year after year, until 1862, when he took up his abode in Larwill, where his coming in and going out, up to the time of his death, was so marked with kindness and brotherly love, that all had learned to love him, and recognize him as a father; at all times ready to lend a helping hand to the needy and unfortunate. He was straightforward in his dealings, kind and affectionate, always doing unto others as he would have others do unto him. Our own acquaintance with father Halderman was limited; but in conversing with reliable men who have known him for forty-three years, we learn that he was as near without a fault as it was possible for

man to be. When he first commenced visiting this State he was extensively engaged in the flax-seed trade, paying out some years the enormous sum of \$300,000 for seed. During his long and useful life he accumulated, by honesty, industry and close attention to business, a snug little fortune and leaves, at, at his death, those dependent upon him, a sufficient sum to enable them to spend the remnant of their days in comfort. He was twice married. Five children survive his first marriage, and a wife and three children his last marriage. For about fifty years he was a faithful member of the German Baptist Church. His funeral obsequies took place at Liberty Mills, Wabash county, on Wednesday of last week. Rev. Mr. Kripe, of the church to which father Halderman had so long belonged, preached the funeral discourse, assisted by Rev. J. Greer, of Larwill. The friends and relatives of the deceased have the heartfelt sympathies of the public. Not only will father Halderman be missed by his relatives and friends in the circle with which he was immediately surrounded, but the entire community will feel that they have sustained a loss that cannot easily be repaired. In his death it may be truthfully said that a good man has gone to his reward.

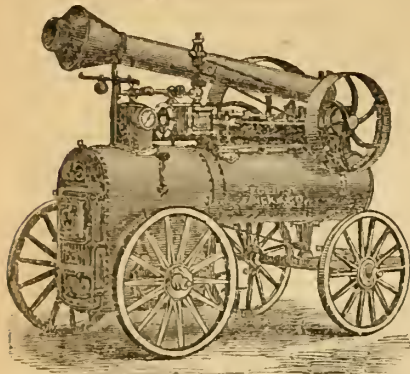
LIST OF MONEYS RECEIVED FOR SUBSCRIPTION, BOOKS, etc.,

J. H. Peck, 25; D. Zuck, 2 00; J. P. Wolf, 50; Joel Click, 2 00; D. E. Price, 3 00; G. Holsopple, 10; J. Y. Heckler, 40; S. Murray, 10; Hattie R. Rusher, 1 35; S. T. Bosserman, 2 00; A. Brother, 25; A. J. Blough, 5 00; D. S. McDannel, 30; Polly A. Clark, 25; C. Bucher, 2 00; M. M. Eshelman, 75; John Neher, 50; J. L. Beers, 16 00; W. R. Deeter, 3 20; W. Landis, 10; H. Knauff, 20; L. Woodward, 50; D. Wells 50; El'a Williams, 3 00; Rebecca Zook, 1 60; I. F. Rarigh, 50; Philemon Hoffert, 4 55.

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"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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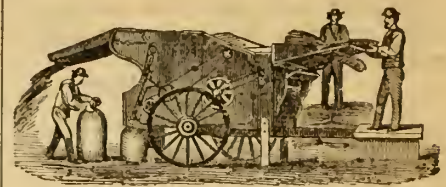
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The sale will be held in Middletown, at the flour and feed store, near the depot. For any further information call on or address,

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MEYERSDALE, PA., TUESDAY, AUG. 31, 1875. Vol. II. No. 35.

For the COMPANION and VISITOR.
In Memory of **Eunnie Holsinger.**

BY CARRIE HOLSINGER.

[The following lines, by the mother of the deceased child, should have appeared in No. 22, in which the obituary was published; but they were overlooked. No doubt sister Carrie has been wondering why her poem has not appeared. We are sorry for the delay. B.]

O darling babe, our Emmie dear!

And has she surely gone,
Forever from our fond embrace,
And left us here alone?

'Twas just one year ago, to-day,
That her fair form was given,
As then we thought, to light our way
From this dark world to heav'n.

But vain, delusive hope, alas!

How can we trust to thee?

For death hath borne our precious babe,
Into eternity.

Our little one, she was so pure,
So delicate and fair,
With speaking eyes of heav'nly blue,
With soft and shining hair.

O lovely child! how fain would we
E'en lay life's burden down,
If only we as sure could be
To wear that glorious crown.

O heavenly Father! guide and keep
Our souls with anguish riven
And grant that we, at last may dwell
With our dear ones in heaven.

Carlton, N.Y.

For the COMPANION and VISITOR.

**Discussion Between Miller and
Hodges.**

BROTHER MILLER'S SEVENTH SPEECH.

Mr. President, Brethren, Sisters and Friends:—If I remember what my opponent says about sprink-

ling, he contends that the purification of the unclean, under the law, depended upon the sprinkling. Let us have the truth as revealed in the Scriptures on this subject. See Numbers 19: 17—19, "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in the vessel. And a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." You see that, instead of the purification being dependent on the sprinkling, the cleansing was not until after the washing and the bathing in water, in the common element of water, not the water compounded with the ashes. And upon whom any thing falleth that is unclean, they shall wash themselves in water that they may be clean.

My friend refers us to the baptism of Moses in the cloud and in the sea, and presumes that it sprinkled upon them from the cloud, or the spray from the congealed walls of water, on either side. I do not believe that there was one drop of water fell upon them. He speaks of the water being congealed. Does he mean into ice? I never saw spray pass from ice.

We have a word in the Greek language that means to sprinkle, that word is *rhantizo*, derived from *rhaino*

—rain, and means to sprinkle. This word *rhantizo* is never used to denote baptism—has no reference to baptism. No one ever baptized in the water of purification, nor did they ever sprinkle the pure element of water, but sprinkled the water compounded and washed or bathed in pure water. How can we proceed with the discussion when he goes back continually to the arguments which we have passed over. We cannot get along in this way. He says those cisterns in Jerusalem were too high to bathe in. I do not know how he has gotten that idea, unless by the exercise of his lively imagination.

"The baptism of the Jews was an immersion in the pure element of water and not the sprinkling of the water of purification."—Clarke's commentary. Baptism, in the days of Paul, was a burial and a resurrection. What was baptism then, is still baptism: there is no authority for a change in the mode. My opponent tells you that there was no going down into the water after the days of John the Baptist. His memory seems to be at fault. He seems to have forgotten that the baptism of the Eunuch was a long time after the days of John the Baptist. At his baptism they both went down into the water, and he (Philip) baptized him. Thus we find inspired men going into the water; and I insist on going into the water. If inspired men baptize in the house, I will. I am with them; but until this is proven, I will contend for going into the water and there administer the ordinance. He farther says that John's baptism was not Christian baptism.

This fact I know: that it was from Heaven, and that Christ was baptized by him, and that is good enough for me.

Having reviewed the arguments of my opponent, we will now proceed with our tenth argument to sustain our proposition. Our tenth argument is drawn from the fact that the words sprinkle, or pour, or any of these actions, are never used to express the ordinance of baptism.

1. *Louo*, to wash the body. John 13: 10.

2. *Pluno*, to wash; properly, as clothes, by purifying them in the water. Rev. 7: 14, Ex. 19: 10, Num. 8: 7, Lev. 11: 25.

3. *Niplo*, to wash. It is spoken of some part of the body, as of the hands. Matth. 25: 2, Mark 7: 3, the feet, John 13: 5, 6, the face Matth. 6: 17, the eyes, John 9: 7.

4. *Ekcheo*, to pour out, as the Holy Spirit. Acts 2: 17, 18, 33.

5. *Brecheo*, to wet, to make wet. Luke 7: 38, 44.

6. *Rhantizo*, to sprinkle, Heb. 9: 13, 19, 21.

7. *Baptizo*, to dip, to plunge in water. 2 Kings 5: 14.

8. *Bapto*, to dip, plunge, immerse. John 13: 26.

Take these: *Baptizo*, *Rhantizo* and *Ekcheo*, meaning respectfully to dip, to sprinkle, to pour, and you will see that the terms *rhantizo* and *ekcheo* are never used to indicate the ordinance of baptism; but always *baptizo*, to bury, or wash, from *louo*, which indicates an entire washing of the body: never by *niplo* which means to wash part of the body. The pouring out of the Spirit is not any proof against this argument, for they were immersed in the Spirit when he filled the whole house where they were sitting. No sprinkling in any word used to indicate the ordinance. Wash is understood from *Louo*. Bury is used to represent to be born of water.

Our eleventh argument, is drawn from the fact that, when baptism is used in the New Testament in a figurative sense, it indicates immersion, or an entire overwhelming in some sense.

In Matth. 20: 22, we have the following example and illustration of the metaphorical meaning of the word baptize; "And Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I

shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

Turn to Luke 12: 50, "But I have a baptism to be baptized with, and how am I straitened till it be accomplished." It is understood by all who have looked into these passages, and penetrated their real meaning, that in both passages Christ has reference to his sufferings and death. Luke 3: 16, "John answered, saying, unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire." And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2: 2.

— remarks in paraphrasing upon this language, "He shall baptize you in the Holy Spirit, as I plunge you in water; and shall plunge you, so to speak, in the Holy Spirit." Here the word plunge came up before the mind of a man who had critically studied the Greek language. How naturally did immersion as the literal meaning of the term *baptizo* come up before his mind.

Grotius says, "To be baptized here is not to be slightly sprinkled, but to have the Holy Spirit abundantly poured upon them."

Archbishop Tillotson has the following: "It filled the house. This is what our Savior called baptizing the apostles with the Holy Ghost, so that those that sat in the house were as it were immersed in the Holy Ghost."

Our twelfth argument is drawn from the fact that Jews who lived about the time of Christ understood the term baptism to mean an immersion of the whole body, from the use in the proselyte baptism. It is worthy of remarks, that neither priest nor Levite dipped the persons who were baptized. These persons stood in the water with them to instruct them and witness the fact. When the instruction was ended, the person himself who was to be baptized put himself under the water and came up. If males, they were circumcised and then baptized with water by plunging them in a cistern. See Brown's Bible Dictionary, article Proselyte.

Dr. Clarke further says, "Baptism among the Jews, as it was performed

in the coldest weather and the persons were kept under the water some time, was used not only to express death, but the most cruel kind of death." And so authority after authority might be produced to the same effect, but I forbear. "As soon as he grows whole of the wound of circumcision, they bring him to baptism; and being placed in the water, they again instruct him in some weightier and in some lighter commands of the law, which being heard, he plungeth himself and comes up, and, behold, he is an Israelite in all things."

The women place a woman in the water up to the neck, and two disciples of the wise men, standing without, instruct her about some lighter precepts of the law, and some weightier, while she in the mean time stands in the water. And then she plungeth herself; and they, turning away their faces, go out, while she comes up out of the water." Lightfoot as quoted by Chrystal, pp. 31, 32.

(Time expired.)

MR. HODGE'S EIGHTH REPLY.

Mr. President, Gentlemen and Ladies:

—It appears to me that it is altogether unnecessary for my friend to have consumed his time in reading what I read yesterday about purifying and bathing the unclean persons according to the law.

I challenged him to show why *baptizo* was not used to designate the ordinance of baptism, that word meaning to immerse, to dip, and nothing else; as, to dip in blood, in water, as the blacksmith dips his iron in water to cool it. But *Baptizo* is used because it has different meanings; as, primarily, to immerse; secondarily, to wash, to cleanse, to purify, to wet, to dye, &c. *Baptizo* is not expressive of specific action; but quite a number of words having a number of meanings, as to wash, to dye, to tinge; as, a lake baptized in the blood of a frog. I would like to know how my brother would immerse, or dip, a whole lake in the blood of a frog. I think this will present a difficulty that he will hardly be able to overcome. Baptism,

Christian baptism, takes its action from the secondary meaning of the word. The first, or primary meaning signifies to dip, to sink, down, &c., the secondary meaning signifies to bring under a controlling influence,

as under the influence of wine; to bring into a state of insensibility; in the Scriptural sense, to bring under the influence of the Holy Spirit. *Baptizo* is not dependant upon any model action: it is not dependant upon any such thing whatever. My friend refers to Wesley and Clarke—turns Methodist. But unfortunately for him, the practice of Wesley and Clarke shows that they considered *baptizo* consistent with sprinkling. Baptism in its true sense is as different from *baptize* as the north is from the south pole.

I have not said that *rhantizo* is ever translated baptism, nor do I intend to say so. No Greek scholar will say that it means baptism. Neither has he proved that *baptizo* means immersion only. I challenge him to prove that baptize means to quietly put in and take out.

In his eleventh argument he says that baptism is used in a figurative sense, and indicates immersion. He said yesterday, that he did not believe in a figurative baptism: He now says that the baptism of Moses was a figurative baptism, representing an immersion in the cloud and in the sea.

My worthy friend refers the suffering of Christ to the baptism that he speaks of, the bitter cup that he must drink. Does that mean immersion? Where is the dipping in this circumstance? Does it indicate covering up? The Savior upon the cross exclaims, "My God, why hast thou forsaken me?" Is there any thing in this that would lead the mind to conclude that there was an immersion, a going down into, or a coming up out of? He is to prove an immersion, or a dipping. He says it is figuratively an immersion: says Christ's sufferings represents an immersion, an overwhelming, a covering all over in sufferings; but we would ask, where is the dipping, the going down, or the coming up? We will beg leave to call your attention again to the baptism of Moses. My friend tells you the water was congealed. He tells you again that they were overwhelmed in the cloud and in the sea. There is in this baptism no dipping, no plunging over head and ears in the red sea; but I will show you a genuine immersion, an absolute overwhelming, such as my friend claims for baptism. Pharaoh and his host were immersed completely—

overwhelmed, sunk, covered over, and destroyed in the sea. This immersion is consistent with the idea of baptism according to his view of the subject, so far as immersion is concerned; but even in this we would be at a loss to know how he would find even in this circumstance an analogy for three immersions.

The converts at the day of Pentecost were in the house, when the house was filled with the noise as the rushing of a mighty wind; and he cannot prove that the apostles took them anywhere to a pool or cistern. This being the case in the history of the apostles labors he fails to get them to much water. You see how the high and dry land baptisms trouble him; and in his distress he makes haste to get back to the Jordan—goes farther, away back to Naaman's seven dips. Three times is a little too much of a good thing; seven times is still worse.

(Time expired.)

For the COMPANION AND VISITOR.

Unto Thee.

BY M. M. ESHELMAN.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matth. 18: 17.

This portion of Scripture is a part of the divine rule that is to govern the Christian's course towards an offender. The Savior evidently spake to only two persons, while he spake of many. The two were "thee" and "him," and the many are comprised in the term "church." The words "THEE and HIM" are *personal* pronouns in the *singular* number, and cannot be used to represent anything else.

The query arises, shall the church hold the offender as "an heathen man and publican," or only "thee"? Were we to accept this Scripture alone, and in its simplest sense, the answer could be no other but "thee" only; but when we look into the "perfect law of liberty," we find an explanatory Scripture which permits us to answer the query: "The church should hold him as an heathen man and publican." Paul's first letter to the brethren at Corinth, wherein he shows the relationship of the members of the church under the similitude of the

natural body. After showing the dependence of the members upon each other, he says: "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 26.

Now is it not clear that if "him," as represented in Matth. 18th, suffers, all the "members suffer with him?" Thus we see how grandly the Scriptures harmonize and explain themselves.

It may be that Matth. 18th so explains *itself* as to give us liberty to say, "let him be unto thee and the whole church as an heathen man and a publican," but we have been unable to so find it; but when we bring other scriptures to bear upon the subject, we find that the offender is the same to the entire body. But if Matth. 18th alone shows this, I would feel very, very thankful if some brother would point it out.

Now when a minister of the gospel will insist upon the application of Matth. 18th without its explanatory bearings when an applicant for baptism presents himself, I am constrained to believe that that minister has some knowledge of said Scripture that I have not; therefore I trust some such will be so kind as to entertain us with some logical reasonings on the subject. All we ask is, that you allow the words used in Matth. 18th to have their simplest meaning.

Lanark, Ill.

True Charity.

What Paul calls charity is to edify your neighbor, to esteem all men members of the same body, to think all are one in Christ, to rejoice in the Lord at your brother's welfare as if it were your own, to remedy his misfortunes as if they too were your own; to correct the erring gently, to instruct the ignorant, to raise the fallen, to comfort the cast-down, to assist them that are in trouble, to succor them that are in want; in fine, to direct all your powers, all your zeal, all your care to this end; to do good in Christ to all to whom you can do good, in order that, as He was neither born, nor lived, nor died to Himself, but gave Himself wholly for our advantage, so we also may serve our brother's needs and not our own.

For the COMPANION and VISITOR.
Signs of the Afflicted.

BY B. C. MO'NAW.

Oh! give me health, that I may feel
 Life's splendid wealth and happy weal,
 To drink with joy from Pleasure's cup,
 And at the board of Virtue sup.

Oh! chase away with heaven's light
 These darkened phantoms of the night,
 Which have so long my soul oppressed;
 And let me be by mercy bless'd.

Oh! take away these blackened palls;
 And break these adamantine walls
 Of heavy sorrow and of sin,
 And let the light of heaven in.

Oh! give me strength to wield the sword
 Of war, by God's eternal word,
 Until, from all this evil world,
 The power and blight of sin are hurled.

Oh! for the sweet dove's rapid wing
 To bear my soul where angels sing;
 That I might soar far, far above,
 And dwell in lands of boundless love.

Oh! sad and mournful is the song
 Of birds opprest in cages strong;
 But joyous notes do sweetly rise,
 Soon as they soar through freedom's skies.

Oh! bitter is the heavy sigh
 Of him who longs with tearful eye,—
 A captive far away from home,—
 To be at rest, no more to roam.

But falling down from heav'n afar,
 As falls the glory laden star,
 Come e'er these precious words, and blest,
 "The weary soul may here find rest."

For the COMPANION and VISITOR.
The Conversion of a Jewish Rabbi.

BY I. J. ROSENBERGER.

Sometime since a Jewish Rabbi, having emigrated to the West, the point of his business being such that he was surrounded with the influences of Christianity, became converted to the Christian faith. So delighted was he, with the glad tidings of good news that he immediately resolved to return and visit his brethren, for the purpose of converting them to Christianity. The picture being so clear to him, and so delighted as he was, he felt assured he could certainly convert all his brethren. Your humble servant has recently undergone the experience of the above Jewish Rabbi.

In attending the recent Annual Meeting, the reporting question came up, to which we gave attention. Previously, however, our mind did not dwell especially on the subject, and our thoughts were not clear. We went to the meeting with the expectation that a full report

would be granted. But, happily, while at the meeting, and on that sleepless night of our return, our sky became clear, and it seemed that an angel drew the dividing line between truth and error, light and darkness, in our mind relative to the subject. Those upon the right were favored with a light, a consciousness which, in view of its brilliant splendor, we knew was not shed by the moon, nor by the stars, but by the Sun of Righteousness; whilst the more progressive ones on the opposite, were pressing their way with a zeal worthy of imitation, led by deceptive flashes of light, just enough to throw them into sad confusion. We were thus led to embrace what we honestly conceive to be the Christian faith, in the reporting question; and, like the Jewish Rabbi, so delighted in the glad tidings of good news, that we immediately resolved to return and visit our brethren, with a view to convert them to a like faith; the picture being so clear to us, that we are led to believe that we can certainly, at least, convince all our dear brethren.

In our mission of love we wish to visit all our kind brethren and sisters in their quiet homes. To effect this, dear editors, we appear at your offices for admission into your columns. Our Savior assures us that if we ask, we shall receive; if we seek, we shall find; and if we knock, it shall be opened unto us. Kind editors, we come humbly asking, shall we not receive? we come diligently seeking our beloved brethren, shall we not find them? we come gently knocking at your doors, will you not open unto us?

The first thought to which we invite attention is, that the great object of all our labors in the church is to encourage the saint and convert the sinner. The effect of a report stands opposed to this object. It is a fact that we have learned both by experience and observation that controversies between our brethren and other denominations have never been very fruitful sources of good. It is true that the interests of the church, in places, have demanded measures of the kind, at times, to sustain herself; but we presume that the reader will admit that the same amount of labor, aside from the spirit of controversy, would have resulted in more good. If the above is the effect of controversies between denominations, how much more sad, yea, often disastrous, is the effect of controversy when brought within the circle of our dear brotherhood! We thus conclude that the controversies at our A. M. never convert, seldom strengthen, but not unfrequently weaken. How many melancholy countenances and sad hearts wended their way to our recent A. M. Why so? Because of the known controversial spirit; and hence they feared disastrous results relative to certain subjects. Could they have been assured that the business would pass off without controversy, how their fears would have subsided.

But we are asked, Did not the Apostles

engage in controversy? They did. On one occasion the contention between Paul and Barnabas "was so sharp that they departed asunder." But the Apostles were flesh and blood, men of like passions as we are, and far co laborers to thus engage in contention, to the extent that it results in separation, we certainly regard as being unfortunate, yea, sad.

We cannot wholly evade controversy, or, properly among brethren, a "reasoning together," but omit the publication of the report of the A. M., and we virtually evade long, dark columns of controversy; besides, the querist simply asks for the decision.

Our second argument is based upon the consideration, that our brotherhood almost universally stand opposed to filling up the columns of our periodicals with controversial matter. Some brethren withdrew their support because of so much controversy. Our editors have, at times, been annoyed, and mentally distressed, being "in a strait betwixt two" because of controversies between brethren. How brethren can oppose the publication of controversies, and then favor the reporting measure we cannot reconcile: to us they seem directly opposed to each other; and hence cannot consistently exist in the same mind.

Justice to the subject, at this point, demands of us to state that much of the matter occurring in the report, we dare not term controversy, but must term it "perverse disputing," being indications of "men of corrupt minds;" so perverse and corrupt are portions of that matter, that brethren's feelings have been hurt, and, at times, brethren have been called upon to make satisfaction for the offense given.

Dear brethren, how can we call upon our editors to fill up column after column with such a mass of promiscuous matter? Many of the queries being unlearned questions, which the Apostle would bid us "avoid, knowing that they gender strife."

As a third argument, we call attention to the fact that our editors, in their procedure of the reporting matter, afford a precedent, which we think they would be quite unwilling to yield to under other circumstances. When controversial matter is proposed to them, we know them to be very slow in receiving such matter. They want to know what the subject is, who the disputants are, and not unfrequently prefer seeing the matter before consenting to its publication. Now we endorse the above proceedings. But how unlike do they proceed in the reporting matter. They come to the meeting with their reporter and everything in readiness; thus virtually agreeing to publish controversial matter, before they know what the subject is, or who the disputants are. Is the above course wise? is it prudent? is it safe?

We file at this point our fourth argument, as being drawn from naturalism.—

We notice in nature that animals that capture their own food are ferocious in their habits; so also animals that subsist on tame, cultivated food, are gentle in their dispositions. The above principle or law, governing the entire animal kingdom, as it does, man is included; and it is especially true in a mental point of view. The military soldier being fed on ferocious mental diet, so is his disposition; the Christian soldier being fed upon the finely cultivated fruits of the Spirit, love, joy, peace, long suffering, &c., his spirit is possessed with the elements of love, joy, peace, &c.

From the above, dear editors, do you not fear that if you continue to feed your readers with the present controversial matter, you will beget in them a controversial spirit? Does not like beget like? The disease being contagious, we fear they are tainted with it now. We do not want to be understood as intimating that there is no wholesome matter in our reports. The great ocean contains pure articles of salt; but it is associated with so much filth, mire, and dirt, that to us, as salt, it is worthless; so likewise do our reports of A. M. contain some good matter, but it is so diluted with error, that, as a production to sow broadcast throughout the church and world, it is very objectionable.

We gather a fifth argument in considering the cost or expense of the matter. Our editors (especially our *Pilgrim* editor), call the attention of their readers several times, to the "great expense" that the reporting matter has been. We sometimes think that our editors in this manner do their financial interests injustice. Would not their support be just as great without the A. M. report? They sometimes give us a hint of their "big expenses and small profits," which we doubt not. But the great cost and expense to which we allude, is the cost of love, peace, Christian charity, and union in the church. We know of no subject that has cost the church so much time in her councils, so much space in her papers, so much opposition of words, as this reporting matter; so much cost and expense, and where is the profit? Where? Has there ever been one sinner converted or one saint encouraged?

Our sixth and last argument is based upon what may seem to the reader a strange fact; that the advocates of the reporting theory stand unaided by a single logical argument. "Rather a bold stand, indeed," remarks the reader; yet we, like Gideon and his warriors, are without fears in the matter. Their support consists simply in wishes, desires, and appeals of sympathy.

Having with some pains traced the leading points of their logic, we now propose to call them up, one by one, and analyze them for the reader.

(a). The churches want a report. It was summed up that one hundred and forty congregations called for the report.

Admitting the above, do we call it argument? Does it evidence right? The people in Samuel's time called for a king; but their calling for a king did not render it right; for God was opposed to the measure. When King Saul was brought to a test for sparing king Agag and the best of the fathings, contrary to the commandment of the Lord, his only reason was, "I feared the people and obeyed their voice"; which did in nowise acquit him. Hence the above is simply a wish or desire and no argument.

(b). "There was a majority of districts who petitioned for a report, over those who remonstrated against it; and this is taken as evidence that a majority of the brotherhood are favorable to the project, and it is therefore claimed, that a report should be issued; for a majority should rule."

We remark, first, that the above is no evidence that a majority is in favor of a report, for several districts did not act on the matter. Again, the Bible is full of evidence proving that a majority may be in error. Our brethren in council have decided that there are cases in which a minority may rule. How is that poem that we sometimes sing?

"But numbers are no mark,
That men will right be found."

There was a proposition before the meeting, and to our surprise met with prominent advocates, to carry the query home and take an individual vote upon it over the entire brotherhood, as though majority would evidence right. How can we give decision to a matter of the kind, without carefully considering the matter, and that we fear many do not do. We are asked what is to constitute the ruling element in the church? We say argument, strong reason, sound speech that cannot be condemned.

(c). "We want a full report, so that we can see what kind of brethren we are sending to A. M., whether they are active and faithful or not."

For me, brethren, to get to know our brethren, I would not go to our A. M.; but I would go to their neighborhood, their churches, and their families; see whether they are chaste keepers at home. They having been faithful over a few things may be safely made ruler over many things.

(d). "The reporting matter embodies the following question: Shall those who remain at home have the privilege of knowing as much as those who attend conference?"

A strange question, and not to the point. The report does not, and cannot afford the reader the information that those received who witnessed the exercise, saw the spirit of the disputants, &c.; but the question proper in the matter is, Will a report constitute healthy reading matter? will it strengthen the union of the church? will it beget more life and love in us?

(e). "Give us a full report, and we will stay at home; if not, we will attend A. M. as long as our means will admit."

To such we would remark that Paul says, "When I was a child, I spoke as a child; I understood as a child; I thought as a child; but when I became a man, I put away childish things." How common it is when parents leave, for the children to make propositions to stay at home, provided their parents will secure them certain articles to meet their fancy. Brethren, we having become men, let us put away childish things.

(f). The right of a report is claimed also, because we would not likely refuse a reporter of a secular paper a seat in our councils.

If permission would be given in our councils to a reporter of a secular paper, is that again any argument of right in the case? We think not. But a report of the speeches *verbatim*, and the names of speakers, is the measure we are opposing, let it be in whatever paper it may.

(g). In connection with the anxiety of the call, we are referred to the eagerness with which the report is read.

We presume that the reader is aware that there exists, almost universally, an appetite for 'nick nacks and sweet meats,' dainty articles of food; yet we all concede the truthfulness of that law of hygiene, that utterly condemns all such food. While it may taste pleasant, the future effect on the system will be injurious.—So, likewise, we say there may and ever does exist a longing appetite for the report of the A. M.; yet we must say that, in the light of Holy Writ, it is contrary to the laws of hygiene—the great law of God. If you feed the mind on such unhealthy food, the spiritual man must become dyspeptic and unhealthy.

While we much regret to send our article out against such a vast cloud of opposition, yet we feel encouraged to know that we have the sympathy of at least two of our editors. Our beloved *Pilgrim* editor, in No. 24, gives us his convictions in the following words: "Those who object to the names also object to the report. For this we admit they have some good reasons; as to the real propriety of the report we always had a shade of doubt." With the above convictions we wonder how brother Brumbaugh can exert an influence in favor of the report. We hope he will soon favor us, with an article of his convictions alluded to above containing those "good reasons."

Brother Stein in order to convert his brethren to the faith that he now embraces, called upon the charities of our brotherhood, for a thousand dollars' worth of tracts; while we, in order to convert our brethren to the faith which we now embrace, do not call upon the charities of our brotherhood for a thousand dollars' worth of tracts, but we call upon the charities of our editors, for ten thousand copies of our article. To effect this we shall supply each editor with a manu-

script of our article. As the matter was deferred for more light, further consideration, we send our views, briefly written above, abroad to the brotherhood, as being more light; hoping they may awaken a further prayerful interest.

Gilboa, Ohio.

FOR THE COMPANION AND VISITOR.

Women's Temperance Crusade.

BY D. P. SAYLER.

Whether the Women's Temperance Crusade is or was of God's organizing, I intend not to discuss. Be it of God or woman, it has furnished much material for speculation; extended and widely varying inferences as to its consequences have been made. It has furnished matter for argument for both the advocates and opponents of temperance. It has been hailed by many as the event of a new social force which is to lead to magnificent results. The success, however, that apparently attended the movement at first, seems to decrease as the novelty of the thing wears off. Those engaged in the nefarious business of *dram-selling*, at first accorded to the women the courtesies ordinarily shown them; perhaps more for the reason that they did not know how to attack such weapons as prayer and exhortation, than for the respect to the praying women. But as soon as they became somewhat accustomed to seeing women kneeling before their shop doors, and realized that their business was really injured, they were not slow in using the final and conclusive argument in use among men of their character,—namely, brute force. Late reports from the scene of the crusade show that it cannot much longer sustain itself as a moral force; and if the women intend to continue their efforts, they must be protected by physical force: in this the essential character of the pretended movement will be lost; as the state can only deal with the liquor traffic as a matter of public policy, and must base all its action with regard to it upon utilitarian grounds. But the church is bound by no such restrictions, and may consider it as a matter of Christian morality. Will she so consider it? Did she not concoct the Women's Temperance Crusade?

The prohibitionists consider liquor selling a crime against morality, and upon this principle an extensive movement against the traffic has been

inaugurated, in which the women appear to be the sole actors, yet the so-called clergy are largely concerned in it, and in many places it is identified as a church instrumentality. The question at once suggests itself, can a man be a church member and at the same time engage in an immoral, or criminal pursuit? The earnestness with which the crusade is carried on demands a decision upon this point. And the question has been definitely raised in at least one instance, and under circumstances that will give prominence to the action upon it.

Mr. Gamble, a member of the wholesale liquor house of Gamble and Anderson, Pittsburgh, Pa., is an influential member of the third Methodist Protestant church. The members of the church who are in sympathy with the anti-liquor crusade, propose to test the question whether to be a member of the church, and of a wholesale liquor establishment are compatible with one another.

To state the issue fairly: Is church fellowship broad enough to admit members the right of radical differences of opinion in matters of principle. The decision will carry with it far reaching consequences as regards this temperance movement. For if the wholesale manufacture of intoxicating liquor can consistently make profession of a Christian life, and be received into church fellowship, so can the man who retails Gamble and Andersons, whiskey across his counter, there being no difference in the morality of the act. But the retailer is the object of attack by the crusaders who are largely identified with church organizations.

The question presents itself in much the shape as the controversy that in slavery days was carried on in the church, whether it was compatible with Christian profession and church membership to own property in man. The dissensions produced by this question in some of the denominations are not forgotten; and it will also be remembered that this was substantially the cause of division in the Methodist Episcopal church. What will be the result of the present agitation remains to be seen. The *Cincinnati Commercial* declares that the question, if pressed, "will raise a storm in the churches unparalleled by that which was created by the anti-slavery agitation. There is not a

church in Cincinnati, probably, into which whiskey, in the shape of stone, brick and mortar, has not entered. Pork and whiskey have been the two chief sources of wealth in the Ohio valley, and how largely the whiskey trade affects all interests may be inferred from the general complaint of dull times among business men since the anti-saloon agitation commenced, and the consequent depression in the traffic in alcoholic liquors."—(*Baltimore American*.)

It affords the Bible Christian pleasure to know that the church of God, which is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, never had any problem to solve in the matters of her members holding right in the property of man, or to be engaged in the manufacture, wholesale or retail liquor traffic. And hence the church of the German Baptist Brethren had no property in man to defend or lose in the slavery rebellion; neither had she any liquor saloons to be suppressed by a Women's Praying Crusade. She never did, and never will hold Christian fellowship with slave-holders, nor liquor manufacturers, retailers, or drinkers. These all being works of darkness the apostles command to have no fellowship with, and says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." (2 Corinthians 6: 14—18.)

There can be no language more conclusive and comprehensive than this. Any departure from, or disobedience to, any command or precept of Christ and his apostles, is an act of infidelity to which no Christian can be yoked in Christian fellowship. In this infidelity are embraced all

those who conform to the world in the wearing of gold as ornaments, costly and theatrical style dresses, plaiting the hair, &c., as well as the retailer, manufacturer, or drinker of intoxicating liquors; all being forbidden in the Scriptures, and a disregard to them is infidelity. And the woman decked with gold, and arrayed in gaudy dress, has no more claim, or right to pray for the saloon man, than he has to pray for her; neither of them being in the kingdom of God, and neither will stand in the congregation of the righteous.

The thing the editor of the *American* calls the church is the Babel, called in Revelations 18 Babylon, but bears the name church. In this Babel, called church, is found all the traffic of the world—even slaves and souls of men are found in her; with the blood of prophets, and of saints, and of all that were slain upon the earth. But she, with all her fine linen, purple and scarlet, and gold, &c., shall be brought down like a great mill stone that is cast into the sea. Therefore the voice calls from heaven saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Read the chapter.

The editor of the *Cincinnati Commercial* declares "that the question, if pressed, will raise such a storm in the church unparalleled by that which was created by the anti-slavery agitation." Yes: the time will come when God will press the question of every departure from his gospel, and then there will be such a storm in which Babylon will fall, and great will be the fall. So let me entreat all to come out of her. Come with the people of God.

In the German Baptist Brethren church you will have no slavery of men; no liquor manufacturers, no liquor retailers, and no world conformists to fellowship. In her you need fear no overthrow from any of these sins. Come then and go along with us, and we will do you good; for the Lord hath epoken good concerning his people.

THE art of conversation consists in the exercise of two fine qualities. You must originate, and you must sympathize; you must possess, at the same time, the habits of communicating and listening. The union is rare but irresistible.—*Froude*.

For the COMPANION and VISITOR.

Slightly Mistaken,

BY J. S. FLORY.

Rev J. W. Pratt, Presbyterian, of Louisville, Kentucky, in a sermon delivered Sunday, July 18th, as reported in the *Courier Journal*, while speaking upon the subject of election, or predestination, says:

"It is too late now to say that this doctrine leads to licentiousness; for wherever it has been enshrined in the heart of a people's piety, there you find the most moral, grave, austere and pious people on earth. Why, what is it that has impressed upon the people of the Valley of Virginia characteristics, which make them, in the eyes of all mankind, a "peculiar people"—peculiar for their hardy virtues, their indomitable courage, their purity of morals, their integrity of character? How are we to account for the *homogeneousness in virtue* which serves to distinguish them from the people of other sections of the county? Simply by the fact that this valley was peopled so generally by a race of men who hold in its entirety, the great and impregnable system of doctrine, for which their ancestors, the men of the "Covenant" shed their blood at Bothwell Bridge. Were the men with whom Jackson prayed before going into battle, the men of whom Jackson was the type and leader, the "patient infantry," behind whom Bee commanded his fleeing battalions to rally—were they men of dissolute or immoral lives? "Men do not gather grapes of thorns, or figs of thistles." My brethren, when these great doctrines shall lose their hold on the heart of the people of this valley, you may write "Ichabod" on their banners, for their glory will have departed."

It strikes me that the Reverend gentleman is slightly mistaken in his conclusion relative to the "peculiar people" of the Valley of Virginia. That there is such a people there, so denominated throughout the length and breadth of the land, we well know. Thousands of southern soldiers, who served a campaign in that noted valley, when they returned to their homes, frequently spoke of the "peculiar people" they met with there. Also many soldiers of the north, east, and west, were struck with the peculiarities of this same people: and I

have heard a number speak of these in commendable terms. But that their "hardy virtues" and "purity of morals" are the result of their faith in "predestination," we cannot so see: in fact, we are of the opinion that this class of people in the Valley of Virginia, called a "peculiar people," owe no allegiance to "Calvinism." One of their most prominent peculiarities so noticeable during the war was their *non-resistant faith and practice*. They learned Christ from the Bible; hence would rather die than hold or practice the doctrine of bloodshed. Another marked peculiarity is that of non-conformity to the world, with many others, all of which are so prominent in their lives as to make them truly a "peculiar people" in the eyes of the world, as well as in the sight of God.

We were "born and bred" in the Valley of Virginia, and in our years of intercourse and observation, we cannot say that we noticed any marked peculiarities belonging to the followers of "Calvin" differing from the majority of other persuasions; and in many respects not differing from the world, that we could see.

If the doctrine of "foreordination" is an incentive to lead men to have "purity of morals," it is singular that its adherents will rush headlong into the immoral and sinful ways of carnage and bloodshed! The enormities of human warfare are so inconsistent with the character and doctrine of Christ, the Prince of Peace, that to weave "courage" for a *brother's blood* into the doctrine of Christianity, is absolutely preposterous and derogatory to the high and holy name of Christ.

That people whose God is the Lord, the gospel their law, and the characteristics of Christ their model of uprightness, being led by the promptings of the Holy Spirit, will be, indeed a "peculiar people;" and this peculiarity is not the ultimate result of a zeal for the doctrines of men, but as the consequent result of an entire obedience and respect to the counsels of Christ, through a living faith in His name.

Buffalo, Col.

"My work is done," said the countess of Huntingdon, when eighty-four years old; "I have nothing to do but to go to my Father."

For the COMPANION AND VISITOR.
Take Care of the Lambs.

BY S. H. SPROGLE.

Though it is more than eighteen hundred years since our Saviour said to Peter, "Feed my lambs," that advice is as binding to-day as it was then; and perhaps it were well that our modern Peters would heed it. I was recently made to think of the great necessity of taking care of the lambs, when I saw a very young and tender lamb baptized. Well do I remember the smile on her countenance as she came up out of the liquid grave, and I had to think, how oft will that smile be changed while passing through the wilderness! We must all be led through the wilderness, and how dark and dismal has it been for some of us! Yet it is essential that we be tried.

Jesus says, "Feed my lambs." Though this was said to Peter, it is no less the duty of every gospel minister, for what was commanded then is still so to-day. When we look around us and see the dreadful trials and temptations, doubts and fears, the trials within and without, is it any wonder that we tremble? And if it is hard for those who have had the experience of the trials of a sin-cursed world to make progress in the divine life without the advice and encouragement of Christian friends, how must it be with those tender lambs? We know that we must look to God for strength and help; yet we also know that we are social beings, and that the circumstances under which we are placed have much to do with life. Plants, if they are to grow and flourish, require adaptation of soil and atmosphere. So it is with the plants of grace, the lambs of Christ's flock. If they are to prosper they must be fed with milk, yea, "with the sincere milk of the word." So we ask that the shepherds of the church take special interest in teaching, encouraging, and in giving advice and example to the young lambs; not forgetting to cite them to that great Shepherd the "author and finisher of our faith," who will never leave nor forsake while we put our trust in Him. And while it is the ministers' duty, more particularly, to see to the young lambs, it does not need debar any one from taking them by the hand and helping them on their way.

Solitary piety, like the fire of a single coal, burns but feebly, but by coming in contact with other coals it is easily kept alive and even kindled to a flame. We have the example of the apostle Paul himself, who, when he was on his way to Rome, felt dejected and sad, but when he saw the brethren who had "come to meet him as far as Appii Forum and the Three Taverns," he "thanked God, and took courage." Hence we see the necessity of Christian fellowship. So let us all try to help each other.

And to you, my dear young brethren and sisters, let me say, you have enlisted in a good cause; and although you may expect to meet with trials and troubles, do not become discouraged. You may meet with those who will look down on you with disdain, and even point the finger of scorn at you, heed it not. Let us hear what Paul wrote to his Corinthian brethren—"In stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned. Thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." These were trials indeed, greater ones than we have had to go through; yet he gloried in them that he was worthy to suffer for Christ's sake.

We should recollect that where there is no cross there will be no crown. We know that if we hold out faithful, we shall sometime be permitted to join those that the Revelator saw "stand before the throne and before the lamb, clothed with white robes, and palms in their hands." They were those that had come "out of great tribulation, and washed their robes and made them white and clean in the blood of the Lamb." So let us not be discouraged, for soon we shall be with those of whom it is said, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb that is in the midst of the throne shall feed them and shall lead

them to living fountains of water; and God shall wipe away all tears from their eyes."

Let us remember that "our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory; for the things which are not seen are eternal." "Eye has not seen, nor hath ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Now let us commit our souls and all our interests to Jesus; let us live not unto ourselves, but unto Him who died and rose again for us. Knowing that whatever trials and troubles may await us, the Scripture assures us "The Lord will provide."

Again let me entreat of you to be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We have the hope through which we can say,

"My Father's house is built on high,
Far, far above the starry sky;
When from this earthly prison free,
That heavenly mansion mine shall be."

So let us press onward and upward, and soon we shall realize the truth of the saying,

"A few more storms shall beat
On this wild rocky shore;
And we shall be where tempests cease,
And surges swell no more."

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

Shannon, Ill.

Spirit of the Lord's Prayer.

The spirit of the Lord's prayer is beautiful. The form of petition breathes a filial spirit, "Father;" a catholic spirit, "our Father;" a reverential spirit, "Hallowed be thy name;" a missionary spirit, "Thy kingdom come;" an obedient spirit, "Thy will be done on earth;" a dependent spirit, "Give us this day our daily bread;" a forgiving spirit, "And forgive us our debts as we forgive our debtors;" a cautious spirit, "Lead us not into temptation, but deliver us from evil;" a confidential and adoring spirit, "For thine is the kingdom, and the power, and the glory forever and ever. Amen."

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., August 31, 1875.

Our Late Trip to Ohio.

Having some business with the administrators of the estate of brother Henry Kurtz, deceased, especially with brother H. J. Kurtz, in reference to our purchase of the *Gospel Visitor*, we made a visit to Mahoning county, Ohio. We left home on Friday, 6th inst., and reached Crutcher's Station on the Youngstown branch of the Pittsburgh and Erie R. R., the same evening. We were met here by brother J. H. Kurtz, who took us to his home, about five miles from the station. Brother Jacob's farm joins the farm on which his father lived when he started the *Gospel Visitor*. Sister Kurtz, the widow of brother Henry, and three of his sons now live in this neighborhood. The other one lives in Indiana.

We were glad to find sister Kurtz well and pleasantly situated among her children, contented and happy. It was into this neighborhood we moved when we accepted the call of brother Kurtz to assist him in publishing the *Gospel Visitor*. Here, as above remarked, the *Gospel Visitor* was commenced. The first number was issued in April, 1851. We looked with some interest at the building in which it was first printed, and in which we performed our first labor upon the *Gospel Visitor*. It was in a loft over a milk house. We became associated with brother Kurtz in the publication of the *Visitor* in 1856. The office of publication continued but one year in Mahoning county, after we became connected with it. It was then removed to the town of Columbiana, in Columbiana county, and from this place to Covington, Ohio, and then to Dayton, Ohio, at which place the last number was published in 1873. It was then consolidated with the *Christian Family Companion*.

While we were in Mahoning county, among the brethren, we visited the cemetery in which lie the remains of our beloved brother Kurtz. It is on the farm on which he formerly lived, and which one of his sons now owns. Our memory was active and our feelings tender while we looked upon the grave of our departed brother. For many years we labored

together, and in different ways, to promote the cause of Gospel Christianity, which was near the hearts of both of us. We loved brother Kurtz, and when we thought of his kindness to us, and of his concern for the harmony and purity of our fraternity, and of the sacrifices he had made in leaving the Lutheran church and becoming connected with the brethren, and of the trials he had endured, and the labors he had performed after he became a brother, we felt like renewing our vows of consecration to the holy cause of Christ. We felt sorry that we could not hold sweet Christian fellowship together as we had formerly done, but regarding the following lines of poetry as having much truth in them, the separation between the departed and living saints may not be as great as it is sometimes thought to be. And the idea that the spirits of our departed sainted friends may sometimes be very near to us, may be more than the production of a vivid imagination.

"They who are lost to outward sense,

Have but flung off their robes of clay;

And, cloth'd in heavenly radiance,

Attend us on our lowly way.

"And oft their spirits breathe in ours

The hope and strength and love of theirs,

Which bloom as bloom the early flow'rs

In breath of summer's viewless airs."

The Mahoning church is an old one, and once contained a considerable number of members. But it has become reduced by emigration and death, and in numbers it is not as strong as it once was. In the death of elder Kurtz it sustained a serious loss. He long labored in this part of the Master's vineyard. His son J. H. is now the only minister in this congregation. But he seems to be laboring faithfully and to the extent of his ability. We were pleased to find the life and love and zeal in this church that we did. One part of the congregation lies in Mahoning county and the other in Columbiana county. The brethren have within the last two or three years built a very neat meeting house in each part of the congregation, the two costing between four and five thousand dollars, nearly all of which has been paid. Considering the amount of wealth and number of members in this church, we thought a commendable spirit of zeal and liberality had been manifested. The brethren have a Sabbath school in each meeting house, and services every Lord's day alternately in the two houses. We hope the minis-

tering brethren in other congregations will visit the Mahoning church as often as possible. Their visits will be acceptable and appreciated. We attended four meetings and one of the Sabbath schools while we were with the brethren here, and had a pleasant visit, the pleasure seeming mutual between the brethren and ourself.

When we were in the Mahoning church we were within about thirty miles of our mother and sister. Prompted by a sense of duty, as well as the desire to enjoy the privilege of seeing them again, we continued our journey to them. We found them well and had a pleasant little visit with them.

Being as far west as we now were, we continued our journey to the Miami Valley, some secular as well as church business making it desirable for us to do so. All along our route we saw the damaging effects of the long spell of wet weather in harvest. But while the wheat and oats were considerably injured, the corn crop is very promising. Upon the whole, the secular aspect of things looked hopeful rather than despondent, and so the people generally seemed to feel encouraged.

We spent a Sabbath very agreeably with our Christian friends at Covington. On Saturday night and Sunday night we preached in Covington to large and attentive audiences. On Sunday we preached to the Newton church, in the meeting house in Newton. We had a pleasant little visit among our friends in the vicinity of Covington, and felt at home among them, but regretted that circumstances called us away so soon.

We were sorry to find the affliction had fallen upon brother Shellaberger's family, that had, in the death of their daughter Pamilla. It was, however not unexpected, as she had been afflicted for some time. She was buried but a few days before we reached Covington. We regretted that we did not reach the family in time to see our sister again, and the more so, as she had expressed a desire to see us. We were rejoiced to hear of her peaceful and happy death.

We spent a short time very satisfactorily with our friends about Troy. We also visited brother Davy and had a little conference with him in regard to some church affairs. We returned home after an absence of some twelve days, and did not regret our little journey west.

Brother Rosenberger and the Reporting Question.

An article from our brother I. J. Rosenberger, against publishing a report of the proceedings of our A. M., will be found in the present number of our paper. It has been on hand some time, but we could not well give it to our readers sooner. We have had the pleasure of some little acquaintance with brother Rosenberger, and we have known him to love and respect him. While we take the occasion afforded us by the publication of his article for offering a few remarks and suggestions to our brethren, which we cannot with propriety avoid doing, we do not design by any means to criticise the various positions our brother has assumed, though we are sorry to say, we cannot agree with him in all his positions.

Our brother deprecates or regrets controversy, and seems to think it productive of more evil than good, and he writes an article to discountenance it. But what will be the effect of his article? Will the large number of brethren and readers of our papers accept at once of his positions and become converted to his views, or will they, too, feel that they have obtained some light as well as he, and feel like trying to convert brother Rosenberger and those who sympathize with him, to their views? Most likely the latter.—Then unless there are some restraints applied, we may have a controversy in our papers upon the subject, the very thing our brother regrets. He can scarcely expect that his article of eight pages of foolscap in manuscript can fail to provoke an inclination in a number of brethren to reply. Here comes in one of the many troubles that the conductors of the press meet with. Controversy is opposed by many, and yet some of those most opposed to controversy will do that which is calculated to promote controversy. We suppose from their aversion to controversy they do not want to encourage it, but they evidently are doing it, though they may not design to do it. If any brother writes an article on one side of any subject upon which a difference of opinion obtains, some one on the other side will be likely to want to reply. And if we do not publish something on both sides, then we will be charged with partiality and with being one-sided. If both sides are heard, then some will complain of con-

troversy. Verily, an editor's path is a narrow one.

What, then, is to be done under these circumstances? After all, is it not the abuse of controversy that does the mischief? Is it not the unchristian spirit that it too often engenders, and the length to which they are extended, each party, too often, wishing to have the last word? We have never encouraged controversy, either between our own brethren and other denominations, or between brother and brother. We have engaged some little in controversy with men differing from ourselves in faith and practice, but have always done it reluctantly, as those of our brethren know who have solicited our feeble efforts to maintain the truth. But while we do not encourage controversy, we admit the propriety of it under some circumstances, as a mode of investigation by which the truth may be ascertained. We think it has sometimes done good. The Apostle Paul seems to have engaged in it sometimes in his zeal and anxiety to advance the truth. Acts xix, 8, 9.

But it is controversy among the brethren that is so unpleasant to some.—Surely this should be avoided as much as possible. But can we avoid it altogether, since a difference of opinion may arise upon subjects upon which the Scriptures are silent? We may keep it out of our papers, but we cannot keep it out of our councils. For when we differ in opinion upon subjects, upon which it is desirable we should agree, should we not in the spirit of love, and candor, and humility, compare our ideas and the grounds of them, and thus endeavor to attain to a oneness?

What our brother has said in regard to the evils of a published report of the proceedings of our A. M., will also apply in a great measure to the verbal controversy which takes place on such occasions when questions are to be settled. And can we expect all controversy to be avoided at our A. M.? We think not. There will be likely to be some. Then instead of having so much to say against a published report because of the controversial character of the report and because of the feared tendency to evil of such report, would it not be better to go directly to the proceedings of the A. M. themselves and have them so modified that both those present who hear the speeches

made, and those who read them in a published report, may be more instructed, edified and profited? No subject should come before our Annual Council but such as are worthy of the consideration of that body. And the subjects that do come before it and are discussed, should be discussed with the dignity that becomes the highest council of the church, and with the spirit of love, and the high regard to the Scriptures, which become our Christian profession. If our public council was thus conducted, the proceedings would be witnessed with profit, and if published, be read with the same happy effect.

The Almanac—Advertisements.

We shall probably publish about eight thousand copies of our Almanac for 1876. We insert advertisements on the cover, and the number we publish being large, it affords a very good advertising medium. We yet have some space, and we call the attention of advertisers to the circumstance. We will insert unobjectionable advertisements at the following rates: 1 column, \$30.00; $\frac{1}{2}$ column, \$16.00; $\frac{1}{3}$ column, \$12.00; $\frac{1}{4}$ column, \$10.00; $\frac{1}{5}$ column, \$6.00.

Reading Matter for the Almanac.

It will be necessary for us to have before long whatever articles are to go into the Almanac, as it will soon have to go into the hands of the publishers. We therefore hope our friends will prepare and forward to us as soon as possible whatever they design for publication in the Almanac. We are as anxious as usual to fill it with good and suitable reading matter.

We hope that some one in every congregation will see that the list of ministers is correct and complete in his congregation. We desire a full and complete list, but we must depend upon our brethren to assist in getting up such a list.—Let there be no delay in any of the churches in which anything is wanting in regard to this matter.

Postage—a Suggestion.

Brethren who have not an extensive correspondence, are not likely to form a correct idea of the amount of postage paid by those who have. Our postal laws require all letters to be prepaid, as is well known. A large correspondence, then, will amount to considerable postage.

Different brethren,—brethren, too, in limited circumstances,—have intimated to us that the postage they have to pay on letters in answer to correspondents amounts to a considerable sum in the course of a year. The party, then, for whose benefit a letter is written, should forward a stamp to pay the postage. It would be well for all who request answers to their letters to remember this.

GLEANINGS & JOTTINGS.

Report of Funds.

DANISH FUND.

| | |
|--|---------|
| Reported in No. 34, | \$50 31 |
| J C Metsker, | 25 |
| Sarah A Scott, | 20 |
| Jacob Thomas, | 05 |
| Valley River congregation, W Va | 1 35 |
| S B Shirkey, | 25 |
| Daniel Heise, | 50 |
| Eliza Paek, | 25 |
| Freeman Muir, | 05 |
| H S Jacobs, | 10 |
| David Negley, | 25 |
| J R Gish, | 1 00 |
| Coquille church, Oregon, | 50 |
| Shenandoah church (Woodstock) Va | 1 00 |
| Henry Koontz, | 15 |
| Muskingum Co. church, Ohio, | 1 65 |
| T B Wenrick, | 10 |
| George Schreck, | 50 |
| Wm. Pannebaker, | 20 |
| Sister Pannebaker, | 12 |
| Sister Smelker, | 13 |
| Isaac Book, | 15 |
| Mary Rohrer, | 10 |
| Henry Hersberger, | 1 00 |
| Phebe A Holtz, | 25 |
| A S C and others, Monticello, Ind., | 42 |
| Maria Stoner, | 50 |
| Daniel Stoner, | 50 |
| Waterloo church, Iowa (E K B) | 1 00 |
| Bethel church, Fillmore Co., Neb. | 40 |
| M F Peebler, | 30 |
| Several brethren, | 45 |
| Michael Glatfelter, | 50 |
| Sister Glatfelter, | 50 |
| James " " | 25 |
| For the " family, | 45 |
| For three brethren Rodabaugh, | 50 |
| Arthur Brubaker, | 50 |
| Several members, Liberty, Ill., | 75 |
| Elds J Miller and P R Wrightsman for Portage Prairie church, Ind., | 2 50 |
| Sarah Johnson, | 50 |
| D A B Laurelton, Pa | 15 |
| Naney Reed, | 03 |
| Benedict Gnagy, | 1 00 |
| Joel Gnagy, | 50 |
| P S Newcomer, | 25 |
| Sarah Emmert, | 03 |
| Lovina Hutzel, | 03 |
| Daniel Warvel, | 04 |
| Donnel's Creek church, Ohio, | 3 17 |
| A Brother, Hudson, Ill | 10 |
| Rebecca Snavely, | 10 |
| J Bowser and family, | 25 |

| | |
|--------------------------|---------|
| Joel Ebert, | 1 00 |
| James Leckrone, | 25 |
| Covington church, Ohio, | 8 75 |
| Newton church, Ohio, | 3 75 |
| Jacob Bare, | 05 |
| H I, | 50 |
| Simon Mikesell, | 10 |
| Jacob Gerhart and wife, | 25 |
| Basil Gerhart and wife, | 10 |
| J H Jellison and wife, | 25 |
| Eliza Brandt and family, | 10 |
| J H Ulrich, | 50 |
| E P Peeley, | 25 |
| L Weaver, | 25 |
| Total, | \$92 01 |

STEIN FUND.

| | |
|----------------------------------|---------|
| Reported in No. 34, | \$11 46 |
| J C Metsker, | 25 |
| Sarah A Scott, | 20 |
| Samuel Molsbee, | 30 |
| Shenandoah ch'ch, (Woodstock) Va | 1 65 |
| T B Wenrick, | 15 |
| Geo Schreck, | 50 |
| Wm Pannebaker, | 20 |
| Sister " " | 13 |
| Sister Smelker, | 12 |
| Henry Hersberger | 25 |
| Bethel church, Neb | 60 |
| Michael Glatfelter, | 50 |
| Sister " " | 50 |
| James " " | 25 |
| M F Peebler | 30 |
| Three Brethren Rodabaugh, | 50 |
| Several members, Liberty, Ill. | 2 25 |
| D A B, Laurelton, Pa | 10 |
| Donnel's Creek church, Ohio, | 3 10 |
| James Leckrone, | 05 |
| Jacob Bare, | 05 |
| H I, | 30 |
| J H Ulrich, | 50 |
| Total, | \$24 21 |

ELDER SAMUEL MURRAY has changed his address from Wabash, Ind., to Lancaster Box, Huntington. Ind.

BRO. SAMUEL MOLSBBEE, Hawkins Co., Tennessee, says: "We have had a great deal of rain; and some refreshing showers of grace divine."

SISTER ELIZABETH LONG, Walnut Hill, Marshall county, Ind., Aug. 15th, writes that she has as good a Stover Wind Engine "as the Kalamazoo boy ever put up" which she wishes to sell, with tanks and all the pipes. A great bargain is offered—only \$100.00. Her reason for wishing to sell is, in her own words, "The place must be divided, and I will not keep much stock."

BRO. JAMES R. GISH, who has been laboring in the good cause in Boulder county, Col., for a few weeks past, under date of 10th inst., gives the following, which looks rather gloomy for at least some portions of that State:

"For some time past the grasshoppers had been moving north-west in great numbers. People were in hopes that they were leaving for good; but, it seems, in that they are about to be disappointed. As the 'hoppers' had destroyed most of the early sowed and planted grain, the people sowed a second, and some a third time, in hopes of having some crops.—But yesterday, (the 15th) and to-day the 'hoppers' are coming down, covering some fields of grain until they look red. If they remain a few days, all the late crop will be gone; and for some people this is the second or third crop that they have lost, and nothing to fall back on for a support."

BRO. A. H. CASSEL, Harleysville, Pa., our antiquarian, in a letter dated Aug. 18th, informs us that he has been much afflicted with weak eyes, for several years past, so that he could not read nor write as he wished to do. Of late he has been suffering more than usual, and sometimes feared that he might lose his eyesight altogether. He has sought the best optical skill in the city of Philadelphia, and has obtained some relief; but his condition is such that he promises no help on our Almanac for 1876. We are sorry that our brother is thus afflicted, first through sympathy for the suffering, and also because his Biographical Sketches of our forefathers in this country, are highly appreciated by us and by many of our brethren and sisters. We hope that he may be spared, and that his eyes may be restored to a healthy condition, so that he may yet give to the brotherhood at least some of the results of a life of labor in the fields of antiquity. B.

BRO. J. H. ULRICH, Huntington, Indiana, writes: "We are having rather dry weather, for awhile, after a long wet time. We had very heavy rains. Our crops were considerably damaged by wet weather, and army worms, and some by chinch bugs. Along the water courses much has been destroyed by high water. You will find enclosed \$1.00 to be divided between the Danish and Stein Funds."

BROTHER J. GERHART, Allison, Ill., after sending some contributions to the Danish and Stein Funds, for himself and others, says: "The brethren here feel like doing all they can in the cause of our Master, Jesus Christ." This is a good feeling, surely. May we all have it, and have it always. And then we should remember that such feelings, like knowing to do good, should be accompanied by good works, as in the case of these brethren and sisters.

FOR THE YOUNG.

The Parlor Closet.

A pious young lady, speaking one day of the preciousness of secret prayer, was asked by her pastor how, as a member of a large family of irreligious people, who were, seemingly always about her, and with two room-mates to share her chamber, she managed to find either place or time for private devotion.

"As regards time," was the answer, "I secure that by rising an hour before the rest of the family; and the large drawing-room is my closet."

"The large drawing-room!" exclaimed the pastor, in surprise. "I should have thought that such a theatre for worldly amusements, and sometimes for profanity as well as dissipation, would have been the last place to select as a sanctuary for prayer."

"It was selected at first," said the young lady, "with considerable reluctance; and not until I had failed in several other attempts to secure quiet and privacy for prayer and meditation; for I feared that the associations connected with that room would hinder my devotions. But I have not found it so. On the contrary, the fact of my having there erected an altar to the all-seeing and sin-hating God, has transformed that room into a very Bethel in my eyes; while the memory of the prayers I have offered there in the early morning, and the sweet seasons of communion enjoyed with my Saviour, furnish the best antidote to the temptations that beset my path. I no sooner enter that room than I feel conscious of the presence of Jesus, and know him to be there. I dare not say or do anything to grieve or drive him from me. If enticed by any of the gay company my aunt assembles in that room to engage in sinful pastimes, I hear the pleading voice of my Saviour, saying, 'My daughter, consent thou not.' If for a moment tempted to walk in the broad road of fashionable folly, there falls on my ear, in gentlest accents, the timely warning, 'Be not conformed to the world;' and redolent as is the very atmosphere with my Saviour's presence, I can have no fellowship with the works of darkness."

"A blessed experience is yours, my daughter," was the minister's response. It is even so. Wherever

we seek our God, he is found; and every place may become hallowed ground. Would that more of the fashionable parlors of our land were used for Bethels.—*Am. Messenger.*

The Clown's Sermon.

One evening when a circus performance in one of the Southern States was about to close, the clown stepped forward, and in a solemn tone addressed the vast assemblage present, among which were hundreds of professing Christians of the different denominations, Methodist, Baptist, Episcopalian, and Presbyterian, in the following style:—

"My friends, we have taken about six hundred dollars here to-day—more money, I venture to say, than any minister of the gospel in this county will receive for a whole year's service. A large portion of this money was given by church members; a large portion of this audience is made up of members of the church. And yet, when your preacher asks you for money to aid in supporting the gospel, you say you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. Ah! now this is all an excuse. If you come simply to see the animals, why did you not look at them and leave? Why did you stay to hear my nonsense? Now is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this!"

An earnest discourse was preached soon afterwards, in the neighborhood. A stirring appeal was made in favor of the cause of missions. The collection amounted to four dollars and thirty-eight cents. Only think of it; six hundred dollars for the circus, and four dollars to preach the gospel in all the world!

Selected.

"Why Do They Ever Begin?"

"Mamma," said my little Harry, looking out of the window as a drunken man went reeling by, "why do men stagger through the street?"

"Because they are drunk," I said.

"But mamma why do they not stop drinking?"

"Because they either cannot, or think they cannot."

"Well, then, mamma," said Henry, lifting his little earnest face to mine, "why do they ever begin?"

It was a very busy morning, and my work was not half done. But I knew what I ought to do just then; so I sat down, took Harry on my knee, and we talked it all over. I tried to show him as well as I could, how, little by little, the result came about. Only the day before, a neighbor, at whose house we were calling, wanted to treat us to cider that she said was "only a trifle sharp—just enough to be good." I said, "No" for myself, and finding Harry was taking the glass, said "No," for him also; and Harry thought it very hard, and pleaded that he might have "just a little."

"But mamma," said Harry, that little drink of cider wouldn't have made me drunk.

"No, Harry; but it might have led little by little, to a liking for such things; and, if we cannot do without cider with a little alcohol in it, when it is handed to us, how shall we do when the wine is offered? Where shall be the stopping point? A little cider, a little wine, a little rum; a great deal of cider, a great deal of wine, a great deal of rum. We cannot know. It may be all down, down to the wretched state we saw just now.

"Oh," said Harry with a little shudder, "I wouldn't for anything grow up to be like that man; and if that is the way the thing begins, don't let me have any more cider, mamma. Keep it all away."

"That's the way the thing begins my boy; and, God helping me, I will."—*Reformed Messenger.*

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of love of God and man, and shedding around him benign influences, as a natural result, cannot help doing good.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

The Missionary Cause.

Dear Brothers and Sisters:—

I am greatly pleased with the efforts made by some of our brethren concerning the missionary cause. I think the brethren are moving in the right direction, and trust they are moved by the right spirit. The move made by brother Eshelman has been creating quite a sensation among the brethren, but, with brother L. West, I think the "One cent" fund will not quite be sufficient to accomplish our designs; yet it is a noble beginning. Brother Hady has made some good hits, no doubt, from an honest heart. I am more than pleased with the remarks of brother Balsbaugh in *Companion and Visitor* page 497, current Vol. Brethren let us rejoice, that the "little of the missionary spirit," as remarked by the brethren at A. M., is still growing and developing itself in the brotherhood. It is still going forward and onward. Let us keep it moving. May it, like the small grain of mustard seed, vegetate and grow and become a mighty tree. Brethren, let us not despise small things. The earth is made up of little grains of sand and little particles of dust; the mighty ocean is formed by little drops of water; the tall and majestic oak came from a little acorn; the little "stone cut out of the mountain, without hands, became to be a large mountain, that fills the whole earth." My dear brethren, our missionary movement may seem quite small, little in its outstart—but by the blessings of God, it may become the means of saving hundreds of thousands of sinners from a dreadful doom. Then, dear brethren, let us not despair, let us ever move on in the good cause.

I will now proceed to suggest a plan, which, if carried out, will give us abundant financial aid to carry out the noble work of the Lord, as far as money is concerned, and no one will feel it pecuniarily. Let each individual member, brother and sister, of our brotherhood, pay one cent weekly, which will amount to 52 cents to each one annually, and at brother

Landon West's figures, 150,000 members, (which is no over estimation) will amount in the aggregate, annually, to seventy-eight thousand dollars. This could be collected with comparative ease, in the following manner: Let every organized church have a treasury, and let each member quarterly pay his 13 cents into the treasury. Every six months let this treasury empty itself into the district treasury; and the district treasury into the general treasury, especially held for the missionary fund. Then let a committee be appointed by A. M. (I would suggest, let the standing committee of A. M. constitute said committee,) to adopt and suggest plans and regulations, how, where, and when such funds should be applied. Said committee, to meet at the time and place of A. M. a few days prior to the assembling of A. M., and then report their plans to A. M. to have them ratified, amended, or rejected, as the case may be.

Something of this kind has been agitating my mind for some time past. I have now given an outline of my prayerful deliberations, and I shall gladly yield my views of the matter to anything better; and as all our former missionary plans have measurably failed, may we not then try some simple plan, something like the foregoing, and see that the Lord will prosper it.

There will be some few poor members, who may not be able to pay their pittance, but let the church make up the deficiency. The children of brethren and others, friendly to the good cause, will help to contribute something to the cause of Christ. Dear brethren, I would like to hear from you. Let us compare views, and by the assisting grace of God, try and adopt the most plausible and simple plan. I remain your humble servant, and weak brother in Christ.

E. K. BUECHLEY.

Waterloo, Iowa.

Our Trip to Kentucky.

Dear Brethren:—

I left my home at 9 o'clock a. m., on the 7th of June last. Took the train at Troy, Miami county, Ohio, at half past eleven, and was soon on my way for Cincinnati.

At four o'clock, p. m., I met brother George Siler who was to and did accompany me to Kentucky. We were met by our dear young brother George Fitzgerald at Frankfort, Ky., on

Tuesday, 8th, at 9 o'clock, a. m. We went with him to his home and found his little family well, who also rejoiced to see us once more. We had a meeting or two with them and then passed on to Scott county, Ky. There we had several meetings and baptized two persons—man and wife. The people seemed to manifest a great desire to hear the Brethren preach, and took quite an interest in the meetings. On the 15th we started home, where we landed safe at 8 o'clock p. m., and found all well. Thank God.

As the Southern District of Ohio thought it advisable to send some brethren to Kentucky for a while every four or six weeks, we called on brother John Fitzgerald (a brother to George) to meet us in Kentucky on the 23rd of July, and he responded to our call. I informed him that I could not be there on the 23rd, but would be there on the 30th, and I was blessed to meet him according arrangement.

We had several meetings in Scott and Owen counties. The waters being very high, and raining nearly all the time, the people could not get to meeting as they seemed to desire; although the meetings were pretty well attended, considering the state of the roads, the rain and the high waters. The people seemed to be very anxious to have us stay with them longer; but business at home called for my presence and accordingly I left on the 4th of August, after baptizing two young persons. Brother John concluded to stay and give them a few more meetings in Scott county, and I hope his labor was blessed much.

Now brethren and sisters in the Lord, we ask you to pray for the little flock in Kentucky, that God may add to their numbers such as shall be saved. Amen.

H. D. DAVY.

Casstown, Ohio.

(Pilgrim please copy.)

Carefully Distributed.

Brother James:

We, of the Eight Mile congregation, in Franklin county, Kansas, wish to inform, through your paper, all whom it may concern, that we were notified by brethren C. Forney and C. L. Keim, of Falls City, Nebraska, to investigate the condition of our brethren and friends in consequence of the failure of crops, which we did according to request, and returned an answer to brother C. Forney concerning the destitution of our people under our notice and care in Franklin, Osage, and part of Douglas counties, Kansas.—On Feb. 12th, 1875, we received of brother C. L. Keim, one hundred dollars as aid funds. April 2nd we received of the same fifty dollars for the same purpose. In addition to the above sums we received on the 17th of April, of brother John Beechly, of Auburn, Illinois, thirty dollars; and on the 10th of May, we received of the same one hundred and ten

dollars, for the relief of our suffering people. We have supplied the wants of all who called on us for help from the 16th of February up to July 2nd, so that no one suffered for want of nourishment. In our final report of our distributions to the church, we found a surplus of money we received of brother John Beachly, of fifty-six dollars, which we have returned to him. The total amount distributed is two hundred and thirty four dollars.

We feel thankful to God, and grateful to our brethren who have been willing to assist us by their kind donations. We are blessed with a fair crop of wheat, oats, and vegetables. Corn promises an abundant crop. Church matters as usual.

DANIEL BARNHART, Treas.

JOHN BARNHART, }
SAMSON HANSHMAN, } Assistants.
ISAAC FLORA, }

Centropolis, Kansas.

"Our Home Mission."

To the Western District of Pennsylvania:

The Home Mission business of Western Pennsylvania, is now in existence about two years. During this time some good, we are pleased to know, has been done by our missionary brethren; but much more might have been done, had we sufficient means to carry on the work as it should be, or as the calls would demand. The Board was to meet on the 23rd of the present month, to make arrangements for the fall work; but Providence seemed so to rule as not to give us a meeting, which was all for the better, I do believe. If the Board had met, it could have organized, but could not have sent any missionary out, for the simple fact that they could not have furnished them any money, there not being enough in the treasury to pay last year's expenses. We yet owe brother Beer some money for his mission of love into the south-western part of our district and to a family in Ohio bordering close on the line, where he baptized some willing subjects, among the number the son and his wife of one of our elders in the district—one whom the father had perhaps partly given up of ever coming over to us, he not living among any brethren; yet that church has not sent in a mite during the last year. Elders, ministers, deacons, fathers and mothers, let me appeal to you that have children about leaving home, be earnestly engaged in the work of evangelizing, so that your offspring may be gathered into the fold.

But three churches have responded for the present year, viz: Montgomery, Quemahoning (by private contribution), and Elk Lick. I would suggest that the Board meets not until the treasury has money to start with.

C. G. LINT, Treas.

Meyersdale, Pa.

[NOTE:—The above announcement brings to our remembrance the condition

of brother and sister Snyder, in Belmont county, Ohio. It is now fully eight months since they were received into the church, and, by last news from them, they were battling all alone, having had no brother to preach for them since we were there in December last. Now we would say to our brethren nearest to them, and especially to those in Ohio, to whose charge they properly belong, do not forget nor neglect them. There should be an arrangement made similar to that at Bristol Centre, or that for Kentucky, both of which appear in this No. of the COMPANION AND VISITOR.

We were in hopes that brother Nicholson would visit them sometimes. Where are you, brother John? Will you look after this matter? They live near Warnock, a station on the B. & O. railroad, perhaps 15 mile west of Bellaire. As they are not acquainted with the brethren in Ohio, it is hoped that our speakers who can visit them will write to them soon. Address David Snyder, Warnock, Belmont county, Ohio.—B.]

FALLS CITY, NEB., }
August 14th, 1875. }

Brother Quintar:—

I enclose you the following, directed to me, asking credit; which upon examination, I find correct. Please publish the credit, and oblige.

Your brother,

C. L. KEIM.

WAUKEE, IOWA, }
August 6th, 1875. }

C. L. KEIM,

Dear Brother:—

I sent you a money order for \$5.00, last winter, (probably in February), for the Nebraska sufferers. I have seen no credit given for it in the COMPANION, as yet. Did you get it? Please make the correction.

Fraternally yours,

MICHAEL HOBF.

Appointments for Meetings at Bristol Centre Ohio.

Henry Brumbaugh, September the 12th.

P. J. Brown, October 10th.

George Irvin, November 7th.

David Workman, December 5th.

LEWIS GLASS.

Announcements.

LOVE-FEASTS.

Norborne, Mo., Wakendah branch, Ray Co., Mo., on the 16th and 17th

of October, commencing at 2 o'clock. Brethren coming by railroad will stop off at Hardin, about six miles from the Brethren's meeting-house.

S. B. SHIRKY.

Pony Creek church, Brown Co., Kan., on the premises of the undersigned, on Saturday and Sunday the 11th and 12th of September next, commencing on Saturday at 2 o'clock p. m.

J. J. LIGHTY.

In the Upper Miami, or Grove District, Miami Co., Ohio, on the 13th of October. Those coming on the Broad Guage will stop off at Osben.

O. F. YOUNT.

At the Brethren's meeting-house in Chatham, Black River congregation, Medina Co., Ohio, on the 12th of Oct., next, commencing at 10 o'clock a. m.

JOSEPH RITTENHOUSE.

George's Creek, Fayette Co., Pa., Grove church, four and one half miles south-west of Uniontown, commencing on Saturday the 9th of Oct.

WILLIAM MOSER Clerk.

Bushnel church, McDonough Co., Illinois, on the 18th and 19th of September next, at the house brother John L. Myers, six miles south-east from Colebester, the nearest railroad station on the C. B. Q. R. R.

JOSEPH MYERS.

Grasshopper Valley church, Jefferson Co., Kan., on the 9th and 10th of October, to be held at their meeting-house in the town of Ozawkie.

A. PEARSOLL.

Big Grove church, Benton county, Iowa, on the 9th and 10th of October next, at the church one half mile from Benton station.

STEPHEN JOHNSON.

Prairie Creek church, Wells Co., Indiana, at the house of brother John Minnich, seven miles north-west of Montpelier, September 30th.

Salimony church, Indiana, on the 7th of October next. Those coming by railroad will stop at Huntington where they will be met and cared for.

SAMUEL MURRAY.

Cedar Grove, Hawkins Co., Tenn., on the 11th and 12th of September, commencing at 3 o'clock on Saturday evening.

In the Coal Creek church, Fulton Co., Ill., 18th and 19th of September,

to commence a 2 o'clock p. m. There will be preparations at noon at the meeting-house six miles north of Farmington to accommodate those from a distance. Ministering brethren coming by railroad will notify the writer or D. Zuck, Farmington, Ill., and they will be met either at Farmington or Norris.

JACOB NEGLEY.

In Western Kansas, in rotation, as follows:

1. On Salt Creek, Republic Co., two miles east of Bellville, on the 11th and 12th of September.

2. In Jewell Co., White Rock arm of the church, Sep't. 15th and 16th.

3. With the brethren in Osborne county, on the 18th and 19th of September.

We have made this arrangement to give brethren visiting in the West an opportunity to be with us; and ministering brethren are especially invited.

ALLEN IVES.

Burr Oak, Jewell Co., Kan.

Shade congregation, Somerset Co., Pa., on the 15th of September, commencing at 3 o'clock p. m.

HIRAM MUSSELMAN.

In the Beaver Creek church, Rockingham Co., Va., on the 9th of Oct. next, commencing at 2 o'clock. Meeting at the same place on the day following.

JACOB THOMAS.

At Flat Rock, Shenandoah Co., Va., on the 18th and 19th of September next, commencing at 2 o'clock p. m.

JACOB WINE.

Mahoning church, in the Bethel meeting-house, 8 miles from Columbiana, Ohio on the 8th of October. At Bristol Trumbull Co., Ohio, on the 10th of October. We invite all the members that can to be with us at Bristol, as there are but few members there, and they feel glad when the members come.

LEWIS GLASS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Covington church, Miami county, Ohio, Aug 9th, 1875, sister PAMILLA SHELLEBERGER, daughter of brother Shellaberger, aged 43 years, 9 months and 2 days. Our sister was afflicted for some time, her dis-

ease being the consumption. She had a pleasant home, and many warm friends to whom she was warmly attached, and in the early part of her affliction the thought of leaving them was not so pleasant to her. As her end approached, however, she became more detached from earth and earthly objects, and quite anxious to depart, apparently, reading her "title clear to mansions in the skies." In the prospect of death she realized the importance of a gospel preparation to meet her end, and looked back with much satisfaction to the time of her union with Christ and the church.

The Funeral services were conducted by brethren H. D. Davy and S. Mohler.

EDITOR.

[Pilgrim please copy.]

In the Covington District, Miami county, Ohio, Aug. 9, 1875, AMELIA, daughter of brother Martin and sister Lizzie Mohler, aged ten months. Funeral by the brethren.

S. MOHLER.

In the Union City church, July 29th, 1875, sister MARY KUNKLE; aged 77 years, 3 mos., and 4 days. She was a consistent member in the church something like fifty-five years. Funeral occasion improved by G. V. Siler and the writer, from 2 Cor. 5.

THOMAS B. WENRICK.

In Logan county, Ohio, May 13th, near Bellefontaine, infant son of friend Benjamin Replogle and Susannah his wife; aged about 18 months. Funeral sermon preached from Luke 18: 16, by the writer.

Also, in Logan church, Logan county, Ohio, June 29th, 1875, our beloved old brother JOSEPH CULP; aged 75 years, 5 months and 1 day. Disease, palsy. He was a deacon in the church about twenty-nine years, leaves a wife—sister in the church—six children, and some grandchildren to mourn their loss. Funeral sermon preached by Elders Joseph N. Kauffman, and John Frantz, from Donnell's Creek, they being with us at the time, and assisted by the writer, from Rev. 6: 11, and 7: 13, to a large concourse of people.

Also, in Logan church, Logan county, Ohio, July the 25th, 1875, our old sister PEGGY MAERSON; aged 93 years. Disease, old age and paralysis. She was confined to the house and had nineteen weeks; suffered a great deal, but she bore her suffering with resignation. Funeral sermon preached from 1 Cor. 15: 22, by Elder Joseph N. Kauffman, assisted by brother M. Swonger, and the writer.

J. L. FRANTZ.

In the Sandy church, Columbiana county, Ohio, June 27th, 1875, sister EMELINE H., wife of brother John A. Clement, and daughter of brother George M., and sister Catharine Bowman; aged 36 years, 11 months, and 22 days. Funeral services by brother Lewis Glass, and the writer, from Heb. 4: 9, to a large concourse of people.

Brother Clement has indeed been bereft of a very kind companion, and the church of an active member. She leaves five children to mourn the loss of a dear mother; but we trust their loss is her great gain. Sister Clement was willing to do all the Lord commanded her. A short time before she died, she called for the elders and was anointed "with oil in the name of the Lord."

AARON SHIVELY.

In Flatrock district, Shenandoah county, Va., brother JOHN NEFF, a faithful minister in the second degree for many years. He and the writer went to the Annual Meeting, in Ohio, last May; came home on the 24th

of May; took sick soon afterwards with the fast consumption, and died on the 27th of July; aged 66 years, and 11 days. The Church has lost a fine member; the widow, a kind husband; the children, a loving father; the poor, a good friend. He left behind, a widow, (a loving sister,) two sons, and two daughters, all members of the Church; the youngest son is a minister. Funeral services by the Brethren, from Rev. 14: 13, to a very large assemblage.

JACOB WINE.

Italian Queens For Sale. Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Cearfoss P. O., Washington Co., Md. 19-6m.

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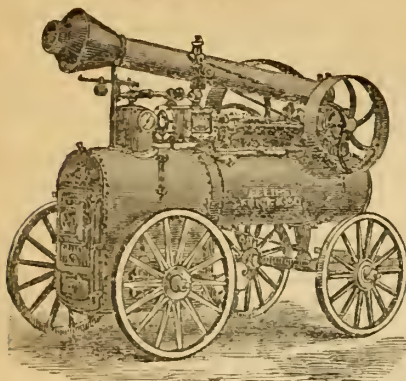
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A Valuable Farm, containing 500 acres, in Preston county, W. Va., within two miles of the town of Clifton, 3 miles from the town of Brandonville, 3 miles from Bruceton and 15 miles south of Uniontown, Pa., on the line of the late State Survey of "The Iron Valley and Pennsylvania Line R. R.," and at the junction of 4 county roads, in one of the best neighborhoods in Preston county.—Only 1/4 of a mile from a school house and two churches. The "Brethren" have a large church a short distance from the town of Clifton. There are about 175 acres cleared and under fence, balance good timber land, with a 4-foot vein of stone coal, and a 10-foot vein of excellent limestone. Two thirds of the land is comparatively level, and clear of stone; balance, moderately rolling. Two Orchards, Two Dwelling Houses, Stables, and other buildings. Will be sold cheap and on accommodating terms. Possession given on the 1st day of April, 1876. For further particulars call upon, or address, the undersigned,
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Bruceton Mills, Preston Co., W. Va.
Aug. 4, 1875. [33-1f.]

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Eld. John Wise says: "Having examined the work entitled *The Passover and Lord's Supper*, written by J. W. BEER, I unhesitatingly express my approbation of the work, and think it worthy of public patronage; and especially consider that it should be in every family of the Brotherhood."

The work contains 255 pages. Price, single copy by mail, \$1. AGENTS WANTED.

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Address:
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25-36.

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We are manufacturing a superior article of woollen goods which we will guarantee to give perfect satisfaction. And we will send them to the brethren, or to anybody that may want good goods, by Express, and pay charges on goods, if the amount is ten dollars or more. Having been in the business over forty years, I think I know just what farmers want, and think they will find it to their advantage to correspond with me.

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"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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A good Farm on Plum River, Freedom township, Stephenson county, Illinois, 5 miles from Arnold's Grove meeting-house, and 8 miles from the Cherry Grove meeting-house. It contains 160 acres, all, except about 20 acres, under cultivation; a large Stone House; good Well and Spring House; several good Springs; bearing Fruit Trees, &c., &c.

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PUBLIC SALE.

Will be sold at public sale on Saturday, September 25th, 1875. a

VALUABLE MILL PROPERTY,

with 76 acres of good LAND, a large four-story Mill, with water and steam power, a large Stone House, a frame Tenant House, large Bank Barn, and other necessary out-buildings, all in good repair.

This is a valuable property, is in a good country, near markets, situate one mile east of Middletown, Dauphin county, Pa.

The sale will be held in Middletown, at the flour and feed store, near the depot. For any further information call on or address,

D. M. SNAPE & Y, Miller,
or M. N. KAUFFMAN.

The sale will begin at 2 o'clock, p. m.
Will be sold on easy terms.

Valuable Farm For Sale.

A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance in rod timber. Has a good orchard and also stone coal. The buildings are a good two-story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house, church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

JOHN K. MEYERS,
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21-11.

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—AND—

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"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, SEPT. 7, 1875.

Vol. II. No. 36.

For the COMPANION and VISITOR. Contemplation.

BY MRS. J. S. THOMAS.

I love to steal awhile away,
In strains of thought sublime;
And in ecstatic visionary,
The hills of Zion climb.

By faith I see the myriad saluts
Surround our Father's throne;
By faith I hear his loving voice
Proclaim, "These are my own."

Prophets and kings and priests of God
Unite in one glad strain—
One grand *Te Deum* of delight,
Unto the Lamb once slain.

Mid jasper walls and streets of gold,
In realms of pure delight,
Where never enters pain or death,
And never cometh night.

O Father of supernal love!
Keep us we humbly pray;
Support us by thy grace divine,
Lest we should from thee stray.

We would be thine, entirely thine,
Protect us by Thy power;
Guide us through life, and leave us not
In death's decisive hour.

Philadelphia, Pa.

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

BROTHER MILLER'S NINTH SPEECH.

Mister President, Brethren, Sisters and Friends:—In resuming the discussion, a few thoughts advanced by my worthy opponent deserve our notice. He says that he knows that *rhantizo* and *ekcheo* do not mean to immerse. I said that all these Greek words clearly and unmistakably express the idea that they are

intended to convey. *Rhantizo* means to sprinkle, and *ekcheo* means to pour; *louo* and *baptizo* convey the idea of immersion, and are always used to denote baptism. Inspired men always reject *ekcheo* and *rhantizo* in speaking of baptism, and use *louo* and *baptizo* to express the ordinance of Christian baptism.

He remarks that *louo* is not used to represent baptism. If he means Christian baptism, as in the New Testament, let him turn to the Acts of the apostles. He asks the question why we do not use *bapto*, a word that signifies to immerse, and nothing else. We have told you before that there is a very wide difference between *baptizo* and *bapto*: *baptizo* is used to represent the ordinance and the action in performing the ordinance, and hence it is always used to represent baptism. I would rather he would not tell me that he is not a Greek scholar—undertake to tell us such big things, and fail to prove them. (At this point Mr. Hodges and Mr. Tucker rose to a point of order. Case referred to the Judges, who decided that Bro. Miller was in order, and directed him to proceed. Miller proceeds and refers to what Hodges had said about his turning Methodist.) Says I am turning Methodist, because I quote Clarke. I will quote Clarke again. I quote him and other creditable authors because they are honest in their views and worthy of respect.

My opponent is continually dragging in trine immersion. Why does he do this? Trine immersion is not in this proposition. If he wants to discuss trine immersion let him bring the biggest man of his church in Vir-

ginia, and though I am a little man, I will meet him. In every speech he talks about the baptism in the large upper room. Let him show from the reading that any were ever baptized in an upper room, and then he may be saved the trouble of repeating it so often. When he does that, we will give it full credit.

Resuming my last regular argument, I desire to consider for a moment the word referring to Jewish proselyte baptism. They understood what the word used meant. What it meant then, it means the same still. Lightfoot says that the baptism of John was the washing the whole body. So in the New Testament baptism the people knew what it meant, and Christ and the apostles knew what idea it conveyed. Their testimony is stronger than the Lexicons or Clarke or any other uninspired authors.

Our thirteenth argument is drawn from the fact that *baptizo* is used in the Old Testament to indicate the idea of dip and immerse

"Then went he down and dipped himself seven times in Jordan according to the saying of the man of God." 2 Kings 5: 14. "My heart panted; fearfulness affrighten me; the night of my pleasure he turned into fear unto me." Isaiah 21: 4.

Parkhurst says in giving the meaning of the passage in the original Greek. "Iniquity plungeth me, i. e. into terror or distress."

Our fourteenth argument is drawn from the fact that the classical Greeks, as well as the Jews who used the Greek language, understood the term *baptizo* to mean, first and primarily, to dip, immerse, to plunge,

Parkhurst, author of a Greek and English Lexicon of the New Testament, says, "*Baptizo*, to dip, immerse, to plunge in water." These are his first definitions of the word; and he then goes on and gives the metaphorical meanings of the same word. Those I have read, however, are his first or principal and literal meanings.

Greenleaf's Greek and English Lexicon says, *baptizo* is "to immerse, submerge, sink; in the New Testament, to wash, to preform ablution, to wash."

Donnegan, the author of another Lexicon, says, "*Baptizo* is to immerse repeatedly into a liquid, to submerge, to sink; also, to plunge; also, to cleanse, to wash. Stephanus: "To dip, immerse, as we immerse things for the purpose of coloring or washing; to merge, submerge, to cover with water, to cleanse, to wash."

Here we have given you a large number of the best authors, who give, as the primary meaning of the word, to immerse, dip, plunge, submerge, &c. When I give you a law of God in a primary sense, and when you say that other words primarily mean the same, you destroy that law.

Our fifteenth argument is drawn from the fact that the greatest and most intelligent Theologians, Reformers, and Grammarians, of the Christian era give dip and immerse, as the proper, primary, and Scriptural meaning of the term *baptizo*.

I first introduce Beza, a translator. He says: "The word for baptizing, which, indeed, if you look at the term itself, corresponds with the Hebrew *Taval* (immerse,) rather than *Rabhats* (wash,) formerly used by the sacred writers in the new mystery, and for so many ages afterwards, by the tacit consent of all the churches. Nor, indeed does *baptizein* signify to wash, unless by consequence; for it properly means to immerse.

Next my authority to the same point is Dr. Martin Luther. He says: "Taufen, the German for *baptizo*, in Greek is called *baptismos*, in Latin *mersio*; that is, when we dip something into water, and it closes over it. Although in many places it is no more customary to dip children entirely in the water, yet it would be proper, according to the meaning of the word *baptisma*, to sink the child entirely in the water. Luther, has quoted by Chrystal, p. 39.

The argument is, that distinguished men of the Paedo Baptist school, such as Beza and Martin Luther, and others gave immerse as the proper meaning of *baptizo*; and I think it ought to have some weight with my friend. He may oppose the views of these learned men, if he choose, but I have no doubt but that they will be respected by this congregation. With reference to Luther, he says he don't know much about dutch; that the Scriptures are not written in dutch: and thanks God that they are not written in dutch. I thought he ought to have spoken more respectfully about such men as Luther, and men that have done so much for the Christian cause.

We refer also to Calvin, Augusta a Lutheran divine, Brenner, Dr. Chalmers, and Dr. Geo. Campbell. Professor Schaff affirms that *baptizo* in the classics always means an entire or partial immersion, and not every mode of applying water. Dr. Knapp, one of the standard authors in the Lutheran church, who wrote in German, says: "Baptism, from *baptizein*, which properly signifies to immerse, like the German *Taufen* to dip in, to wash by immersion. We have a number of testimonies, all to the same import, which we might present if it were necessary. These are all eminent men, and their testimony ought to weigh well in the scale of the argument.

(Time expired.)

MR. HODGE'S NINTH REPLY.

Mr. President, Gentlemen and Ladies:

In replying to my brother I wish to notice what he said about what I said. He says that I said that I thanked God that the Scriptures were not dutch. I said I was glad that they were not written in dutch. I am glad because I do not understand that language.

He said that I admit that *rhantizo* and *ekcheo* do not mean baptism and appeals to me to prove that these words were ever used to represent the ordinance. I have not proposed to prove any particular mode. He undertakes to prove that immersion in water only is Christian baptism. I deny that it is; and challenge him to the proof. This is the question at issue between us.

To sustain his portion he appeals to *bapto* and *baptizo*; and says that

there is a difference in these two words—that *baptizo* is the word used to signify the mode of baptism, and means primarily to immerse, to dip, to plunge, &c., but admits that Alexander Campbell says that tropically it means to dye. Now I ask this intelligent congregation, may dying be accomplished by applying the liquid to the article to be dyed? *Baptizo* means to sink; *baptizo*, first, to sink, then to ruin, to destroy, to be brought into calamity, ablution, to wash, to cleanse, to influence.

The whole of John's baptism was under a former dispensation, and therefore not Christian baptism at all; and therefore cannot afford any support to my friend's theory.

The position I took with reference to *baptizo* was, that it means first, to sink, to keep under an influence, as, I immerse him into wine, as Caesar was immersed with influence, immersed by the influence of war, as a nobleman immerses himself in nobility, to immerse in pitch, baptized into evil, baptized into anger, under taxes, fightings, baptized into a debt fifty millions. All these immersions and baptizings we have an account of, and no dipping either expressed or implied.

The baptism of the New Testament means to be brought under influence, without any modal action; baptized by drinking wine; no dipping or immersion in these cases, but drinking from a cup.

I challenge him to show one case from the classics of immersing and taking out. He appeals to the Jewish baptism, to Campbell, to Luther, &c., but these do not help him. *Baptizo*, as used in the New Testament does not express the modal action of dipping and taking out—of plunging and taking out. Then for relief he flies to Jewish proselyte baptism, and to Adam Clarke, to Martin Luther, who says they were immersed and taken out. I think Alexander Campbell says they were sprinkled after they were washed.

According to Josephus, in his day these cleansings were done by sprinkling with water with ashes; and Moses put ashes in the water, and sprinkled for purification. Have I not met his argument as well as he has mine? Have I not sustained the position I took as to the sinking of ships one thousand years ago? Have I not established the second meaning

of *baptizo*, which is now the most proper meaning? *Bapto* means to sink, to drown; *baptizo* means to bury them into an influence, not modal action.

The rule as regards this controversy is, that we shall put ourselves on equality as to education, whether we are equal or not. I do not put myself above him, though he has criticised my scholarship in Greek and Mathematics.

I contend for that baptism of the Holy Spirit which all must have. All must be brought under its influence; and enjoying this, we need not concern ourselves about the outward baptism—about modal action; the outward application only signifying the internal influence and may be acceptably performed by the application of water in any way and properly represents a cleansing from all sin by the blood of Christ.

(Time expired.)

For the COMPANION and VISITOR.

"Mission Parsed"—Again.

BY R. H. MILLER.

I see in the last number (No. 33) of the *Companion and Visitor* rather a street-car article headed "Mission Parsed." It is freighted with quite a number of different things; and not the least, by any means, is its own blundering. Among the passengers is more than one "dummy" dressed up merely for a show.

If this had come from Mr. Manville, I would feel myself under obligations to give it a more special notice; but as it is a matter too little for him to notice, it is improper for me to make a special reply.

Why it is that friend Winebrenner takes this upon him, I cannot tell, unless it is that he wrote it for the use of his brother in the first place. If it was Mr. Manville's production, my friend W. has no right to say anything about it in the way he does, but should let friend Manville attend to his own work as he was in the discussion. But if my friend W. is the author of it, he ought to come out and say so, then we could not blame him so much for coming out to bolster up the work of his brother (?). If elder Winebrenner wrote it, he is blaming the wrong man when he blames brother Beer: he ought to blame his brother Manville, because when I

made an argument drawn from his supplying *ye* before "baptizing," and *name* before "of the Son," just as brother Beer gave it, and although I repeated the argument and repeatedly called for a reply, Mr. Manville neither denied nor replied. And if you, Mr. Winebrenner, sat by and saw Mr. Manville treat your work in that way, you ought to correct him and not to blame brother Beer—that is, if you wrote it. But if you are not its author, you have no right to blame any one, or to say anything about it; for Manville would not reply nor correct when he was called to it several times by me. That throws all blame on him, if there is blame anywhere. But I don't think you ought to blame him now: you ought to have helped him better then.

I am not surprised to hear "somebody hollow when somebody's hurt," but I am surprised to hear one hollow so long after the hurt. That proves that it is not well yet; and I should not wonder if it should be a long time before Mr. M. recovers. I think the general impression was that he was pretty badly beaten on trine immersion; and this effort to help out their cause is pretty good evidence of it.

If this "Mission Parsed" had come from Mr. Manville, I should feel it my duty to show that it is far worse than the one reported by brother Beer; for it has more defects than the one I understood Manville to read on the first evening of the discussion of that subject. But from some cause he read part of one the next morning, but I could not understand it well, for it was badly read. My impression was that it was gotten up to try to cure the defects of the first one, and it made them worse. Part of it sounded to me much like trying to put in the time without making a point.

This matter, brought up as it is by friend W. looks as if he was not willing to risk the contest in the hands of his brother Manville any farther, and he seems disposed to shoulder the work himself, and yet try to sustain the cause. I presume he feels that it needs more than his brother has done or can do. I believe he is right in this conclusion. I do not believe that M. or any mortal man can sustain their cause against the plain word and teaching of the gospel.

I would suggest to my friend Winebrenner that he let this matter rest—

that he bury it with Mr. Manville's goose, and that he never bring it up again. If it must come up let Mr. Manville bring it; and if you are not satisfied with his work, as I told you in the discussion, get the greatest man you have in your church to take up the cause for him, if you think he can better it.

Ladoga, Ind.

For the COMPANION and VISITOR.

"Our Church."

BY J. S. FLORY.

We have always thought the expression "our church" an inappropriate term, when used relative to *the* church. Christ called it "my church;" and he being our Lord and Master and we his servants, would it not be more consistent to drop the "our?" When we hear of a servant speaking of his Master's house, horses, lauds, &c., as *our* house, *our* horses, *our* laud, &c., it strikes me his language is not put as it should be. In speaking of the church, it seems to me there is no necessity to hitch on the personal pronoun "our." Christ says, "He that speaketh of himself seeketh his own glory." In the writings of the apostles we find the term "church," or "the church," over sixty times, but nowhere "our church." It is not a Bible expression. "The church" means a definite church—the church of Christ, or church of God. If we want to be more explicit, that we may be understood, the saying, "he belongs to the Brethren," or the "church of the Brethren," will convey the idea to any one; and "brethren" is a scriptural term. "Our church" always has a painful accent to our ears: it sounds so much like something gotten up by a class of men; and in everything we should render due honor to God, and say nothing to detract from the dignity that should ever characterize his word and work.

Buffalo, Col.

THERE is nothing in the world which is so venerable as the character of parents, nothing so intimate and endearing as the relation of husband and wife, nothing so tender as that of children, and nothing so lovely as that of brothers and sisters. The little circle is made one by a single interest and a single union of affections,

Light in Darkness.

BY HORACE GREELEY.

I.

O God ! our way through darkness leads,
But thine is living light ;
Teach us to feel that day succeeds
To each slow-wearing night :
Make us to know, though pain and woe
Beset our mortal lives,
That ill at last in death lies low,
And only God survives.

II.

Too long th' oppressor's iron heel
The faintly brow has pressed ;
Too oft the tyrant's murderous steel
Has pierced the guiltless breast ;
Yet in our souls the seed shall lie,
Till Thou shalt bid it thrive,
Of steadfast faith that Wrong shall die,
And only Right survive.

III.

We walk in shadow ; thickest walls
Do man from man divide ;
Our brothers spurn our tenderest calls,
Our holiest aims deride :
Yet though fell Craft, with fiendish thought
Is subtle web contrives,
Still Falsehood's texture shrinks to naught,
And only Truth survives.

IV.

Wrath clouds our sky ; War lifts on high
His flag of crimson stain ;
Each monstrous birth o'erspreads the earth
In Battle's gory train :
Yet still we trust in God the Just,
Still keep our faith alive,
That 'neath Thine eye, all Hate shall die,
And only Love survive.

For the COMPANION and VISITOR.

Notes on Infant Baptism—A Review.

BY B. F. MOOMAW.

I. "In all covenants God made with man, children and parents were included: no exception, either blessing or cursing. A covenant, as defined by Webster, theologically, implies the promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man ; as, obedience, repentance, faith, &c.

"I will," saith God, "establish my covenant between me and thee, and thy seed after thee, in their generations, to be an everlasting covenant, to be a God to thee and to thy seed after thee." Genesis 17 : 7.

We readily admit that children are in some way interested with their parents in all covenants. Our object in the investigation of this subject will be to enquire how they are concerned ; in what way they are con-

nected with their parents in these covenants, and what is required of them.

The first covenant is that made with Adam—made with Adam personally—conditioned upon his fidelity. Gen. 2 : 16, 17. And because of his unfaithfulness, the penalty was inflicted upon him, and the consequences entailed upon his posterity without the commission of any act on their part: the ground was cursed for his sake. Gen. 3 : 17-20. Thus is the whole human family concerned in this first covenant.

The second covenant which we will notice briefly is that made with Noah, and to his sons, to all his seed after him, with every living creature, the fowls, the cattle, and every beast of the earth, that there should be no more flood to destroy the earth, of which he gave a token that should be to Noah and every living creature for perpetual generations: He would set his bow in the cloud, by which he would remember his covenant and all the creatures of the earth should know that there should be no more a flood to destroy the earth on this wise. Gen. 9 : 8-17. So we see how the whole race of mankind, and all other creatures, as well, are included and interested in this covenant.

The covenants which God made with Abraham come next in order; and are so implicitly relied on to sustain the dogma of infant baptism. We propose, then, to examine these covenants a little more carefully. The first of these covenants is that which refers to the inheritance, by Abraham and his seed, of the land of Canaan. The first promise the Lord made to him, as recorded in Gen. 12 : 7, was, "Unto thy seed will I give this land." This promise is renewed, in Gen. 13 : 14, 15. Here the Lord required Abraham to take a survey of the whole country, from north to south, and from east to west, with the promise that he would give to him and his seed, forever, all that he saw, with the farther promise that he would enlarge his family as the dust of the earth, &c. Gen. 15 : 18, the Lord again resumes the subject, saying, "In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt unto the great river Euphrates." The same promise is repeated in Gen. 17 : 8, As to the enlargement of his family

Again in chapter 18 : 18. Referred to again Gen. 24 : 7, after the making of the second covenant, which we will notice hereafter. The careful reader will notice that in the relation of this subject, as found in the four quotations above, it has reference exclusively to the possession of the land of Canaan, and is entirely temporal in its designs and operations, securing to Abram, and his lineal descendants, (as a nation,) the perpetuity of their inheritance; and it is strictly confined to that particular nation, and to that age. There is not a word, so far, applying to other nations of the earth: no blessing pronounced for the world at large; nothing that would lead the mind to think that there was anything connected with it of a spiritual character. But God, as in other covenants, as that with Noah and the bow in the cloud, in this also was willing to indulge his servant with some assurance, by some token of his faithfulness to fulfil his part of the covenant, Abram having enquired of God whereby he should know that he should inherit it. Gen. 15 : 8.

Had there been anything in this covenant of a spiritual nature, the token connected with it would have been applied to the females as well as the males; but as it was sealed to the males, that is, the right of possession of the land, of course the females would enjoy it with them. In this way husbands and wives, parents and children, males and females, were interested in this covenant, and included in it; and would necessarily participate in its blessings, and be subject also to the penalties, or curses, if you please, denounced, the females not being subjected to the rite of circumcision notwithstanding.

The second covenant that God made with Abraham is found recorded in Gen. 22 : 16-18, which is more general, or universal, and spiritual in its character; as it will be seen that it does not only guarantee to Abraham and his seed the inheritance of the land in which he sojourned, but added this, that he should possess the gate of his enemies, and that in his seed all the families of the earth should be blessed, because he had obeyed his voice. Now what was the token or seal of this covenant? Certainly not circumcision. This event transpired, according to the chronology of our Bible, twenty-six

years after the command for that ordinance. We are however not at a loss to find the confirmation of the Scripture referred to. "And the angel of the Lord called to Abraham out of Heaven the second time, and said, by myself have I sworn, saith the Lord, * * * that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of Heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of thy enemies. And in thy seed shall all the nations of the earth be blessed." For the consolation of those who have fled for refuge to the glorious hope, God confirmed his promise by an oath, not by circumcision. See Heb. 6: 13-20.

This covenant is renewed in the same form of speech to Isaac, Gen. 26: 4; and again to Jacob, Gen. 28: 14. And it is also referred to in the New Testament, Acts 3: 25, Gal. 3: 16. We notice that in the confirmation of this covenant with Jacob, the language is somewhat varied, and reads, "And in thee and thy seed shall all the families of the earth be blessed;" and in Acts, "all the kindreds of the earth." Thus unlike the first covenant, which was confined to a nation, to a single family, it embraces in its magnificent design not only all nations, but all the families, yea, all the kindreds of the earth. Thus all are interested, and there is no greater nor more glorious truth than that all are included in this covenant, and that all may participate in the blessings and benefits of it; provided, that they will accept and comply with the conditions prescribed by Jesus Christ, and, like faithful Abraham, obey the voice of the Lord. These conditions, not being within the province of Children, it is not required at their hands; we having neither precept nor example in the new covenant authorizing the imposition of any of the sacraments upon infants. "Their understandings are cramped in narrow bounds, so that they never look abroad into other provinces of the intellectual world." —Watts.

That infants are, in some way, included, or interested, in all the covenants that God made with man, we have admitted; and we have endeavored to show how they were included, by which, we think, it will be clearly seen that, while the premises are true, the conclusions are false; i. e. the

premises and conclusions set forth at the head of this article. We will notice more fully the Christian covenant in our review of the next point.

2. "Infants were members of the church in the Old Testament dispensation, beyond controversy. Churches the same; Paul identifies them."

As to the first point in this proposition, that infants were members of the church &c, having noticed at considerable length how they were connected with that dispensation, it is not necessary that we say much on that subject here. If the author intends to say that the covenant with the token of circumcision annexed, by which the right of inheritance was guaranteed to that nation, was the church, then we agree with him that they were members of the church, entitled to all its rights and immunities; and if he intends the covenant of promise, confirmed by God's oath, referring to Christ's gracious reign on earth, the analogy of which is found in the many offerings and oblations under that covenant, and the Christian dispensation, we admit that they are included as members of the church, and interested in this glorious promise secured to all the families of the earth through Abraham and his seed. But as there was no ordinance imposed, as a token or seal of this covenant, except the promise and oath, consequently the usage of the Christian church is dependant entirely upon the will and authority of its illustrious Founder. If, however, he assumes that the covenant of which circumcision is the token and the Christian church are identically the same, then we are at issue.

The idea of identity, we suppose, is founded upon the expression of Paul to the Galatians, 3: 14-17, when he speaks of the blessing of Abraham coming on the Gentiles through Jesus Christ, that they might receive the promise, &c. "Now," says the apostle, "to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The peculiar phraseology will be remarked as expressed above, in the confirming of the covenant with Isaac, Gen. 26: 4. And I will make *thy seed* to multiply as the stars of Heaven; and will give unto *thy seed* all these countries, and in *thy seed* shall all the nations of the earth be blessed. His "seed," in the singu-

lar number, which implies that Christ was principally meant.

The idea of identity is further supposed to be sustained by Paul's language, Rom. 4: 9-15. Here the apostle is insisting upon faith as being superior to the law, that faith was imputed to Abraham for righteousness independent of circumcision, and that "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." The promise was not secured to Abraham through the law, "but through the righteousness of faith: because the law worketh wrath; for where no law is there is no transgression." As infants, therefore, are not capable of exercising faith, they are not subjects for baptism. As Abraham's faith was an antecedent, and necessary to his circumcision, so faith is necessary to baptism; therefore, infants are not proper subjects. In the mean time we would not lose sight of the fact that this faith upon which Abraham received circumcision, was connected with the temporal covenant, and consequently not identical with the Christian dispensation.

We next propose to show that Paul so far from identifying the Abrahamic and the Christian covenant, positively declares that they are widely different; and that, instead of being identical with the Abrahamic, after the similitude of Melchisedek, there ariseth another priest, evidently alluding to Christ. This Melchisedek was eminently the superior of Abraham, seeing that he paid tithes to him; whereas the sons of Levi, the lineal descendants of Abraham, who received the office of the priesthood, and take tithes of the people according to law, Levi himself also who receiveth tithes, paid tithes in a Abraham his father. If perfection were by the Levitical priesthood, there would have been no need of the coming of Christ; but he coming, thus changing the priesthood, the law must also necessarily be changed. Heb. 7: 1-12. Christ having obtained a more excellent ministry, he is also the mediator of a better covenant, based upon better promises. If the first covenant had been faultless, then should no place have been sought for the second. For finding fault, it waxing old, ready to vanish away, the new covenant was graciously introduced. Heb. 8th chapter. The first cove-

nant had also ordinances of divine service. Heb. 9: 1. These it was necessary to observe by those according to their appointment; and so also the ordinances under the Christian covenant, according to their appointment.

If it should be supposed that the apostle in this argument had reference to the Mosaic dispensation, let it be borne in mind that he expressly informs us, that the priesthood under the Mosaic and the Abrahamic dispensations were identical, but positively different from the Christian, and therefore the necessity of a change of the law. This point alone ought to settle the question of the assumed identity in the covenants. The title of the books containing the different covenants, itself, destroys the idea of identity; for sooth all that portion of the Bible containing all former covenants, is entitled the Old Testament, or covenant, and justifies the idea of identity; that containing the Christian Scriptures is entitled the New Testament, or covenant, and contradicts the idea of identity. Identity, as used in this proposition, signifies the state or quality of being identical, or the same, sameness.—Webster.

We have admitted and do admit that there is some similarity between the two covenants, but that they are identical—that they are the same—we cannot agree. Two governments may be similar in many respects, and yet far from being identical. The government of Great Britain is, in many respects, the model of the American government; the two are somewhat similar; but they are by no means identical. Indeed this illustration holds good when applied to most governments; though they may be widely different in many respects. The American governments, as they appear in the different periods of its history, are similar, but not identical. In these different periods, first, as a province of Great Britain, then as the independent United States before the late rebellion, and under the altered constitution since that time, there is a striking similarity in many respects, yet the organic law very different, hence not identical. So in the Abrahamic and Christian covenants, a few of the discrepancies of which we wish to notice.

First, as noticed above, the priesthood was radically changed, which

Paul says made it necessary to change the law. Some of these changes we notice as follows: Under the first covenant, circumcision was administered to males, both to infants and adults, but was not administered to *females at all*. Under the new covenant, men and women are baptized, and no authority for baptizing infants, either by precept or example. If circumcision was the token of the spiritual covenant, and the antecedent of baptism, then women ought not to be baptized because women were not circumcised.

The two covenants in question are not identical; as proved by the six following facts:

a. Circumcision requires no faith in its subjects.

b. Circumcision had to be performed on the eighth day.

c. Circumcision was administered by parents, and not by priests or ministers.

d. Circumcision was administered to all of a man's servants, willing or unwilling.

e. Circumcision required no piety in the parent, to entitle his child to the ordinance.

f. Circumcision did not exempt a believer in Christ from the obligation of being baptized; but all circumcised persons who embraced Christianity, were required to be baptized in order to church membership, as abundantly shown by the Scriptures. Then if the theory at the head of this article is true, they were twice sealed: sealed to the covenant by circumcision, and sealed to the same covenant by baptism. With this array of evidence and argument against the idea of identity, showing the disparity in so many points, the question ought to be settled.

3. "This covenant which God made with Abraham and his seed forever, was not repealed by our Lord Jesus Christ. Infant church membership, therefore, still exists."

In reviewing this proposition we will notice that the law as observed by Abraham and his descendants is now obsolete; their land and country in the hand of others; their nationality destroyed; their rights and ceremonies, their ordinances, abolished, in a great measure, even where they have an organization; and as to whether or not Jesus Christ repealed the ritual of that covenant, let the Scriptures speak for themselves.

"And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force. For the prophets and the law prophesied until John. Matth. 11: 12, 13. "The law and the prophets were until John, *since that time* the kingdom of God is preached, and every man presseth into it." Luke 16: 16. Does not this convey the idea that that covenant of which the prophets were the representatives and advocates, and the law under that covenant, were superseded, and that another covenant was introduced in its stead? Doubtless the apostles so understood it, when, in council at Jerusalem, where they were called upon to consider this question of identity, so to speak, that was agitated at Antioch. And when Paul and Barnabas went up to the city to confer with the apostles and elders, there were some of this sort there, contending for this identity. But after much disputation, they decided in the negative; declaring that Moses of old time had in every city them that preach him, being read in the synagogue every Sabbath day. And when the report of these deliberations was read to the brethren at Antioch, they rejoiced for the consolation. I suppose that was the last of identity with them. They regarded the covenant which Moses represented as being repealed with all its usages, except what is incorporated into, and recorded in the New Testament. Infants, of course, are interested in this covenant, and those who have been so fortunate as to be bred of believing and pious parents are truly blessed, being early instructed in the principles of our holy Christianity; brought up in the fear, nurture, and admonition of the Lord, they are likely at an early day in the exercise of faith to enter into covenant with Christ.

I will here say that the advocates of infant membership are, as it appears to me, inconsistent. If infants are members of the church and entitled to the sacrament of baptism, upon what principle are they denied the benefit of the eucharist, so much more importance, apparently, being attached to it by the Master? "Except you eat my flesh and drink my blood, you have no life in you." I have sought information at the hands of the advocates of infant membership,

for many years, but have failed to obtain it.

4. "The same relationship exists between parents and children to-day as in the days of Abraham. Human nature is still the same; so that the reasons for the ancient law for including children with their parents in the church remains in all its power; hence we could not expect Christ to repeal it."

We shall have but little to say upon this article, there being no principle involved in it. There is no doubt but that the affection is now as great as ever from parents toward their children, and the desire as ardent for their well being in time and in eternity; and had our divine Master authorized us to do anything for them, or whatever he has required of us to do, will we most certainly do. And if we could believe that we could do anything, though not commanded, or that it was safe, or pleasing to God for us to do, most assuredly we would do it most cheerfully; but as this is of doubtful propriety, we prefer just going so far, and no farther than we are authorized by the requirements of his covenant. He was wise enough to have devised his own means for the accomplishment of his glorious purposes. We are willing, therefore, and prefer to leave the matter in the Lord's hands, after having discharged the duties enjoined upon us by the Master, as growing out of the relation we bear to our Children.

5. "What does our blessed Saviour say upon this subject? 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'"

Yes: our Saviour says all that, and more. He says in Matth. 18: 3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And what do we learn from this? Surely not that they shall be baptized; for there is not one word, or the slightest intimation, that these children were baptized, or that they were not in every way fully prepared, so long as in infancy and innocency, for the kingdom of Heaven—a perfect pattern for the imitation of those of riper years, as indicated in the next verse. Mark 10: 15, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The next verse fully explains the object and makes an application of it—"And Jesus took

them up in his arms, put his hands on them, and blessed them." Jesus blessed them, but baptized them not; therefore little children ought not to be baptized. We are surprised that any one claiming intelligence should claim this Scripture as an evidence favoring infant baptism, when it only exposes the weakness of his cause. It only shows the powerful influence of education, and the fertility of the human imagination in construing the Scriptures so far as to support a favorite theory.

6. "How are children suffered to come? By baptism upon the faith of their parents."

This solution is altogether gratuitous, and is not warranted by anything found in the word of God. May we not conclude that a more appropriate solution is found in the fact that all those dying in infancy are saved in heaven, as the special subjects of atonement by the blood of Christ? And hence when parents are required to give up their children in death, they should not greatly desire it otherwise, nor "sorrow as others who have no hope;" because, according to the Scriptures, we have the most satisfactory assurance of the salvation of all infants without anything done for them by Pope or priest, parent or minister, whether the offspring of believers or unbelievers. For the proof, to the law and the testimony.

a. "In the seed of Abraham, which is Christ, are all the nations, all the families, all the kindreds of the earth blessed." Gen. 28: 15, Acts 3: 25.

b. "Blessed are they to whom the Lord will not impute sin, whose iniquities are forgiven, and whose sins are covered." Rom. 4: 7, 8.

c. "For until the law sin was in the world: but sin is not imputed where there is no law." Rom. 5: 13. "Where no law is, there is no transgression." Rom. 4: 15.

d. Though death reigned from Adam to Moses over all, indiscriminately, as a consequent upon Adam's transgression, "but not as the offence so also is the free gift;" "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." There may, indeed, therefore, be a comfortable hope that as infants die in Adam without

their own personal transgression, so they will be saved in Christ without their own personal faith in him, as never living to be capable of it. The number of infants who had been cut off with great pain and agony previous to their commission of actual sin, has been immensely great. They were involved in the destruction of the world by the Deluge, and in that of Sodom and Gomorrah. According to the ordinary course of things, death reigned over them before they were capable of wilful transgression. These and all other infants who have died in all ages, now compose stars in the crown of their Redeemer, as trophies of that victory which he has obtained by the cross.

Then for the consolation of all the tender mothers bereft of their darling infants, we say in the language of God to weeping Rachel, who would not be comforted, because of her children slain, "Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the hand of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 15, 16, 17. No need of being concerned about their being circumcised or baptized: discharge your duty toward God, and toward your children, and all others, and all will be well; and like David you can say, "I know they cannot return to me, but I shall go to them."

Bonsacks, Va.

What a blessing it would be to the world if its people would be content with the arrangements which God has made for their welfare, instead of devising all kinds of schemes and organizing all kinds of societies to accomplish the end. The various human organizations designed to attain the happiness of man in time and eternity, undoubtedly have their origin in unbelief respecting the adequacy of divine institutions to effect the end. Why need man devise means or establish societies, to confess that for which God has appointed means and instituted the church, unless he supposes that the appointments of God are insufficient? And yet we find even professing Christians aiding and abetting such infidel devices!—*Lutheran Standard.*

For the COMPANION AND VISITOR.

The Cross of Christ.

BY LUCINA SHICK.

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—LUKE xi. 23.

We are reminded from this reading that we are required to take up our cross daily and follow Jesus. Then how necessary it is that we should love Christ more than all earthly friends, and be willing to follow him notwithstanding all the trials to which it may expose us. Christ says, "He that taketh not his cross and followeth after me, is not worthy of me."

The afflictions and trials of the righteous are many,—making many sacrifices,—but this should never deter us from embracing and steadfastly following him. All the losses which we might suffer, even if it should be that of life itself, would only be productive of our highest and eternal good, "for," says Paul, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Who, then, is he that condemneth? who can prevail against God, so as to destroy, or ultimately injure us? None but Christ, to whom all power is given in heaven and in earth; who, from love toward us, died in our stead, when we were yet his enemies; yea, who is risen again, who is even at the right hand of God, who also maketh intercessions for us. Then, dear brethren and sisters, who shall separate us from the love of Christ—that love which is stronger than death, which led him to die for us, to give us of his Holy Spirit to reconcile and unite us to himself, and make us joint heirs with him to all the blessings of his Father's kingdom? Who or what shall separate us from such love? Shall tribulation, distress, persecution, or anything that can come upon us? Nay, verily, for in all these things we are more than conquerors through him that loved us; and they should not only fail to separate us from the love of Christ, or to diminish our love to him, or do us any harm, but they should do us great good, by showing us the evil of sin and the vanities of the world; they should also quicken us in duty, and make us more holy and happy; for all our blessings come through Jesus Christ. They are given on his account, and are the purchase of his precious blood; therefore, it should awaken in us, who enjoy them, unfeigned and ever-increasing gratitude. It demands that we should devote ourselves body and soul to his service. Then let us walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. Let us mortify the deeds of the body, resist every temptation, overcome

evil with good, put on the whole armor of God, that we may be able to stand against the wiles of the evil one, and cease to gratify sinful inclinations, and thus we will cause them to die. We should be so crucified to the world, and all its sinful practices, that we would not love the one, nor desire the other.

Some may say, If my heart desires the fashions of the world, then I might as well indulge in them." God forbid; for it is our duty to bring those evil desires into death; and how can that be done while we keep them alive by feeding them? We should act as wisely in spiritual things as in temporal things. Christ says, we should take up our cross daily and follow him. Now the intention of the cross is to put to death by inflicting pain. So Christ was nailed to, and hung on, the cross, and the dreadful pains that his body suffered brought it into a state of death, and when dead he felt no more pain, though the material cross remained the same. Then, sisters, if plain apparel or the covering of the head, or brethren, if the parting of the hair, be the cross, then let us have the cross daily, so that this crucifixion may go on from day to day, until the natural man is brought into death, then the cross will have no more pain. But so long as we have a desire for the fashions of the world, just so long we have need for the cross. Then let the cross, the plain dress, or whatever it may be, go with us by all means. I have used the apparel as an illustration of every other Christian duty. So if baptism, feet-washing, the salutation of the kiss, prayer, reading the Scriptures, going to meeting, giving alms to the poor, or any other duty be a cross, then let our own will be brought into death by the use of the cross, that we may do our heavenly Father's will, that the whole man, body, and soul, and spirit, may be made an offering, holy and acceptable unto God, which is our reasonable service. We must bear our cross daily, so long as we are in this body, for although we might think we were entirely crucified as to our own will, yet we must not come down from the cross, until, like Christ, we can commend our spirits into our Father's hands. Then our friends will take our bodies away from the cross, and lay them into the silent tomb, as the friends of Jesus did his body, there to rest until the voice of the Son of God shall raise them to a life that needs no cross. Then let us die daily upon the cross of crucifixion, to the lusts of the flesh, that the word of God be not blasphemed, or that the Gospel should not be reproached on account of the inconsistencies of its professors. Let our examples become effectual, that they may not be inoperative, in the way of ever-increasing knowledge of those in fellowship with us, in every good thing wrought in us by God, or that is bestowed on us through his Gospel, all which must be in Christ Jesus, or to his glory and the fur-

therance of his cause. Then as we have lived a holy and blessed life: a life that shall outlive, and be perfected in a world of life, light, and joy, where, as long as Christ lives, all who have the spirit, shall live with him and be like him.—"It doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him, for we shall see him as he is. And every one that hath this hope" of being like Christ, and seeing him as he is, "purifieth himself even as he is pure." Now, dear brethren and sisters, let us take up our cross daily, and follow Jesus in all the precepts and examples that he has given us; that we may enjoy that hope of glory and eternal happiness.

Beatrice, Gage Co., Neb.

Death.

Dear reader, the day is not far distant when a remorseless foe will confront you. Your strength of arm, and pride of intellect, and stoutness of heart will not avail. Powerless as a leaf driven before the blast, you must yield. The rarest skill and the wisdom of the wisest men cannot save you. Though hosts of devoted friends surround you, yet every effort of theirs in your behalf will be in vain. Death will conquer you. Your eyes will close to all earthly sights; your ears grow deaf, even to the tenderest whispers of love; your lips will be sealed and your throbbing heart will cease to beat. You will be laid in your coffin and borne to the grave, and weeping friends will turn away and leave you to the solitude and silence of your narrow home.

Deathless spirit, reading these brief lines, remember you are reading your own experience, for you are mortal, and it will become you to stop, if only for a moment, and ask yourself the solemn question, "Am I ready to endure this momentous ordeal? Am I ready for the hour of dissolution, and the darkness of the grave?" Whether prepared or not, the hour is very near when Death will claim you for his own. Already his shadow darkens your pathway, and the fatal dart is poised with unerring aim in the hands of the destroyer. There is then—

"No room for mirth or trifling here,
For worldly hope or worldly fear;
If life so soon is gone;
Nothing is worth a thought beneath.
But how you may escape the death
That never, never dies!
How make your own election sure;
And when you fall on earth, secure
A mansion in the skies."

You may live, with God's help, so that death even shall not be feared; and though you fall before the King of Terrors, you shall conquer, and go shouting home to glory, victorious through Jesus Christ our Lord.—*Zion's Herald.*

FOR THE YOUNG.

"Rotten to the Core."

In a plate, on my breakfast-table, were a number of beautiful pears. They were truly "pleasant to the sight," and, if one might have formed a judgment thereby, they would also prove "good for food." Indeed, everything about them seemed to promise well.

I took one, the finest and the largest, and began to rub off its skin, that thus I might enjoy the rich and luscious fruit unalloyed and untainted. No sooner, however, had I made an incision, with the keen edge of my knife, than I found that the fruit was rotten. Still, hoping that the surface only had become affected, I sought to cut off the diseased and corrupted part. Yet deep as my blade penetrated and much of the surface as it thus rolled off, I had the disappointment to find that the rottenness lay deeper still. Once more the knife was thrust in, only to discover the same sorrowful result. At last, hopeless of the case, I plunged it into the core. And what was the result? Rotten still; yes, rotten to the very core!

Ah! methought, that is man over again. Man is rotten to the core. Nay, the core is the most rotten part! For it is out of the heart of man that "evil thoughts, adulteries, fornications, and murders proceed." It is "the heart that is deceitful above all things and desperately wicked." It is the heart, therefore, that is the seat of the spiritual corruption and rottenness to which I allude. And may I say it?—the more deeply the knife of the word of God is applied, the more palpable does the inherent and inborn depravity of the heart appear.

How solemn is the truth that the "carnal mind is enmity against God," and that therefore "they that are in the flesh cannot please God." The will, the heart of the unrenowned man, "is enmity against God," and "is not subject" to him.

Hence, when we read the history of man, from the fall to the cross, we find this truth fearfully verified. Let us think of Cain, or of the antediluvians, and recall the plaintive lamentation of the Spirit of God as he declares that "Every imagination of the thoughts of his heart is only evil

continually." And thereupon enters the Flood, and rolls its deep, dark wave of judgment over the whole horrid scene. A righteous seed, yet one that sprang from the loins of fallen Adam, issues from the ark. And what of it? Rotten still, is the only confession. Look at the pride of Babel and the token of God's displeasure in the confusion of tongues. And mark likewise the idolatrous abominations of those days, when they changed the glory of God into an image, when they worshipped and served the creature, and when they did not like to retain God in their knowledge, "And God gave them up." Romans 1.

But he called out one, Abram, whom he loaded with promises. Forth came Abram, obedient to the call. From him sprang a nation favored as none other had been, and what of it? Rotten still. For when their Messiah appeared as the son of Mary, and spoke of his divine origin in a way that could not be misunderstood, they took Him, and with wicked hands crucified and slew Him. "They killed the Prince of Life." And with them were joined the Gentiles. Herod and Pontius Pilate combined in the rejection of God incarnate.

Man hated Him, because in faithfulness He testified that his works were evil. And man could not bear the truth. The knife laid bare the moral pollution and disease of the heart. He was shown to be rotten at the core.

This is no overdrawn picture, no stretch of the imagination. It is the plain declaration of the word of God that the nature of man is "corrupt according to the deceitful lusts." It is no transduction of man's moral character—no insult—no false witness. Pride may object, but the truth remains. Happy the man who admits it, and who, by divine teaching, in company with Job, and Isaiah, and Peter, and Paul, has learned to say, "I am vile;" "I am undone;" "I am a sinful man;" "I am the chief of sinners."

Happy the man, who, consciously vile, and undone, and sinful, has received that other truth, "when we were yet without strength Christ died for the ungodly," and who has found in Him "wisdom and righteousness and sanctification and redemption." He can then afford to be rotten at the core, to own that in himself dwelleth

no good thing, for he has found in another a completeness, a soundness, a moral perfection that gives him a standing before God. Reader, is Christ your righteousness?—*Sound Words.*

Dress in Church.

Is it of any use to protest against the prevailing custom of making our churches on Sunday, exhibition rooms of the latest fashions in wearing apparel? We expect to see displays of the fineries and fooleries of dress in the drawing-room, the concert-room, and places of amusement or entertainment, for they are worn for exhibition, and even in the street some women have the vulgar pride of wearing apparel only suitable for indoors, and not always there; but when the house of prayer is made thus to minister to the weakest of vanities, weakest because a rich dress is merely a matter of purse, and depends on neither culture, nor brains, nor rank, it is time to protest.

Vanity, snobbery and silly rivalries are despicable anywhere; but in church they are disgusting, and should be intolerable; nay, more, they are contrary to every rational idea of religious propriety. In the world people may look at the dress; but but in the church God has to do with the heart; there is no distinction there. But where is the true idea of worship, when more attention is given to the adornment of the body than to the needs of the soul?

We have seen young ladies "join the church," and in soft voice "renounce the world," clothed as for the ball room rather than as followers of "the meek and lowly Jesus," and pray for God to "be merciful to us miserable sinners" in toilets prepared at great cost of time and money for that very purpose. The glaring inconsistency of this course, pursued to a greater or less extent in all our churches on the Sabbath, is a mockery, and also a sorrowful reality, and we only wish that some of our leading women of position and wealth, true Christian women, would, after considering the matter seriously in its relations to God, their own hearts and their fellow mortals, institute a reform.

—Selected.

The Reason.

"Herbert," said a perplexed mother to her five year-old boy, "why is it that you're not a better boy?" "Well," said the little fellow, soberly, looking into her face with his honest blue eyes, "I suppose the real reason is that I don't want to be!" We think the child gave the real reason why all of us, big people as well as the little people, are not better than we are—because we do not really want to be better.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Sept. 7, 1875.

Mutual Sympathy and Service.

"By love serve one another."—GAL. v. 13.

"I, in times that are past, considered myself very responsible. But year after year I get poorer in this world's goods.—And with all the energy and economy I can command, I cannot reverse it. It sometimes occurs to me that those of us who labor here on the frontier have it pretty hard. I have six children; the oldest is 13 years old, and the youngest seven months, and I have from one to two meetings every Lord's day, and I have many calls that I cannot fill. There is no minister nearer than fifty miles. I still hope for the best. May God's will and not mine be done."

The above language describes the condition of one of our ministering brethren in the west. And his case is not a solitary one. There are many such. And as the brother justly remarks, such "have it pretty hard." Ministering brethren who have families, and sometimes large families depending upon them for support, and have also the responsibilities of the ministry, and much ministerial labor to perform, and are in limited circumstances, in regard to pecuniary matters, surely have it "pretty hard." Could not, and ought not such brethren to be relieved in part, if not entirely, of the pecuniary burden they are bearing, and which is often the means of diminishing their usefulness as ministers of the Gospel? There are many brethren of wealth who are abundantly able to do considerable in relieving such ministering brethren as we have the picture drawn of, in the foregoing extract. And would it not be well for those who are able to do so, to lend a helping hand to lighten the burdens that some of our brethren, and ministering brethren, too, have to bear? "Bear ye one another's burdens, and so fulfill the law of Christ," commands the Apostle Paul. An effort was made in the apostolic church to bring about an equality in the possessions of secular goods among the brethren. But it did not succeed. And most likely, no such effort will succeed to any considerable extent under the present arrangement of things. Such a state of things among

the disciples does not seem to be in harmony with the present plans of the Redeemer for conducting the affairs of his church.

And though there is no divine warrant for an effort to bring about such an equality of goods among Christians as has been alluded to, and though it be inexpedient to make such efforts, nevertheless, might there not, and should there not be more of an equality than we often find? Would not some of our wealthy brethren find it much to their spiritual advantage, to have less of this world's goods or wealth, if the diminishing of their stock is produced by contributions made for Christ's sake and the Gospel's? Such a liberality might endear them more to our heavenly Master, and prepare the way for the reception of a larger share of the gift of the Holy Spirit. And while the wealthy would thus find it to their advantage thus to give, the needy that would receive would likewise be greatly benefited by the transaction.

We have copied the foregoing extract, and made the remarks we have upon it, in order to awaken thought in the minds of our brethren, and to call out their sympathies for a worthy class of our brethren, who are laboring under many disadvantages for the good of both the church and the world.

To such brethren as the one whose case is above described, we would say, bear up under your discouragements. Do what you can—all your circumstances will permit you to do, and do it sincerely, as unto the Lord, and not as unto men and unto self. The Savior of sinners is in sympathy with you in your labors of love to save souls. Petition the throne of heavenly grace for grace to help in time of need. Things may change, and a brighter day, bringing increased facilities for usefulness, may yet dawn upon you. But should you have to bear your burdens still, and continue to labor under many disadvantages, if you are persevering and faithful, your reward in another world may be the richer.

We would say it was not the intention of the brother from whose letter we have made the extract, to have any of his letter published. We have done it from our sense of propriety, and we withhold the name. But if any of our brethren and sisters feel like assisting such ministering brethren we will give them the names and

addresses of some, or we will receive and forward to them any contributions that may be sent us for that purpose.

QUERISTS' DEPARTMENT

Brother James:—Please give an explanation of the following Scripture: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—MARK xvi. 17, 18.

J. J. BLAUCH.

Berlin, Pa.

All that was promised by the Savior to his disciples in the foregoing was fulfilled. Mark says, "And they went forth and preached everywhere, the Lord working with them, and confirming the work with signs following." v. 20. The history of the Apostles' preaching and labors proves this. In Acts viii. 5-7, we find the following: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." We see here that according to the Savior's promise, signs followed the preaching of the Gospel by the Apostles. This miraculous power communicated to the Apostles, and by which they performed the signs described, was withdrawn from the preachers of the Gospel after the divine authority of the Gospel or Christianity was established. The promise was not given apparently for the perpetuation of the miraculous power, although some have so understood it. But they who claim to possess the power to work miracles, should give some demonstrative proof of the fact. But many who have claimed such power, have failed to give the proof.

As we have already remarked, after the great object for which miraculous power was given, namely, the establishment of Christianity, that power gradually ceased in the church. This will appear from the following considerations: First—If miracles had been performed by every believer, and perpetuated and multiplied in the church, their frequent oc-

currence would have rendered them so common, that their effect in convincing unbelievers would have diminished, and perhaps, finally, altogether ceased. Although our Redeemer performed so many miracles, yet comparatively but few that witnessed his miracles believed on him. So if preachers still possessed miraculous power, it is not certain that they would convert any more than they now do. Miracles were performed to show that Christianity, in vindication of which they were done, was of divine origin—of God, and not of man. This has been done and men now in countries in which the Gospel is preached, generally believe that it is of divine origin. And those who do not believe this now, would not be likely to believe if they should witness the performance of miracles. Then there seems to be no necessity whatever for the presence of miraculous power in the church to enable believers to perform miracles.

But not only does it seem to be unnecessary to perform miracles, since men generally believe in the divine origin of Christianity, but the Apostle Paul's language indicates the discontinuance of them in the church. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." 1 Cor. xiii. 8. Dr. Maenicht translates the part of the above passage referring to knowledge, thus: "Or knowledge, it shall be abolished." And he has the following note upon it: "As the Apostle is speaking of the spiritual gifts, and of their abolition in the church both in heaven and on earth, *knowledge* here cannot be taken in the ordinary sense of the word; for in that sense, knowledge will exist in heaven in the greatest perfection, ver. 12. But it must signify the spiritual gifts called, chap. xii. 8, 'the word of knowledge,' and chap. xiii. 2, 'all knowledge.' Farther, though the Apostle hath mentioned none of the spiritual gifts but *prophecy*, *tongues* and *knowledge*, what he hath said of these is applicable to the rest. They shall be abolished in the church on earth, after it hath attained sufficient internal strength to support and edify itself. See Eph. iv. 11-14. They shall be abolished likewise in heaven, being of no use there, as the Apostle observes in the following verse."

The following remarks of Dr. Stier in

regard to the passage referring to signs, and which we are examining, have much truth in them and make an application of the passage that we think is just and appropriate: "We admit that the Lord named the external miracles, of which he literally speaks, as miracles in external nature which should actually take place, and continue to recur according to the need of the kingdom of God—for how can we suppose him to have made an unreal thing the type of a reality? But a deeper understanding of his words, and that which alone is correct, must regard him as having meant and promised, under this figure, *those mighty influences of the Spirit especially* which correspond to these signs, and should ever abide in the church as being much more important and essential than they. Or, can we suppose that the lack of miracles would be an essential deficiency? Were his *believers* to look for such miracles as were performed in the beginning, as being essential to their preaching and extending everywhere the Gospel of grace? Would such miracles have absolutely helped on that Gospel in such times and circumstances as ours? Is it not, rather, true—as it has been discerned by many from the beginning—that the withdrawal of the external working of miracles has been connected with a *progression* of the church and her missions into the domain of the Spirit alone."

We further remark in this connection, that the Apostle did not attribute as great a degree of importance to signs and miraculous gifts as he did to other means for promoting Christian edification and usefulness, as the following language used by him will show: Follow after charity and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto man to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret that the church may receive edifying." From this language it is evident that the Apostle did not put

the highest stress upon miraculous gifts; and hence they were not deemed essential to the church's existence, though they were to its establishment.

We find a confirmation in the last ideas suggested, in the following expressive passage in our Lord's sayings as recorded in the Gospel according to John: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 13. Now the Savior performed miracles, and so did the Apostles. But they were to do greater works than he did. The most consistent explanation of the Savior's words is that which refers the word *greater* to the results of their respective labors. The Apostles' preaching "in demonstration of the Spirit and of power," 1 Cor. ii. 4, was attended by more glorious results than was the preaching of the Savior and his performance of miracles. The conversion of the three thousand Jews at the feast of Pentecost, the conversion of Saul of Tarsus, and the effects the Gospel exerted upon paganism, and in transforming the wickedest men into saints, as it appears it did from such Scriptures as that in 1 Cor. vi. 9-11, constituted evidence in proof of the divine origin of the Gospel as effectual as the miracles that were performed by the apostles. There are signs then which still follow the preaching of the Gospel, as remarkable, and as demonstrative of the divine power of the Gospel, as miracles, though miracles have ceased.

The brethren at *Lanark, Carroll Co., Ills.*, have appointed brother Isaac Rowland Treasurer of the *Danish Fund*, and they have wished us to make an announcement of the appointment, that those making remittances may know where to make them. They say remit by P. O. Orders.

OUR Gleanings and Jottings for the week are crowded out. Neither could we find room for the report of the Danish and Stein Funds. Our list of Monies Received also shared a like fate. In the next No. we hope to publish these, and a few of the many interesting articles now on hand. Our manuscript box was never so full of instructive matter as it is now. Thanks to our contributors.

B.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

CLARENCE CENTRE, Erie Co., N. Y. }
August 19th, 1875. }

Dear Brethren:—

My attention has been drawn to several notices in the COMPANION and VISITOR of the "Danish Movement," and as I am desirous for the advancement of the cause of Christ, and the truth as it is in Jesus, I will also contribute my mite toward sending the light that is apparently springing from the pens of brothers Moore and Eshelman across the briny deep, to point out the way more perfectly to those inquiring for the truth, according to the faith of God's elect, and hope that the work may go forth accompanied with the prayers of all God's people, that those anxious inquirers after truth may be brought to a true knowledge and obedience of the Gospel, and go on their way rejoicing in the God of their salvation. I herewith enclose fifty cents to be appropriated to the Danish Fund; and may the cause of Christ prosper, and Denmark become filled with knowledge of the Lord as the waters cover the sea.

DANIEL HEISE.

AUBURN, Ills., Aug. 21, 1875.

To Whom it may Concern:

We would respectfully say to the Brethren and others interested, that \$55.80 of the money sent by us to Centropolis, Franklin county, Kansas, for the suffering people in that county, has been returned to us as not being needed there. We will say the money remains in our hands to be distributed where most needed. If informed by committees of the need of the money we will send it. But we reserve the right to send the same to where we think it most needed.

JOHN BEECHLY,
ISAAC M. GIBBLE,
Committee.

Brother Quinter:—

Insert the accompanying report in your columns as soon as convenient.—Accept thanks for this as well as former insertions. Yours fraternally,

C. L. KEIM,
JOHN FORNEY, Sr.

We, the committee appointed by the Falls City church to investigate the account of the Central Relief Committee of the Brethren, find that the committee had received by donations from different churches and friends the amount of \$7,306.51, and distributed to the needy in Kansas and Nebraska in cash, \$5,178.81,

showing a balance in the hands of the committee yet to be distributed if needed of \$2,127.73. Also, boxes of clothing, barrels and sacks of beans and corn, which had been received from different points for distribution, which we find, upon examination of vouchers, were properly distributed to the needy.

JONATHAN LIGHTY,
JACOB WICKS,
ELIAS PECK,
EPH. PECK, Clerk.

The Brethren of the Miami Valley, O., having made arrangements to visit Kentucky, to preach the Gospel to the people there, the following brethren will go at the times specified:

On the 1st of September, Samuel Garber and George Garber.

In the middle of October, Isaac Studebaker, of Charlestown, and Abraham Younce.

On the 1st of December, Wm. Cassel and Samuel Murray.

Middle of January, Abram Detrick and Aaron Frantz.

First of March, Jesse Stutsman and Jacob Garber.

Route.—At the Little Miami Depot, Cincinnati, Ohio, obtain tickets for Frankfort, via La Grange.

Address, G. W. FITZGERALD,
Farmdale,
Franklin Co., Ky.

ROLLA, Mo., August 19, 1875.

Brother Quinter:—

Having a little time to day I thought I would send in a short report from this part of Missouri. All kinds of garden truck is plenty; potatoes good; wheat, oats, and corn badly damaged by wet and overflows; but enough saved for home consumption, and some to spare. Corn, on upland, is the best it has been for a number of years. The church here seems to be at peace, with a little exception. The spirit of investigation is at work with some. To the brethren and sisters who have helped us in our great need, we tender many thanks for their favors. At present we can help ourselves; and as we have received freely in our need, so may we freely give as we have opportunity.

I have received \$22.25 from John Shriver, Collamer, Whitley county, Ind., which report I had sent in but it has not appeared. So let it appear here.

SOLOMON STUMP.

Great Destruction by High Water.

HARRISVILLE, Ritchie Co., W. Va. }
August 15th, 1875. }

As we, the followers of Christ, are spiritually related, and as relatives are concerned about each other's welfare, and the farther separated, the more desire we entertain to hear from each other, I will

take this method to inform the brethren and sisters throughout the brotherhood that on the first day of August a very heavy rain fell about the head of the north fork of Heuses river and around that country, which made the above stream extremely high about midnight, and swept away a great many fences, and grain stacks, destroyed much corn, injured every mill on the river, six in number, swept away a new bridge which cost \$2,600.00; but the greatest loss of all was, it took with it the mill of brother Martin Cochran, which he bought three or four years ago under very limited circumstances. The mill contained two pairs of burrs, and a carding machine, for which he was to pay four thousand dollars. He also had to pay heavy doctor bills in the time to pay, and added an engine with other machinery. The whole works cost him six thousand dollars. Now all is gone, and nothing left for him, only what he has in his house; and there are five or six hundred dollars yet unpaid for the lost property. Now he should commence building again, but has nothing in his hands wherewith to build. Could not the brethren help brother Cochran bear his heavy burden, and throw in something to relieve him in his great loss? Now, brethren and sisters, if you feel like doing anything for brother Cochran, do it as soon as possible, as he is about to rebuild. When the sad news first came to me, I could not refrain from weeping. I am told that some of his neighbors were going the road weeping. But all our weeping will do him no good. Let us try and assist him.

Much wheat is spoiled in the shock.

JOHN FRIEDLY.

Pleasure and Sorrow.

Pleasure and sorrow we must experience in this world, whether we are prepared or not to pass through. On Monday, 23rd, my wife and I left home and reached the house of our old brother Jacob Blough, one mile north of Berlin, where it was expected, at one time, that the Brethren's College would be located. Brother Blough is one of the good old brethren, left us younger ones as a sample of what the Brethren once were. He is the bishop of the congregation. The Berlin congregation is large, both in numbers and in territory, and the church has decided to select an additional Elder to help brother Blough. Here it strikes me, would it not be a good idea in such cases to appoint days of fasting and prayer, to invoke the wisdom of the Lord, so that his will might be accomplished? I am afraid, brethren, these elections are passed over too lightly and too carelessly.—We have our own desires and prejudices, and these, in the majority of such cases, govern us, and not the welfare of the cause which we with our life profess to have espoused. My desire and wish is that God's will may be done.

On our way from brother Blough's to the place we had designed to go to, we learned that our old sister, Sarah Trent, (an aunt to my wife) had died and was to be buried in the town of Shanksville that very day (24th); so thither we went and found a large number of old friends and acquaintances waiting for the funeral to arrive. Deceased had lived about four miles east of town. At about 11 o'clock they made their appearance, when she was buried in the Reformed and Lutheran grave-yard in the presence of a vast multitude of a mixed people. Brothers George Schrock and Daniel P. Walker officiated, brother S. in the German, and brother Walker in the English language. The preaching was done in the meeting-house of the two denominations named. Little did we expect, when we left home, to stand at the grave of one who had been near and dear to us. Sister Trent was not satisfied only to have her name given in as a member of the church, but she was a lively member of the church.—Had we all such sisters, every house in the brotherhood would be a house of prayer. This much I learned to know of her when visiting at her house; for she was an earnest, praying Christian, such as we like to meet.

Shanksville is a village of about three or four hundred inhabitants. The town is only 2½ miles from the Brethren's meeting-house; yet brethren are timid to go and preach in this town. Why it is, they must know. This is true,—when they do preach there, they have always large congregations. The people of the town and vicinity would pass for pretty good Methodists, (I mean the good part of them,) but they call themselves by other names.

From Shanksville, on our way homeward, we stopped at the house of brother Jacob Reiman; and here we not only find members of the church, but Christians in the full sense of the word. It seems to me, if we had all such workers, the cause of the Lord would be triumphant wherever Satan would be foolish enough to give battle. When we are in the presence of such people we have no trouble to be good.

We this night lodged with brother Wm. G. Schrock. Brother William is yet young in years, is a deacon in the church, and with such a helpmate as sister Rebecca, must find it an easy matter to live out the Christian doctrine. They possess a beautiful home; and if I can judge from what I can see and hear, and from what I can read in God's word, then their title to one still more pleasant is pretty clear. They are not satisfied if they only comply with the outward form of religion, but the shell is full with a good sound kernel.

I understand the brethren in this neighborhood will again start up a prayer meeting. This is an easy point to gain, when nine out of every ten are praying persons. Go on, brethren, in the good

work. When I look back through the years I lived among you, there is no period of time which comes back to me with such pleasant recollections as the time when we met, from house to house, in prayer meeting. Even some sisters, who have been dead now for years—it seems the very sound of their prayers is in my ears while I write. It is an easy matter for you to keep up the prayer-meeting when almost every deacon, old or young, can and will exhort, and lead you on, and encourage you. The very idea of the brethren having prayer-meeting makes me feel good. A sister once said, "One prayer-meeting does me more good than three other meetings." Sisters, you can do your part. Encourage the brethren to do their duty. While I like to see the sisters living up to all the instructions of the church, I like, also, when they mingle their voices with those of the brethren at the family altar and in our prayer-meetings. We can have a heaven below, if we are heavenly minded. There is one thing: where you, brethren, see a neighborhood that encourages prayer-meeting, there you see prayer in the families.

From brother Schrock's on our way home, we stopped in with brother Holsinger. The history of brother Henry is known to almost every reader of the COMPANION. He is one of those who has made and gained warm friends, and also some enemies; yet, considering all, he has accomplished a good deal of good in and out of the church. May the will of the Lord be his delight; and may he always be found among the faithful, and use the talents the Lord has given him for a good purpose. Brethren and sisters, although we can meet and enjoy each others' company to some extent, yet we part again; but if faithful, we can say with the poet:

"Here we suffer grief and pain,

Here we meet to part again,

In heav'n we part no more.

Oh, that will be joyful,

Joyful, joyful, joyful!

Oh, that will be joyful!

When we meet to part no more."

M. HADY.

The Good Work in Kentucky.

Dear Brother Quinter:

I have been requested to prepare a piece for your excellent paper; therefore, if you think the following worthy of a place in it, you can place it there.

I have been many years trying to serve my God in my humble way. There has always been a beauty and a purity about the Christian character that I aspired to, but could not attain. There seemed to be too much of the world mixed with our devotions in the branch of the Baptist church to which I belonged. Pride, fashion, and love of money seemed to claim the affections and attention of most of our

church members. Our poor could not attend church, for fear their plain clothing might cause unpleasant remarks, thus depriving one third of our best citizens of the advantages of Sunday-schools and preaching. I considered all of these things, reasoning in this way: Surely we are not following the commands and examples of our blessed Savior, who requires the whole heart, and says we cannot serve God and Mammon; and again, we must leave father, mother, house and lands for his sake, laying up our treasure in heaven, not on earth.—All of the churches, and most of the church members seemed not only to give encouragement but to join in this course of folly and wickedness. I desired to love my brothers and sisters in the church, but some of them were so high-minded that my love was of too lowly an origin to reach them.

I could occasionally hear of a church that existed in Nicholas county some years ago, whose members dressed plainly and were charitable to their poor: in short, abounded in good works. This church was called the "Dunkard Church." From what I could learn they were practicing my views of a truly Christian faith, and I was very anxious to learn more of their rules.

About this time brother John Fitzgerald, (who is a near relative of mine,) sent me a few numbers of the *Pilgrim*.—I began to read. The more I read the more I was pleased. I found there was really a church that was trying to keep all the commandments of the Lord.—Soon after, it pleased the Lord to send some of the brethren to Kentucky. I say the Lord, for it seemed to me the thing I was wishing and praying for came to me into the very house. They came, plain, sociable, loving and kind to all, I must say, very different from our Doctors of Divinity that never enter a poor man's house, unless especially called in case of sickness or death. Well, the brethren explained the matter more fully to me. I became fully convinced that this was the religion I had so long sought for.—The second visit of the brethren my husband and myself were baptized. The next, two more of our family, one of them my only son, who had been a member of the Missionary Baptists to which I had also belonged. I received word a few days ago that I am to receive a visit from Dr. Manly, pastor of our former church, with some of the leading members, to inquire why I left them. I am daily expecting them, and am ready to answer their questions. I hope, with the Lord's help, to be able to present some things to set them to thinking, if no more.

And now I would say to the brethren, readers of your paper, the good work has begun in Kentucky. I feel very much in hopes it will continue. There are many poor souls that would do good, but evil is before them, and we want help, all we can get. I shall do all I can, but

it will not amount to much where there is so much to be done. Error has been with us so long that it has assumed the place of right; besides we have talent and a good deal of worldly wisdom to contend with. We are near Georgetown, where is located a large Theological school, of which the same Dr. Manly is President. But all this does not discourage me; for I know that truth is mighty and will prevail. And now, dear brethren, with the hope that you will not forget us, and will lend us all the assistance you can, I subscribe myself your sister,
CHARLOTTE T. BOND.

CRAIG, Holt Co., Mo., Aug. 4, '75.

Dear Brother James:—

I will acknowledge, through your permission, the reception of a one hundred dollar draft, from the brethren of the Northern District of Illinois, for the benefit of myself and church here in Holt county, Mo., and the brethren wish to know how I have distributed the same. I wish to inform them that there has a great change taken place in the crops here since the 18th of June, the time I wrote my letter. I now believe there will be enough corn raised to supply the wants of the people. I will counsel the church next Saturday week about the matter. If the church allows me to keep the one hundred dollars, I think it will enable me to get south-east of this nearly as far as I wish to go. I would rather stay here, if it was not for my ill health; but the climate is against me in that respect.

I wish to tell the brethren in general to send no more money until they hear from me again. As for the bread of this life, the most of the people can be supplied, if not all, here in this county. The frequent rains and the disappearance of the grasshoppers have worked greatly in our favor. There will be no danger of any suffering, unless something else is sent upon us, which I hope and pray may not be the case. I will give all desirable information, and acknowledge all donations that may be sent me now; and the publication of this notice, as I had made no appeal for help, directly; only stated my own case and one or two others. I did not expect such a liberal response so soon, before I could get the church together, to counsel on the matter to ascertain how much we would need. I need all of \$150. to go where I must needs go. Of course I cannot sell my little property at any price for money here now; and will have to leave it in the brethren's care here unsold, until times get better, to sell it for me and pay my creditors. This is the best I can do at present, as it will be important for me to be at my destination early in September next. I will start about the first week in September. It is important for my future welfare and family to be there as early as possible; that is, concerning this life. I regret very much to leave the church here; but

circumstances at present admonish me to leave this lovely little band of brethren and sisters of 54 or 55 members.

Feeling under great obligations to the kind brethren for their kind donations, my prayer is that God may bless them for their kind gifts to me. I hope they may receive a double portion of God's grace to insure their souls' eternal salvation.

Love to all the saints in Christ Jesus.

A. J. CORRELL.

Annual Meeting

[From the *Pilgrim* by request.]

Since our last A. M. my thoughts were pretty much employed in regard to this subject, and stirred up again by the suggestion of brother C. Long. I must say I love the Brotherhood ardently. I think it necessary to have an Annual Meeting for the purpose of order and the welfare of the fraternity at large; but when I consider all I saw and heard at our last Conference, and ponder the same well, as it becomes a thinking mind to do, I come to the conclusion that our Master is not well pleased nor magnified by many things connected with our A. M. The council, as a general thing, was not satisfactory on account of the great multitude; the press around the sitting of the Standing Committee and delegates, often crowded out representatives, who consequently were not able to take part in the deliberations, and so discharge their duties, which is disagreeable. Again feeding a mixed multitude, almost without an end, has a bearing to draw the mind away from business and fix it upon feasting, with many, who are sorry that they are compelled to do so on such an occasion, which is appointed for the benefit of the soul; but circumstances make it necessary to give the attention mostly to temporal things instead of the more important.

Now, brethren, I agree with brother Long, let us have a change in holding our Annual Council to such an extent we can put away with all unnecessary things, which are only a hindrance at our councils. Adopt either brother Long's proposition or that which was presented at our last A. M., and let us have a full report of the Conference yearly. Then the anxious members will stay at home, and by said report will have more satisfaction than can be had when attending the meeting where there is such an immense crowd. As much as I could learn from the brethren

in our district, Eastern Pa., we will never in the future aid in holding Annual Council on the same scale as it was held this year, believing the Lord does not sanction all that is connected with it under the present arrangement. If no better plan can be produced than the above plans, I would say for my part, let us give the last one a trial for some years until we see how it works.

WM. HERTZLER.

NOTE.—Bro. Long's plan is this:

"I think our present arrangement is right so far as District Meetings are concerned. Then let each district have the privilege of sending one representative out of each church composing that district, and let those representatives compose the Annual Meeting. This would make the body of some 300 brethren. Let this body whatever number it may be, decide by vote as we do at our common councils at home." It also adds: "And then give a full report of the proceedings, in pamphlet form. Such a meeting could be held in any good sized meeting-house, and I think business done with satisfaction."

The Danish Work Steadily Progressing.

The church of the Brethren at Cherry Grove, Carroll county, Ills., met in council, Aug. 26, 1875, and duly considered the Danish call. Preliminary steps toward the formation of a committee on publication and distribution were taken, and a treasurer appointed. Brethren, sisters, and friends who contemplate sending money in this noble cause will make a note of this, and hereafter send their contributions to brother Isaac Rowland, Lanark, Carroll Co., Ills.,

The works so far undertaken have been carefully translated, and naught remains but the remainder of the appointment of the committee who shall constitute a board of managers.

So far many have manifested a commendable degree of interest in the call from Denmark and Norway. Who can say that the Lord has not opened "an effectual door" for his people! And since he has opened such a great and "effectual door" let us either pass through it or cease praying him to open doors. O let us praise him for his loving kindness! Surely blessings have followed all of us.

"Do to others as ye would that they should do to you" can be obeyed in this matter. Knowing what we do, would we not wish others to shew us *how* to be saved if we were in darkness? Many thanks, dear brethren and sisters, for your liberality. God alone can reward,

and will. Information will be given from time to time as the work progresses. Contributions will be reported monthly.
M. M. ESHELMAN.

Lanark, Ills.

Tribute of Respect.

By Members of the Salisbury Normal School:

WHEREAS, It has pleased a kind Providence to remove from our midst our worthy friend Richard A. Keim; and

WHEREAS, He has been a faithful member of our school; therefore

Resolved, That we hereby express our sorrow for his removal from our midst, and that we extend to the relatives of the deceased our heartfelt sympathies.

Resolved, That we adjourn school on to-morrow forenoon, to attend the funeral of the deceased.

Resolved, That a copy of these resolutions be presented to the bereaved parent; also that they be published in the COMPANION AND VISITOR, and Valley Independent.

Signed, Aug. 31, 1875.

C. B. COOK,

J. D. MEESSE,

Teachers.

Miss ANNIE BEACHY,

J. M. COOK,

M. L. DIVELY,

Committee for Students.

Announcements.

LOVE-FEASTS.

At my residence, 2½ miles south-east of Fredonia, Wilson county, Kansas, on the 21st and 22nd of September, commencing at 2 o'clock, p. m., on the 21st.

JOHN F. HESS.

Carroll church, Carroll county, Ills.; Sept. 8th and 9th, commencing at 1 o'clock, p. m.

JOHN J. EMMERT.

A Change.

For several reasons we have changed the day for holding our lovefeast in the Coal Creek church, Fulton county, Ills. Instead of 18th and 19th, say 21st of September.

JACOB NEGLY.

The brethren have appointed Friday the 17th of September, for holding a lovefeast in the new meeting-house, two miles north of Hudson Station, McLean county, Ill. Dedication in the forenoon, and lovefeast in the evening.

THOMAS D. LYON.

In the Solomon Valley church, at the house of brother Henry W. Landis, 3 miles east, and 1 mile north of Osborn City, Kansas, on the 18th and 19th of September.

In the Fawn River congregation, on the 8th of October, at the Brethren's meeting-house, 7 miles east of Sima, nearest railroad station, La Grange Co., Ind.

J. HORNER.

In the Upper Fall Creek church, Hen-

ry county, Ind., 2 miles east of Middletown, on the 13th of October.

DAVID K. YEETER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

At the residence of her son David, Union City church, Randolph county, Ind., July 29th, 1875, sister MARY KUNKEL; aged 77 years, 3 months, and 4 days. Sister Kunkel has been a faithful member of the German Baptist Church for upwards of fifty-five years. She and her husband emigrated from Bedford county, Pa., in the year 1818; landed in Darke county, Ohio, June 4th, 1818. She was baptized by brother Jacob Garver, in the West Branch creek, now called the Palestine church. Funeral services conducted by Thomas B. Wenrick, and George Siler.

DAVID KUNKEL.

In Salisbury, in the Elk Lick congregation, Somerset county, Pa., August 30th, 1875, RICHARD A. S. KEIM, son of brother Silas, and sister Annie Keim; aged 16 years, 8 months, and 16 days. The deceased was a promising youth, and, like many of his age, had not given the attention to his spiritual and eternal interests that he found in the near approach of death he should have done. He felt the need of a Savior, and sought and found him precious, which was a great comfort to his parents as well as to himself. There was present at the funeral a large concourse of sympathizing friends. The services were performed by the writer and others.

EDITOR.

In the Eagle Creek church, Hancock county, Ohio, August 15th, 1875, sister MILLIE RIGGLE; aged 25 years, 1 month, and 29 days. Sister Riggle was confined to her bed about nine weeks; her babe dying at the age of 2 weeks. She bore her affliction with patience and Christian fortitude, dying with the blessed hope of immortality beyond the grave. Funeral services in the Brethren's meeting-house, conducted by brothers Jacob Wilmore, and Eleazar Bosserman, from Thess. 4: 13-18.

Also, in same church, August 22nd, 1875, LODENA, wife of Michael Zehnes, and daughter of sister Sarah Bradford; aged 26 years, 4 months, and 23 days. Lodema was one whom all respected; being amiable, quietly disposed, strictly attending to her own business, yet she delayed the "one thing needful" until it was too late. Disease caught hold of her, and in a few days reason was gone, and soon she passed away. We know that she is in the hands of a just God, and that he will do all things well. We hope that he will sanctify this dispensation of his providence to the good of the surviving husband, relatives, and our entire community. She leaves an affectionate husband, three children, and a large number of relatives and friends to mourn her early demise. Funeral services in the Brethren's meeting-house, conducted by the writer, and brother Eleazar Bosserman, from 2 Samuel 14: 14.

S. T. BOSSERMAN.

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Miss E. C. WALTER, - "
Miss M. L. PLUMMER, - "
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A Valuable Farm, containing 500 acres, in Preston county, W. Va., within two miles of the town of Clifton, 3 miles from the town of Brandonville, 3 miles from Bruceton and 15 miles south of Uniontown, Pa., on the line of the late *State Survey* of "The Iron Valley and Pennsylvania Line R. R.," and at the junction of 4 county roads, in one of the best neighborhoods in Preston county.—Only ¼ of a mile from a school house and two churches. The "Brethren" have a large church a short distance from the town of Clifton. There are about 175 acres cleared and under fence, balance good timber land, with a 4-foot vein of stone coal and a 10-foot vein of excellent limestone. Two thirds of the land is comparatively level, and clear of stone; balance, moderately rolling. Two Orchards, Two Dwelling Houses, Stables, and other buildings. Will be sold cheap and on accommodating terms. Possession given on the 1st day of April, 1876. For further particulars call upon, or address, the undersigned,

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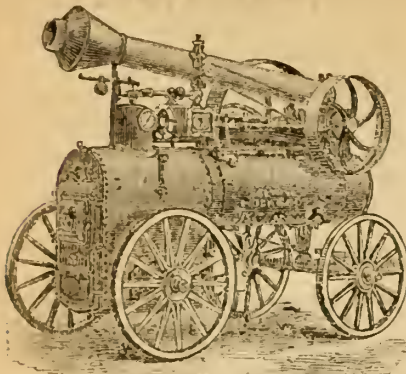
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The work contains 255 pages. Price, single copy by mail, \$1. AGENTS WANTED.
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"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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A farm containing 108 acres in Westmoreland county, Penn'a, two and one-half miles south of Donegal on county line road. About 85 acres cleared and balance in good timber. Has a good orchard and also stone coal. The buildings are a good two story dwelling house with cellar under it, a large bank barn with all necessary outbuildings; good spring and also a well near the house; church not a quarter of a mile and school house convenient; grist and saw mills within one-half mile.

For particulars or any information concerning the farm call on Tobias Meyers near Mineral Point, Ephraim Cover near Berlin, or with me on the farm.

12-tf. JOHN K. MEYERS.
Donegal, Pa.

Christian Family Companion

—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

At \$1.60 Per Annum.

NEW SERIES.

MEYERSDALE, PA., TUESDAY, SEPT. 14, 1875. Vol. II. No. 37.

The Christian Life.**A CRY OF THE SPIRIT.**

I am so weary, Lord ! my load of care
Seems still more heavy with each opening
day;
I cannot lift it. Father, hear my prayer !
And give me strength to keep the upward
way.

I am so lonely, Lord ! the gay and bright
And prosperous ones of earth all pass me
by ;

The friends of happier days ignore my night;
I come to thee, oh Father, hear my cry !

I am so hungry, Lord ! my soul is faint
For heavenly nourishment amid the strife;
I starve; oh Father, hear thy child's com-
plaint,

And feed my spirit with the bread of life.

I am so thirsty, Lord ! my heart would sink
Withered and parched upon earth's arid
plain;

Fill thou my cup, oh Father, let me drink
Of 'living waters,' ne'er to thirst again.

I am so sad, oh Lord ! the cries of woe
From suffering human souls afflict mine
ear;

Oh save and help them, Father ! and I know
They must be comforted when thou art
near.

Weary and lonely, hungry, thirsty, sad,
With all my sorrows, Lord, to thee I come;
Safe in my Father's arms I will be glad,
And wait in faith, till he shall call me
home.

—Boston Transcript.

For the COMPANION and VISITOR.
**The Philosophy of Form in
Religion.**

BY S. Z. SHARP.

All religion assumes some form.
Even that which denies the necessity
of form, adopts for itself a form by

which it may be known or described.
God is the author of formal religion.
Whether Cain and Abel obtained
their ideas of an altar and formal
worship more directly from God than
simply through the feelings he placed
in their hearts, we cannot tell, but
none will question the fact that God
is the author of the Jewish religion
which consisted chiefly of forms and
ceremonies. It will be further admit-
ted that the religion of the Jews was
specially adapted to the people for
whom it was intended and the age in
which they lived. The more unedu-
cated the people the greater the
necessity of something formal. The
grand truths of religion like those of
mathematics must be reached by tan-
gible objects which can be seen and
felt. In my opinion the ceremonies
instituted by God or by Christ bear
the same relation to pure religion as
the numeral frame or the cubic blocks
do to pure mathematics—they are a
means to an end—a means by which
we reach something higher and beyond.

The necessity of some form by
which to express our religious emo-
tions or to receive religious impres-
sions, was understood and acted on
by the church fathers at an early day.
It was to supply this want, this
craving of the soul that so many cer-
emonies were introduced into the
Catholic church. To impress the be-
ing of Christ more firmly upon the
soul, his image was placed before the
worshipper. To keep the grand prin-
ciple of redemption through the cross
constantly before the mind, the cruci-
fix was erected at every cross-road,
placed on the lofty church steeple and
worn around the neck. The rosary,
the altar, the burning taper, the holy

water, &c., are means by which the
pious Catholic's soul is exercised and
himself firmly bound to the church,
that develops and supplies this want
within him. Every other church has
its forms and its votaries to them.
The pious orthodox Quaker who pro-
fesses to discard all forms and cere-
monies is as much governed by them
as the most devoted Catholic whom
he so much commiserates. There is
no difference in principle only in the
forms. For the gaudy show of the
Catholic, the Quaker substitutes plain-
ness in attire, in speech and in church
edifice, and adheres to them with the
same rigor. Look at the cut of the
coat, the shape and color of the bonnet.
Listen to the "thee" and the "thy"
and then tell me if any church ad-
heres more strictly to external forms
than the one that professes to despise
all forms? The Presbyterian devotes
himself to keeping the Sabbath holy
and the grave and staid manner of
his deportment. The Methodist finds
ample scope for the vent of his feel-
ings in the anxious bench, it is as
necessary to him as the crucifix is to
the Catholic and serves the same
purpose. The pious Dunkard finds
solace for his soul in "keeping the
ordinances as delivered unto him,"
"to obey all things whatsoever com-
manded him."

To those of our members who have
not received a liberal education and
cannot view and enjoy religion in its
broader sense, we must grant the
privilege of exercising it in a more
formal manner. We must not deny
the beginner in mathematics the use
of the numeral frame and the multi-
plication table lest we discourage him
altogether, so we must allow a cer-

tain portion of our members a more strict adherence to the "first principles" of religion, "the old paths," and a careful observance of external forms in worship and appearance. Rob them of these and they have little or nothing left, grant them these and they may reach the higher Christian life.

On the other hand those of few attainments should not expect those whose minds have been more expanded to adhere to the first principles as closely as themselves. Both classes have need to exercise charity toward each other.

There is another class of persons much abused and greatly misunderstood, because they set aside all creeds and forms of worship adopted by the various churches. In their case special forms are less needed. I refer to the student of natural science. He is handling God's works all the time. He hears sermons in the murmuring brooks, reads them in the strata of the rocks, thinks God's thoughts after him and from nature looks up to nature's God. It is a notable fact that those who discard all forms of religion in every sense invariably drift to infidelity.

In conclusion we may say that, religion to be practical must assume some form; that the more cultivated and expanded the mind the less need of form. God and Jesus Christ having instituted forms of religion and knowing the wants of the soul better than man, the safest plan is to adopt that form of religion introduced by our Saviour and to adhere to it strictly.

Marysville, Tenn.

For the COMPANION and VISITOR.

Who Are; and who Are not after God's Own Heart.

BY D. P. SAYLER.

"I have found David the son of Jesse, a man after my own heart which shall fulfil all my will." (Acts 13: 22).

David was a man subject to like passions like as we are; and yet God says he was a man after his own heart, who should fulfil all his will. This implies that other men may also be men after God's heart, and fulfil his will.

The popular, or commonly accepted, opinion of being after God's heart, or liking, implies a sinless heart or

life in man; and as all men sin, and have sinned and come short of the glory of God, it cannot now be attained unto; and that David by an act of predestination of God was made so. This is by no means a correct view of the subject. It is a fact well known to all Bible readers, that David's life was, by no means, a sinless one, for he more than once sinned, and grievously sinned. And yet he was a man after God's heart. If a sinless life were required to make men after God's heart, we might well despair of attaining to that exalted position with God. In that none would attain it: David himself not excepted. He says that he was conceived in sin, and shapen in iniquity. Then we must look for another than a sinless heart or life to be one after God's liking.

It was the humble mind and meek spirit, in the life and character of David, that was so well pleasing with God. Having no will of his own, he was always seeking to know the will of God and do it. As king, he was a man after God's own heart, because he ruled the people according to the divine will. He did not allow of idolatry; he did not set up for absolute power. He was guided in the government of the nation by the law of Moses, as the standing rule of government, and by the prophet, or the divine oracle, whereby God gave directions upon particular emergencies. And herein lay the difference between Saul and David as kings. Whatever Saul's private character was, he was not a good king in Israel. He did not follow the law, the oracle, and the prophet; but attempted to be absolute, and thereby to subvert the constitution of the kingdom.

As king, David was after God's own heart, because he will not do his, but God's will as revealed in the law, by the oracles, and by the prophets. So men, as officers in the church, elders, teachers, and deacons, may be men after God's own heart, when as such they are not self-willed in the government of the church, but rule with charity; knowing the will of God only as revealed in the gospel, and believed, understood, and practiced by his apostles. And as David suffered no idolatry in the kingdom, so, as rulers in the church, they must allow no innovation, or departure from the order and service of the church. Thus men now may be men

after God's own heart, fulfilling all his will.

As a private man, or citizen, David was a man after God's own heart in this that he never justified himself in a wrong, error, or sin, which he may have fallen into; but always took the whole blame upon himself, confessed his sin to God, and prayed for forgiveness. In the case of Uriah, he prays: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me," &c., prayed David, in the 51st Psalm, on the sin in the Uriah case. Note, he did not justify himself by putting blame on any one, but "*Against thee have I sinned.*" And in the sin of numbering the people, David spake unto the Lord when he saw the angel that smote the people, and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." 2 Samuel 24: 17. So in like manner may men now be after God's own heart; and all who possess such humble and meek, penitent spirits, are men and women after God's heart, or liking. For God has no pleasure in the death of him that dies, but wills that all men should turn from their sins and live.

Who are not after God's own heart? All who have an opposite spirit of exaltation, self-righteousness, and self-justification, are not after God's heart—Such as have the spirit of Adam and Saul. When Adam sinned, God said to him, "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

Here Adam put the blame of his sin on the woman *directly*, but on God himself *indirectly*." "The woman whom thou gavest to be with me, 'and I did eat.'" This is as much as to say, "If thou hadst not given her to be with me, I had not eaten." This is not a heart after God's own liking.

And the Lord said unto the woman, "What is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat." Here the blame for sinning is put on an ugly old customer—the serpent, which is Satan, the devil. But anything rather than to come up squarely with, "*I have sinned; I only have done it.*" So this woman is not like unto God's own heart. No, not by any means.

When the Lord by Samuel said to Saul, "Go and smite Amalek, and utterly destroy all that they have," &c., Saul smote the Amalekites from Havilah to Shur. But he took Agag the king alive, "and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord." Note, "*I have done the Lord's command;*" I, yes, I have done it. But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul said, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Yet, says Saul, I have performed the commandment of the Lord; but *the people*, they spared these which you see and hear. This is the spirit of Adam, and is not after God's own heart, or liking.

Saul being king, and commander of the people, the command was given to him, he being clothed with authority to have the command executed; and failing to do so, he only was accountable to God for his neglect of duty; hence to shift his sin of disobedience upon the necks of the people was self-justification which is not after God's heart, or liking; and hence the sin of disobedience is charged upon him which cost him his kingdom, and life. So all men, and women, too, are given certain command-

ments with full authority to perform them; and failing to do so will be accountable to God, and cannot shift their neglect upon the necks of others. The very attempt to do so betrays the heart, the mind, the spirit of Adam and Saul, which is not after God's liking.

The command, first of all to seek the kingdom of God, and his righteousness, is given to all, and to plead worldly engagements with her gay associations, &c., as an excuse for not performing it, will be no valid reason for excuse in the day of trouble and judgment. The command to bring up our children in the nurture and admonition of the Lord, is given to all fathers and mothers, who are vested with authority from heaven to enforce the command; and to plead in justification of neglect to do so because we ourselves were not in the Lord, and that our children would not obey us, &c., will be no more valid excuse than was the declaration of Saul, when he said the people did it. The command to honor our father and mother, and to obey our parents in the Lord, is given to all children, with power to perform it if we but will; and hence to dishonor our father or mother in anything, or to disobey a parent that is in the Lord, is a sin for which no valid excuse can be given; and to plead anything in justification is the evidence of a heart that is not after God's liking.

I might particularize, but space forbids. I will only add: Let all earnestly seek the mind which was in Christ; "Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously." And never, no, never put the blame of the neglect of our duty upon any other than ourselves. Do as David did, who said, "I only have sinned, and done this great evil in thy sight," and we too may be men and women after God's own heart, fulfilling his will.

Double Pipe Creek, Md.

For the COMPANION AND VISITOR.
Be Ye Holy, for I am Holy.

BY C. H. BALSBAUGH.

To Brother Levi Hawick.

I understand that there is a wrong impression abroad, shared by yourself, in relation to the letter I sent you through the COMPANION, entitled, "*The Great*

Discovery." I did not write a syllable to reprove you for my improper habit or conduct, not knowing that you are addicted to anything carnal or artificial. It was addressed to you as an expression of my regard for your devotedness to the cause of Christ, but was intended for general application. The leading idea is the *absolute necessity of holiness as a qualification for heaven and the enjoyment of God*. It was written more for myself than for any one else. We are not half awake to the awful majesty of the Divine Character, and the deep, tremendous, far-reaching meaning of the Cross. If we have been crucified with Christ—our hands and feet, heart and soul pierced with nail and spear—tobacco will lose its taste, as will every luxury that originates in a perversion of the divine law. I have not yet met with that brother or sister who resorts to the pipe with that feeling which characterizes an acceptable approach to the Lord's table. That bread and that cup contain the *all* of a genuinely Christian life, and it must be a logic transcending all human and angelic comprehension to demonstrate the congruity between the blood that taketh away sin, and the indulgence that caters to an artificial appetite. There is a principle of infinite importance underlying this matter, and blessed are they that heed it.

POCKETS PICKED—It is said that a certain learned Divine of Chicago recently remarked that "it would not hurt a Christian to attend the circus, if he didn't go there to pick some body's pocket." By way of comment upon his witticism, I would add, that I never heard of a Christian having his *pockets picked* while attending the circus. At the city of Des Moines, last week, of the ten or twelve thousand said to be in attendance at Barnum's Great Managerie and Circus, it is stated that quite a large number of persons had their pockets picked, and otherwise robbed; but I am quite certain that not a single Christian was victimized at that circus, from the very simple reason that Christians do not attend such unhallowed performances. A Christian "would rather be a door keeper in the *house of the Lord*, than dwell in the *tents of wickedness*." (Psalm 84: 10)

D. E. BRUBAKER.

CHALMERS says, "The mere existence of the prophecy, 'They shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascendancy in the world, from that moment war disappears."

Eheu, Fugaces Labantur Anni.

BY H. T. ARDLEY.

Alas, the fleeting years glide by,
 And one by one the scere leaves fall,
 Spring's fairest blossoms droop and die
 As Autumn weaves her wintry pall;
 The golden eun sinks slowly down the gilded
 west,
 And twilight calm bespeaks the world at rest.
 But Spring will call each flower anew,
 To beautify earth's dreary plain,
 Fresh, opening buds will sip the dew,
 And verdure deck the trees again;
 The golden sun will streak the morn with
 light,
 As blushing day smiles o'er departing night.
 And stalwart strength and beauty rare,
 Each tender eye where love-lights
 beam,
 All those we deem on earth most fair,
 When borne away on death's dark
 stream;
 They too shall bloom afresh with springtide
 flowers.
 And gem celestial fields 'mid heavenly bow-
 ers.
 Then, spirit frail, cry not—alas!
 Though years glide by of joy and pain,
 But, looking upward, onward pass,
 "To die, is but to live again;"
 To live again when springtide flowers shall
 bloom,
 In everlasting light beyond the tomb.

—*Christian Standard.*

For the COMPANION AND VISITOR.

Our Scrap Book.

BY M. M. ESHELMAN.

Some curious, as well as very in-
 structive, things creep into our scrap
 book. We hope to be able, from time
 to time, to lay before the readers of
 the COMPANION such items of interest
 and edification as we shall find in our
 book of fragments.

THOSE "BOMB-SHELLS."

We had the pleasure recently of
 visiting brother J. H. Moore's Book
 and Pamphlet Emporium. We felt
 thankful to God that he is so gra-
 ciously blessing the efforts to reach
 poor sinful man with books and pam-
 phlets. Glad were we to learn that
 brethren are purchasing pamphlets by
 hundreds to send "*over* walls whose
 gates are closed," as well as to put
 them in where the gates are open.
 Brother Moore is zealous and active
 in his Master's cause, and we hope
 the brotherhood will duly appreciate
 his labors.

THE WORK AT THIS OFFICE.

Almost every mail brings us letters
 filled with cheerful words, and in
 Christ-like tones telling the result of
 sending out good reading matter.
 "Having no minister, we sent for
 pamphlets and put them to preaching,
 and the result is people are anxiously
 inquiring, What shall we do?" Send
 us another lot, for free distribution."
 This is a specimen of the many letters
 received.

Only ten months have elapsed
 since we commenced to send out
 printed matter, yet within that time
 over one hundred thousand pages of
 reading matter have been sent from
 this office. This explains itself, and
 shows an interest in the welfare of
 others well-pleasing, we trust, in the
 sight of God.

RANDOM PREACHING.

There is a good deal of ear tickling
 now-a-days from the pulpit—a little
 too much shooting into the air. But
 while this is the case there is another
 class who are just as careless in their
 aiming. The following is a specimen
 of the latter: "As it was in the days
 of Noer so shall the coming of the
 Son of man be. Yes, my brethren,
 the heavens of the windows was
 opened—ah, and the flood of the
 g-r-e-a-t deep kivered the waters—ah;
 and there Noer and his sons and fam-
 ilies, and all the beasts of the field—
 ah, went into the ark—ah, and God
 shut to the door—ah."

Second case: "Yes, my beloved
 friends, we all need the grace of God,
 my beloved friends, look to Jesus, my
 beloved friends, who is able to lead
 us into all truth. We should, my
 beloved friends, draw in the wander-
 ings of our minds, and center them,
 my beloved friends, on God and heav-
 enly things."

Now would it not be well for such
 ministers to draw in *their* "wander-
 ing minds" a little, and center them
 upon Jesus who says "learn of me?"

Another "disorderly" course is to
 repeat the same sermon twenty times
 each year at the same place. This
 savors of "vain repetitions." Some
 again have only "one" subject when-
 ever and wherever they preach. The
 result is a great part of the audience
 is enabled to enjoy a comfortable nap
 during its delivery.

Why not have *system* in preaching
 as well as in dress, church govern-
 ment, &c? "*Study* to show yourself

approved unto God," not write it out
 and then read it, but *think* over the
 word and pursue a *definite* course,
 and then good may be done. *One*
 subject well treated is of more value
 than a dozen jumbled together in such
 a manner as to be incomprehensible.

CONTRIBUTIONS.

Cherry Grove church, Carroll Co.,
 Illinois, recently contributed \$6 85 to
 the "Danish Fund." This with for-
 mer contributions from members,
 makes about \$10. Let us give with
 the view of glorifying God in the
 spread of the gospel.

DANISH WORK.

We certainly have no objection if
 all the brethren and sisters in Amer-
 ica think that one cent from each of
 them is not sufficient to send "fore-
 runners" into foreign lands. So far
 the great majority of those who have
 contributed have not stopped any
 ways near one cent, but have multi-
 plied one by five, ten, twenty-five,
 fifty or one hundred—a grade of zeals
 worthy of imitation. Brethren have
 never given too much of their surplus
 earnings for the spread of the gospel.
 Do not be afraid of *too much* in this
 direction.

We call attention to brother Landon
 West's article in No. 32, page 511.
 Dear brother, you say our estimate is
 too low. The following is our esti-
 mate, based upon the prices of pub-
 lishing in Denmark five years ago:

| | |
|-------------------------------------|------------|
| One cent from each of 200,000 | |
| members, - | \$2 000 00 |
| 50 000 <i>Trine Immersion</i> at | |
| \$12. per thousand, - | \$600 00 |
| 50 000 <i>Perfect Plan</i> , &c, at | |
| \$7 50 per thousand, - | 375 00 |
| Total, - | \$975 00 |

Or in round numbers, \$1000. This
 would leave \$1,000 to defray expenses
 of distribution. But conceding that
 there are only 150,000 members, there
 would still remain \$500. to defray
 additional expenses.

The difference in the cost of print-
 ing books in this country and in Den-
 mark is truly great. But since that
difference is not the subject under
 discussion, we do not feel to discuss
 it. Suffice it to say, we feel glad that
 the cost of printing is so low in
 Europe. However, prices may have
 advanced considerably in Europe
 within the past five years. To be
 prepared for such a change we agree

with our dear brother, "let us give ten cents" instead of one cent. Bro. Hope had two works published in Denmark before leaving there, hence knows whereof he speaks.

We are corresponding with publishing houses in Europe, and hope to soon be in possession of information as to cost of publication, &c., &c. We thought this much necessary by way of explanation. May God bless you all.

Lanark, Ill.

For the COMPANION and VISITOR.

God's People a Peculiar People.

BY LEWIS W. TEETER.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness unto his marvelous light." 1 Peter 2:9.

When we read or attempt to treat on any portion of the Scriptures, we should always be impressed with its authenticity. It is true, the above was spoken by Peter; but he, with the rest of the writers of the New Testament, spoke as he was moved by the Holy Ghost. Hence it must be accepted as authentic, as well as any other portion of the Bible.

This epistle was general in character. It was addressed to the strangers scattered throughout Pontus Cappadocia, &c. He called them strangers, because they were not previously Jews. But they were Gentiles. The Jews were anciently the people of God, and they had the advantage of the other nations every way, chiefly because to them were committed the oracles of God. The Gentiles were an opposite or unchosen nation; therefore they did not enjoy the favors of God as the Jews, or Israelites did.

In the above text allusion is made throughout to the ancient Jews. They were then the chosen generation, the royal priesthood, the holy nation, the peculiar people. But now it is changed. The Gentiles are now admitted; "which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy." There are numerous predictions concerning their admission. We will refer to a few only. Isaiah, speaking of the Saviour, says, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put

my spirit upon him, he shall bring forth judgment to the Gentiles." Is. 42:1. Also: "It is a light thing that thou shouldest be servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Is. 49:6. The great partition wall between Jew and Gentile is now thrown down; as was shown to Peter by a vision.—See Acts 10: 9-19). Paul also had the impression that he was especially sent to the Gentiles. He calls himself "the apostle of the Gentiles."

"A royal priesthood." The word "priesthood" means priests taken collectively; the order of men set apart for sacred offices; the order composed of priests. "Royal" means kingly; pertaining to the crown; regal. Formerly priests were to be descendants of Aaron, and all others were excluded; but now the royal priesthood is extended to all nations, without exception or distinction. The priests only were permitted to enter into the holy of holies in the temple of God. But when the Saviour expired on the cross, the veil of this temple was rent from the top to the bottom: the holiest of all was exposed to public view, thus plainly signifying that the priesthood is changed; and the priesthood being changed, it became necessary also to change the law. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah;" Jer. 31:31, which covenant or gospel is to be proclaimed to all the world, and "he that believeth and is baptized shall be saved:" he shall have access to the throne of grace, and God will remit his sins. In this sense he is a priest of God. He can "enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." Hebrew 10:20.

"A holy nation." The Jews were a holy nation, because they were set apart to the service or worship of God. They were blessed, hallowed, made sacred. To them were committed the oracles of God. They were favored by God's providence. But now all nations have access to the sacred rites of the House of God.

"A peculiar people." The term

"peculiar" means belonging solely or especially to an individual; not possessed by others; of private, personal or characteristic possession and use; not general, appropriate. When the Savior made his appearance into the world, it was with such peculiarity that the people wondered that the "King of the Jews" could be thus born; laid in a manger, born at the lowly Bethlehem, instead of at the great metropolis Jerusalem; sprang out of a tribe (Juda) of which no man gave attendance at the altar. Peculiarity follows him to his death. He was peculiar in his manner of living. One of the chief characteristics of his life is "humility." He always lodged with the humble instead of with the great. The great would not accept him because of the strangeness of his manners. It was then as now, the humble were rejected. At his death events occurred that never attended a death since. The veil of the temple was rent in twain from the top to the bottom: the earth did quake, the rocks were rent, the graves were opened, and many bodies of the saints which slept arose. When those who watched Jesus saw all these things, they feared greatly, and were constrained to say: "Truly this is the Son of God."

Now we understand that Christ is the great head of the church; and if we have followed him in the regeneration, we should be his followers in life. Then we compose the church of which he is the chief corner stone. He is our example, our justification, our propitiation, our life, our mediator, our priest, our Savior, our brother. He is the bread and water of life, the head of the body, the shepherd of the sheep; And if he is our example, we should regulate our works and conduct in accordance with the model he left us. If he was peculiar, we should be peculiar in the same manner. He was baptized; therefore we should be baptized; he prayed, therefore we should pray; he was favorable to the poor in every respect, therefore we should be so. The world hated him, therefore it will also hate us. He says: "Marvel not if the world hate you: it hated me before it hated you."

Upon the whole, we must conclude that the church militant must be stamped with peculiarity. This peculiarity must be in harmony with that of the Savior and his teachings.

If we would take the broad ground that a church must simply be peculiar to be true, we would have a great many true churches. The Mormon church would fill the measure. They practice polygamy, which is contrary to the Bible. This is peculiar to them. Other peculiarities we might mention; but if these are not founded on the Bible, where is the benefit? The Bible is the grand and only rule of faith and practice; a church may accept it as such, (as some do,) and practice only a little of it, and when their mode of worship is called in question, they justify themselves by saying: "We have Bible for it." So they may have; but will this "little" save the soul when the whole of it was given for that purpose? Any reasonable man would say No.

The greatest of all peculiarities is that strict obedience to the whole will of God, in spirit and truth, and the only one that meets the approbation of heaven, and the only one by which we may show forth the praises of him who hath called us out of darkness into his marvelous light.

Hagerstown, Ind.

For the COMPANION AND VISITOR.
The Beatitudes of the Mount.
 No. 1.

BY JOHN CALVIN BRIGHT.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. 5: 26.

"Blessed are ye that hunger now: for ye shall be filled."—Luke 6: 21.

All created beings are dependent. Food and exercise are necessary for their life and well being. For these they depend upon God, the great, almighty, independent, omniscient First Cause.

The nature of the creature determines the nature of its food. Thus some live on flesh, some on vegetables some on both.

The sensations of hunger and thirst are desires and appetites of the body for nourishment; and when the body is in its normal and healthy state, they express the real wants and needs of it for sustenance. These sensations were implanted in man by God, and they subserve a useful purpose. And he has given him the gustatory organ or organ of taste, to distinguish proper from improper

food; and that in the partaking of food, he may experience pleasure, as well as profit.

Though hunger and thirst primarily denote the desire of the physical man for food and drinks, they may also imply a vehement or strong desire for anything; as, the insatiable thirst of ambition, the cursed hunger for gold, and, in the sublime language of our text, the "hunger and thirst after righteousness."

Man is a compound being, composed of soul and body; and hence he needs two kinds of food, earthly and heavenly. The body depends upon the earth for nourishment, vigor, health and life; the soul, upon heaven. Heavenly things do not satisfy the body; earthly things cannot satisfy the wants of the "inner man."

"Blessed are they which do hunger and thirst after righteousness." Hunger and thirst are recognized in the scriptures as instincts of the mind, while riches of the gospel are referred by words expressive of food; and is presented to us under the beautiful figure of a "feast of fat things." That there may be a harmonious development of all the various bones, muscles, nerves and organs of the body, food, containing all the material, must be partaken of in sufficient quantities and at regular intervals. And if we would grow "unto a perfect man, unto the measure of the stature of the fulness of Christ, and be no more children," we should see that all the elements of Christian character are in the spiritual food we eat, or in the system of Christian doctrine we practice. For Jesus, the author and finisher of our faith, "knew what was in man," and what was wanting to perfect his moral character, and accordingly he adapted his gospel to man's spiritual wants. And if we would effect "holiness in the fear of the Lord," and grow stronger and stronger in the "inner man," we should regularly take a full supply of the "true riches" of the gospel; that we may "walk worthy of the Lord unto all pleasure, being faithful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

"Blessed are they which do hunger and thirst after righteousness."

Here is a thought we should not fail to notice and improve. "After righteousness" implies a continuity of diligent and delightful labor. It upsets the theory of sitting on the do-nothing stool. It urges its adherents to continually seek the righteousness of God's kingdom, "fight the good fight of faith," "press forward," and "search the Scriptures;" that they may "grow in grace and in the knowledge of the truth."

For our natural food we must labor. "In the sweat of thy face shalt thou eat bread until thou return unto the ground." And to obtain the necessary spiritual food we must work while it is day, for the night cometh wherein no man can work. Those servants who exercised their talents, gained "other talents," and reaped a rich reward; while he who wrapped his in a napkin and buried it in the earth, reaped, "swift destruction." God wants no drones in the church; the working-bees should sting them out of the hive; for the do-nothing doctrine is a concoction of the devil to lure souls to everlasting woe.

"Blessed are they which do hunger and thirst after righteousness."

—Righteousness implies holy principles and affections of the heart; conformity of life to the divine law; justice, honesty, virtue, &c. Righteous should be our being's end and aim—our life work. One of the appellations of our Savior is "The Sun of righteousness," again, "The Lord our righteousness." And the sweet singer of Israel three times declares "His righteousness endureth forever." To obtain this righteousness we should, (1.) Pray for it; "Open to me the gates of righteousness; (2.) Follow after it, (Prov. 21: 21, 1 Tim. 6: 11, 2 Tim. 2: 22;) (3.) Obey the commandments. "All thy commandments are righteousness." Thus our experience will run parallel with the beloved disciple's; "He that doeth righteousness is righteous even as he is righteous." We should be "Filled with fruits of righteousness," armed with "the breastplate of righteousness," work the "works of righteousness," be clothed with "the robe of righteousness," and yielded our "members as instruments of righteousness unto God," that we "might be called trees of righteousness," and that men may see our good works and glorify

our Father in heaven. "For they that turn many to righteousness shall shine as the stars forever and ever." For them is laid up "a crown of righteousness;" and they shall be clothed in "fine linen clean and white, for the fine linen is the righteousness of saints."

"Blessed are they that hunger now."—"Now is the accepted time; behold now is the day of salvation." "Come for all things are now ready." We should not defer this important matter. Seek this first. Death is near, eternity is long, time is short, hell and justice threaten, heaven and mercy entreat, and whosoever will, let him come and partake of the water of life now while salvation is free.

"Doing right to-day,
Is the very best way;
Putting it off till to-morrow,
Will bring us to sorrow."

"For they shall be filled.—Filled with fruits of righteousness, as we have already intimated; filled with the precious truths of the gospel; filled with "joy unspeakable and full of glory." By being filled I understand satisfied: our hunger is appeased. God gives us our appetites and blesses us with food to satisfy them. Naturally we hunger and thirst again; but if we drink the water of life and eat the true bread that comes down from heaven, we shall "never hunger." We shall be completely filled—entirely satisfied. Again, natural food only satisfies them that partake of it; but spiritual food satisfies the partakers and is still capable to supply untold generations with the same imperishable nutriment; "For he that believeth on him, out of his belly shall flow rivers of living water." "And did all drink of the same spiritual rock." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight in fatness." "With joy draw nigh to the wells of salvation." "Woe unto you that are full; for ye shall hunger"—full of your self-righteousness; "For I say unto you that except your righteousness shall exceed the

righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

Dayton, Ohio.

For the COMPANION AND VISITOR.

Faith.

BY J. B. GARVER;

"Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

Truth explains itself. The Bible is truth, and it gives a perfect definition of every particle of itself, to all its votaries. The apostle gives the best definition that can be given, not only of the word "faith," and not only of the general power of faith, but more especially of that particular faith the end of which is the salvation of the soul. The most sublime and valuable truths are the most misunderstood and misrepresented by an ignorant, striving, struggling world, such as every pilgrim to the celestial city must pass through.

Christ, when he was personally with his disciples, told them what the kingdom of heaven was; and in doing so it was not sufficient to tell them that it was "like a grain of mustard seed," neither was it sufficient to tell them that it did not come by observation, but every varied description he gave of it was required to complete the definition: and after all, man can, by the most thorough investigation, only know it in spots, here and there, only seeing through a glass darkly. Likewise when telling what faith is, both Jesus and his disciples gave numerous and various definitions of it. Holding up before the people the same thing in different lights and under various circumstances, was the only method of instruction that could ever result in such a recitation as Paul gave when he declared so boldly that he had "kept the faith." The New Testament is the most condensed hypothesis that will exhaust every possible explanation of faith. There are many different kinds of faith in existence; and only one kind is genuine. For instance, a dead faith differs from a living faith; because it is without works. There is also that faith which stands in the wisdom of men, and that which stands in the power of God. There is that faith whose end is to remove mountains, to pluck up trees by the roots, to demolish walls, to stop the mouths

of lions, to heal diseases, and to work many other miracles; but there is that most important faith the end of which is the salvation of the soul. It originates in the sense of hearing; and hearing has its origin in the word of God. The word came from heaven, through the person of Jesus Christ. Faith is a consciousness of the existence of things beyond the comprehension of those who are faithless. It is the belief in the existence of things that are above human reason. It is an implicit confidence in truths which human reason resolves into absurdities. It discovers that which is hid from the wise and the prudent. It works by love and not reason. Love is the great center around which it revolves. And God is love. Thus it is that faith is the substance, yea, the essence and quintessence of things hoped for, "and the evidence of things not seen."

Allen, Pa.

Among the forms of insect life, there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry, at its ease, protected by its crystal vesture, and though the water all around and above be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not: a real defence—it keeps us out of the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the perilous depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply.—Hamilton.

The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from without and within; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; and whose reliance on truth, on virtue, on God, is most unflinching.

The Fathers called fasting, the "nourisher of prayer, the restraint of lust, the wings of the soul, the diet of angels, the instrument of humanity and self-denial, the purifier of the spirit."

For the COMPANION and VISITOR.
**Discussion Between Miller and
 Hodges.**

BROTHER MILLER'S TENTH SPEECH.

Mr. President, Brethren, Sisters and Friends:—Appearing before you again, I desire to allude briefly to the closing remarks of my opponent. He appears to insist on taking the secondary or tropical meaning of *baptizo*; and contends that it is not a specific, but a generic word, and justifies the application of water in any way in the celebration of baptism. He goes to this to get all the different ways in which water may be applied, and in this way brings everything into uncertainty. There is nothing certain; as, dipping, the dews of heaven dipping him all over; to be dipped in pollution; immersed in debt; to dip into a fluid and take out again. He says you cannot dip into debt and take out, &c.

Here is the difference between my friend and myself. I take the primary meaning, which conveys the idea of specific action; he takes the tropical, which may mean anything that comes into the brain. I take the ground that baptism is a specific action, because Christ was baptized by a specific action. He was baptized by one mode, not by three or four different modes. My friend contends for, and, perhaps, practices three different modes, two of which are different from Christ's baptism; therefore I must reject them as being invalid.

In returning to my argument, as drawn from the writings of learned men, who bring before us the views and practice of the church in purer ages, before this subject became so much confused and so differently construed. It is here that we get information that gives relief to the sincere and inquiring mind.

Our sixteenth argument is drawn from the fact that the Christian Fathers, living immediately after the Apostles, who used the Greek language as their native tongue, understood the rite of baptism to be immersion. My first quotation is from the epistle of Barnabas. We have some ancient writings under the name of Barnabas, thought by some to be the Barnabas referred to on several occasions by Paul in his epistles. He says: "Blessed are they, who, putting their trust in Christ, descend into the water. We go down into the water full of sins and pollutions, but come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus, by the Spirit."—Apostolic Fathers, pp. 172, 173.

Another quotation that I shall present is from *Hermas*: "I have even now heard, from certain teachers, that there is no other repentance besides that of baptism, when we go down into the water and receive forgiveness of our sins; and that after that we must sin no more, but live in purity." He says again: "Now that seal is the water of baptism, into

which men go down under the obligation unto death, but come up appointed unto life."

"I will also relate the manner in which we dedicate ourselves to God, when we have been made new through Christ; lest if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach is true, and undertake to be able to live accordingly, are instructed to pray and entreat God, with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God, the Father of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they receive the washing with water."—*Justin's First Apology*, Chap. lxi.

Now I am going to give you the language of Professor Stuart, a Presbyterian: "I am persuaded that as a whole this passage most naturally refers to immersion; for why, on any other grounds, should the convert who was initiated, go out to the place where there is water? There could be no need of this if mere sprinkling or partial affusion only was necessary in the time of Justin."—*Chrystal*, p. 60.

"These early Fathers generally understood their own language better than it is possible for men of our times to understand it."—Dr. Clarke on Ephesians.

All the Greek Fathers, said that *Baptizo* meant to dip, to immerse; they, in the third century, admitted sprinkling to sick persons.

Some of these early Fathers were cotemporary with the Apostles. And some very noted men, like Clement, of Alexandria, lived within fifty years of the Apostles; and the Greek being their native language, they must have known the meaning of *baptizo*. They knew the practice of the Apostles as well as we can know the practice of the Revolutionary fathers, for they lived nearer to them than we do to the Revolution.

Monius, in a council of eighty-seven Bishops, said, that "this trine immersion has always been with the church."

Alexander Campbell says, "The whole world immersed for the first three hundred years; and the Greek Church, which numbers its millions, and has the communion in its own native tongue, practices immersion still." This is not only the voice of millions of men, but the voice of millions of Greeks. Seventy-five or a hundred millions of Greeks have more weight than all the annotators and scholars. These vouchers outweigh the world.

(Time expired.)

MR. HODGE'S TENTH REPLY.

Mr. President, Gentlemen and Ladies:—My friend insists on taking the primary meaning of *baptizo*, and claims specific

action, as immersion or dipping. Dipping does not always mean immersion. Milton says, "They were dipped with the dew of heaven." How could they be immersed in the dew of heaven? Is there not rather in this the idea of affusion? He says that I cannot prove—that I cannot find an instance where any one was sprinkled or poured in baptism. I have not said that I could. I have said that it put them under an influence without reference to modal action; but in his distress he flies to the classics, and then says, "Come to the Gospel." To this I say, Amen. Won't you all say, Amen? He says in the Gospel baptism is spoken of as a burial. Then he has lost the question; for he did not start out to prove that it was a burial, but that immersion only was Christian baptism. Was Christ buried twice? If so, was he buried alive? Does my friend from Indiana bury people alive in his country? Does the dipping represent a burial and resurrection? Does it resemble burying when an excavation is made and the body covered up? Next he flies to the Fathers, and leaves the classics. The Fathers baptized in a state of nudity. Does my friend practice the baptism of the Fathers? The Fathers thought the Spirit put something into the water, hence the Popish heresy of baptismal regeneration.

A certain author says, "I have studied the subject of baptism," and says that there is so much superstition in it that he had determined never to witness another instance of immersion. I want no authority from the classics, nor from the Fathers. Let us come to the Scriptures.—How about the three thousand, and the six thousand? He has not shown you that one of them went into the water or rose up out of the water; that they were planted or that they grew up. We call your attention to Saul of Tarsus. He was baptized in the house. There is no proof that he was taken out of the house. Ananias was commanded to go into the house of Judas, where he found Saul praying. He put his hands on him.—Saul receiving his sight forthwith, arose and was baptized. It would be very hard for my brother to prove an immersion in this case. I do not suppose that he will attempt it. (Time expired.)

Closing exercises by the Brethren.

(To be Continued.)

WHOEVER well considers the state of the world and human experience cannot but conclude that God is more concerned to make man holy than happy; for many are able to rest in their sorrows, for the sake of their use and end, but no one finds rest in unholy delights. In sinful pleasures God follows man with a scourge; in sorrow with balm.

MANY cannot endure the excitement of prayer who are fond of the excitement of carousal.

FOR THE YOUNG.

A Sermon for the Little Folks.

I. "These things;" that is, your duties. You have duties, wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship and give your hearts to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Saviour did when a boy at Nazareth. So the angels do God's will (which is only another name for duty). This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skillful. So you improve in reading, writing and music. Peter says, "Grow in grace."

III. Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes of doing your duty. That is God's reward. Think of this every day for just one week, and see how true it is.

Try then to know your duty. Be faithful in duty in doing it, for love to God and man; then you will be happy every day on earth, and forever happy in heaven.—*The Myrtle*.

Miss Rachel's Bonnet.

"I wonder if Miss Rachel means to wear that old bonnet again this winter," said one youthful teacher to another, as a lady, plainly attired, walked in and took her seat before her Bible class.

"She is really growing miserly!" said her friend. "With her ample means, to appear as she does, is absurd; that old satin dress has been in use as long as I can remember, and as for the bonnet, it has been altered

and trimmed half a dozen times. I really would like to know what she does with her money."

Just then a little hand pulled the teacher's shawl, and a little face all aflush with earnestness and reproof, looked into those of the young ladies.

"Please don't speak so about Miss Rachel, teacher. She sent us a ton of coal this week, and she bought my sick brother a chair with wheels and she helps lots of folks besides us."

The bell rang, and the opening exercises began. Miss Rachel in her plain bonnet, joined heartily in them all; the blessing was on her, that comes to those who let not their left hand know what their right hand doeth. The teachers who had called her miserly felt some pricks of conscience.—*S. S. Times*.

About Bananas.

Few people who see bananas hanging in fruit stores think of them as more than a tropical luxury. In fact they are a staple article of food in some parts of the world, and, according to Humboldt, an acre in bananas will produce as much food for man as twenty-five acres of wheat. It is the ease with which bananas are grown which is the great obstacle to civilization in some tropical countries. It is so easy to get a living without work that no effort will ever be made, and the men become lazy and intolerably shiftless. All that is needed is to stick a cutting in the ground. It will ripen its fruit in twelve to thirteen months, without further care, each plant having 75 to 125 bananas and when that dies down after fruiting, new shoots spring up to take its place. In regions where no frost ever reaches, bananas are found in all stages of growth, ripening their fruit every month and every day in the year. Col. Whitner, near Silver Lake, Florida, has probably the largest banana plantation in the United States, containing fully ten thousand plants in bearing. Some of these are large trees, which do not die after bearing their fruit, but the majority are of the dwarf species, which are renewed every year. Slips are planted about eight feet apart and rapidly push up leaves disclosing six or eight small bananas behind this protection. Some plants will have sixteen or twenty leaves and branches of fruit, bending over as it ripens, forming a most beautiful sight. The

culture of bananas is very profitable, and with the unlimited capacity of Florida and the West India islands for producing it, there should always be a supply equal to any possible demand.

—Selected.

I Cannot Pray for Father any More.

She knelt at the accustomed hour, to thank God for his mercies of the day, and pray for care through the coming night; then, as usual, came the earnest, "God bless dear mother and"—but the prayer was stilled! the little hands unclasped, a look of agony and wonder met the mother's eye, as the words of hopeless sorrow burst from the lips of the kneeling child. "I cannot pray for father any more!" Since her little lips had been able to form the dear name, she had prayed for a blessing upon it; it had followed close after mother's name, for he had said that must come first; and now to say the familiar prayer, and leave her father out! No wonder that the new thought seemed too much for the childish mind to receive.

I waited for some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered too much, almost, for utterance, she said, "Oh, mother, I cannot leave him *all out*! Let me say 'thank God that I had a dear father once!' so I can still go on, and keep him in my prayers." And so she always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for the mercies past as well as to ask blessings for the future.—*Presbyterian*.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us around to this point. Begin here and you are like one who strikes water from a rock on the summits of the mountains; it flows down all the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves and so extend the circle around us. It should be perpetually in our minds.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Sept. 14, 1875.

Catholic—its Meaning.

The word *catholic* is thus defined by Webster: 1. Universal or general; as, the catholic church. Originally this epithet was given to the Christian church in general, but is now claimed by the Roman Catholic church, and in strictness there is no visible Catholic church, or universal Christian communion. The epithet is sometimes set in opposition to *heretic*, *sectary*, or *schismatic*. 2. Liberal; not narrow-minded, partial, or bigoted; as, a *catholic* man. Such is Webster's explanation of the word *catholic*.

And as the Christian church was designed to be universal and general, as is evident from the universality of the commission of our Lord to the Apostles, which authorized them to go "into all the world" and to "teach all nations," the term *catholic* was early applied to the disciples of Christ. Bingham, in speaking of the name Christian as applied to believers, remarks, "The importunity of heretics made them add another name to this, viz.: that of Catholic; which was as it were their surname, or characteristic, to distinguish them from all sects, who, though they had party names, yet sometimes they sheltered themselves under the common name of Christians. This we learn from Pacian's epistle to Sempronian, the Novatian heretic, who, demanding of him the reason why Christians were called catholics, he answers, that it was to discern them from heretics, who went by the name of Christians.—Christian is my name, says he, and Catholic my surname; the one is my title, the other my character or mark of distinction. Heretics commonly confined religion either to a particular region, or some select party of men, and therefore had no pretence to style themselves catholics; but the church of Christ had a just title to this name, being called catholic (as Optatus observes) because it was universally diffused over all the world. And in this sense the name is as ancient almost as the church itself."—*Bingham's Antiquities*, B. I., ch. i., sec. 7.

The true church of Christ alone is the catholic church. It was designed to be

universal, as we have already noticed, and as is evident from the universal language of the commission. But the prophecies and parables most clearly convey the idea that the church of Christ is to become universal. This universal character of the Christian church is taught us in the dream of Nebuchadnezzar, and in the interpretation of the dream of Daniel. The following is part of the dream: "Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth. Dan. ii. 34, 35. The stone cut without hands evidently represents the kingdom of Christ. And that kingdom is to fill the whole earth or to become universal. A similar idea is presented in the parable of the mustard seed. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matth. xii. 31, 32. Such is the glorious future of the catholic church of Christ.

The church of Christ in its catholic character may well claim universal authority, since it is eminently adapted to the wants of humanity under the diversified aspect under which we find it in the world. No other system, whether social, political, or religious, that has ever existed, was so well designed for universal application as the church of Christ. And no system of truth could ever claim the universal allegiance of humanity, with equal propriety, for none was so well calculated to meet so fully the numerous and deep wants of a lost and perishing world.

The church of Rome claims to be the catholic church, and has applied to itself the name Roman Catholic Church. But she has been as unfortunate in the union of the words she has adopted to express her name, as she has been unjust to her-

self in flattering herself with the delusion that she is the true church of Christ.—The adding of the word *Roman* to catholic, makes the ideas conveyed conflict. For while the word *catholic* means universal, the word *Roman* conveys the idea of something local and particular. Therefore the phrase *Roman catholic*, is a soleism or impropriety.

The term *catholic* then, as used by the early believers, conveys a different meaning from what the phrase *Roman catholic* does, and the two should not be confounded. The term *catholic* meaning universal or general, may very justly be used to designate the true church of Christ with its enduring and eternal principles, which is to last forever, and fill the whole earth.

And with the idea of universal and general, which we apply to the word catholic, and then apply this last word as characteristic of the church of Christ should agree the catholic spirit of every member of the church. We should not be narrow-minded and partial. Like the exemplary Apostle we should be able to say, "Our heart is enlarged." 2 Cor. vi. 11. And the affections of our enlarged hearts should embrace the common brotherhood of man. A catholic spirit will lead us beyond the limits of our own family and community, and inspire an interest within us for the welfare of all men, and prompt us to labor for their good, and especially for their salvation.

As the word *catholic* is sometimes confounded with the phrase *Roman catholic*, and thought to mean the same thing, we have written this to show there is a difference.

The word catholic is also sometimes applied to the epistles of James, John, Peter and Jude, seven in all, as they are addressed to Christians in general, and to no particular churches.

QUERISTS' DEPARTMENT

Brother Quinter:—

We wish an explanation on Matth. xxiv. 28. Who is represented by the carcass, and who by the eagles? Will some brother give an explanation without fail? Yours in love,

A. D. THOMAS,
LEANDER HARADER.

Mt. Etna, Iowa.

ANSWER.—The passage referred to in the query reads as follows: "For whosoever the carcass is, there will the eagles be gathered together."

By the eagles are to be understood carrion vultures which the ancients numbered with the eagles, as appears from Job xxxix. 27, where in referring to the eagle it is said, "Her young ones suck up blood: and where the slain are, there is she." By carcass we are to understand the dead body of an animal, whether of man or of beast. The language is figurative, but the practical meaning seems to be apparent. By the eagles are to be understood the judgments of God, and by the carcass, the morally dead Jewish nation, directly, and all sinners, more remotely.

The Savior in the passage, states a universal law in the administration of God's moral government, namely, whenever there is in nations or in individuals, spiritual or moral death, and if they are not quickened into spiritual life by reformation, ruin must inevitably follow. The principle we are taught in the proverbial text we are examining, is the same as the one taught in the following text: "He that soweth to his flesh shall of the flesh reap corruption." Gal. v. 8.

The prophecies of which the words under consideration are a part, are of a mixed character; first, referring to the destruction of Jerusalem by the Roman army, which had the eagle for its ensign, and this perhaps suggested the general principle stated, and secondly to the more general judgments which will take place at the second coming of Christ, and the closing up of the present dispensation.—The great principle enunciated by our Lord is a suggestive and alarming one, and should startle sinners that are dead in trespasses and sins. God's judgments as the keen, piercing eagles, will find them out.

GLEANINGS & JOTTINGS.

ELD. C. HARADER has changed his address from Mt. Etna, Iowa, to Nowtonia, Newton county Mo. We wish our brother abundant success in his new field of labor.

OUR Father knows who that sister is who contributed to the Danish Fund saying, "I feel like doing something in the cause of our blessed Master, whom I am trying to serve the best I can under the present circumstances." He saw her secret alms-doing and will give an open reward.

BRO. A. M. T. MILLER has changed

his address from Polo, Ogle Co., Ills., to Marshalltown, Iowa. In writing from the former place, Aug. 23rd, he says:

"Considerable frost last night and night before. No damage done, except to vines on the creek bottoms. Crops, a fair average. Corn quite backward but of rapid growth."

BRO. S. W. BOLLINGER, of the Spring Run congregation, Mifflin county, Pa., says:

"The holding of the next A. M., was spoken of at our council; but as the Annual Meeting is conducted so unsatisfactorily, it was voted *not to take it* under the present form. We want a better method of representation."

SISTER REBECCA SNAVELY, Hudson, Illinois, says:

"The church here is in a prosperous condition. Two were added to us by baptism this summer. Our meeting-house will soon be completed. We here enclose 10 cents for the Danish Fund, 1 penny each for self, husband, our little girl, father, mother, two brothers, two sisters, and one for old grandfather. What little we send, we send with love and good will, wishing our Father's blessing to accompany."

Report of Funds.

DANISH FUND.

| | |
|---------------------------------|---------|
| Reported in No. 35, | \$92 01 |
| J C Neilson | 15 |
| Geo D Zollars, | 35 |
| J T Meyers | 50 |
| Wm G Lint | 25 |
| Peter Maust | 25 |
| A Sister | 25 |
| Carroll church Ills | 2 85 |
| German Settlement ch W Va | 95 |
| B A Myers | 10 |
| Frank Holsinger | 30 |
| David Artz | 25 |
| Elizabeth Kerr | 10 |
| D B Arnold and others | 1 00 |
| Andrew Shopbell | 25 |
| A brother Huntington Ind | 25 |
| Sister M B Illinois | 10 |
| S Morton and wife | 75 |
| A young Brother, Wallace Iowa | 25 |
| Jacob Barriek | 50 |
| Aaron Hufford | 25 |
| Denmark, Waynesboro Pa | 50 |
| Melvina Boggs | 50 |
| A R, Lima Ohio | 05 |
| Sisters in Wisconsin | 40 |
| J M Harshberger | 25 |
| K Heckman | 15 |
| Muskingum county church Ohio | 1 50 |
| Woodstock, Shenandoah church Va | 1 00 |
| E C Packer | 30 |
| Benjamin Hoover | 10 |
| J H Caylor and others | 65 |
| M W, Oak Point Illinois | 25 |
| S E Yundt and wife | 50 |
| D F Longanecker | 10 |
| Josephine Longanecker | 10 |

| | |
|---------------------------------|----------|
| Rachel Longanecker | 10 |
| E Rorschach wife and 8 children | 10 |
| Oakland church Ohio | 2 75 |
| Z K Zumbrum | 25 |
| Daniel Brower and others | 2 46 |
| R Burwell Beard | 25 |
| Joci Foster | 25 |
| James H Hood | 25 |
| Jane Beard | 25 |
| Robt B Beard | 25 |
| Sarah J Beard | 10 |
| David Longanecker | 1 00 |
| Ten Mile congregation Pa | 3 25 |
| Noah Longanecker | 25 |
| Limestone church Tenn | 1 80 |
| Israel Hardman and wife | 22 |
| Henry B Wike | 10 |
| Susan Wike | 05 |
| South Waterloo church Ia, E K B | 3 25 |
| James L Sweitzer | 05 |
| J C Judy | 25 |
| Plum Creek church Pa | 1 75 |
| An Outsider, W Va | 25 |
| Leah Miller | 50 |
| Isaac Hunsberger | 25 |
| A Sister, New Philadelphia O | 15 |
| Bushnell church, Illinois | 50 |
| A G Black and family | 50 |
| J S Kulp | 10 |
| Indian Creek church Pa | 1 25 |
| Total to date | \$130 52 |

STEIN FUND.

| | |
|---------------------------------|---------|
| Reported in No. 35 | \$24 21 |
| Wm G Lint | 25 |
| Andrew Shopbell | 25 |
| A Brother, Huntington Ind | 50 |
| Jacob Barriek | 50 |
| Aaron Hufford | 25 |
| Melvina Boggs | 60 |
| A R, Lima, Ohio | 05 |
| J M Harshberger | 1 00 |
| R Heckman | 10 |
| Muskingum county church Ohio | 1 50 |
| Woodstock, Shenandoah church Va | 50 |
| E C Packer | 25 |
| B Hoover | 05 |
| J H Caylor and others | 65 |
| M W, Oak Point Ill | 10 |
| S E Yundt and wife | 50 |
| D F Longanecker | 10 |
| Josephine Longanecker | 10 |
| Oakland church Ohio | 1 25 |
| S K Zumbrum | 25 |
| Dan'l Brower and others, Lima O | 2 34 |
| Eld Joseph Arnold | 25 |
| Ten Mile church Pa | 2 00 |
| Noah Longanecker | 25 |
| Israel Hardman and wife | 25 |
| H B Wike | 10 |
| Susan Wike | 05 |
| James L Sweitzer | 05 |
| J C Judy | 25 |
| Plumcreek church Pa | 1 75 |
| M A Moomaw | 50 |
| Leah Miller | 25 |
| Isaac Hunsberger | 55 |
| A Sister, New Philadelphia O | 10 |
| Bushnell church | 1 50 |
| Unworthy, Hudson Illinois | 10 |
| Total to date | \$42 58 |

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

D. M. of Southern Iowa.

LEON, Iowa, Aug. 30, 1875.

To those wishing to attend the District Meeting of the Southern District of Iowa, to be held at the Brethren's meeting house 5 miles north-east of Leon, Decatur county, Iowa, on the 8th and 9th of October, 1875, I would say, There is but one train a day on the Chariton branch of the B. & M. Railroad. It leaves Chariton at 9 in the morning. Get a ticket to Garden Grove; and let the conductor know that you want to stop off at the Tank, west of Garden Grove, where there will be conveyances on the 7th. If any should come at any other time, give timely notice. The place of meeting is three miles from the Tank. We expect preaching on the evening of the 7th.

S. A. GARBER.

A Melancholy Accident.

A sad accident occurred on the farm of Mr. Gordon, on the Ekhart & Bristol railroad, on the St. Joseph River, Elkhart county, Indiana, on the 14th day of August, 1875. While threshing wheat, Mr. Anthony Raifsnider residing near Middlebury, was engaged in feeding the machine; and when finishing up, in cleaning off the top of the machine, he slipped into the cylinder with his right foot, and had his leg torn off up near the body, and portions of his leg were carried out on the stack. He only lived six hours after the accident occurred. He leaves a wife and eight children to mourn his untimely death. He was a man respected by all who knew him; but sad to say, he made no profession of religion.—But he now is in the hands of a merciful God, who will do right. Now let this be a warning to all to prepare to meet their God in peace, if they should be carried away as this man was, almost without a moment's warning.

J. C. LEHMAN.

Goshen, Ind.

Information Wanted.

Dear Companion:—I would inquire through you if any of your readers know of a man by the name of Enoch Reame. When last heard from he lived near Burlington, Iowa. If so, give his address through the COMPANION AND VISITOR.

The reason of the above is as follows: There is an old sister of the church in the poor house of LeSueur county, who has been there about seven years, by the name of Catharine Reame, who says she has a son by the name of Enoch Reame, as above named, who lived near Burling-

ton, Iowa, at last accounts. The old sister is blind and quite infirm, being about 80 years old. None of the members of Lake branch church knew of her being there till last spring. As soon as we heard she was there we visited her, but found her too feeble to remove, it being some distance from the membership.—The old sister is quite anxious to hear of her son's whereabouts.

Yours, SAMUEL OBLINGER,
Morristown,
Rice Co., Minn.

A Proposition.

MARYSVILLE, Tenn., Aug. 27, '75.

As no call has yet been made for the Annual Meeting, and our District (Tennessee) has perhaps a claim before any other, I would propose to the elders of this district to consult each other and their respective churches in regard to the following plan for holding A. M.:

1. That we obligate ourselves to make no provision for any but elders and delegates.
2. That the discussions be printed in full, with speakers' names, in pamphlet form.
3. That said discussions be read and approved by the meeting before the close of its sessions.
4. That no report be given in any of the papers.

Our reasons for the above propositions are:

1. Because since the war we are too poor to entertain a large multitude.
2. One of the causes of the large multitude is to get the entire transaction, which we propose to furnish each one at his home at less than one hundredth part of the expense incurred heretofore. The money saved might help the Danish Fund or some other good work.
3. The sentiment of the church is in favor of a full report.
4. We advise to have no report in the papers out of respect for the feelings of those brethren who opposed it last A. M.

S. Z. SHARP.

JAMES' CROSSING, Jackson Co., Ks. }
August 7th, 1875.

Dear Brother Quinter:—

I wish to introduce a communication through your paper by giving a few sketches of the prosperity of our country in regard to spiritual matters. I can say that the Lord has imparted great blessings to the hearts of the people since last winter, owing to the call of brother Stump to preach to the people here, by request of brother Faidly, as he was the only member of the Brethren's Church in this vicinity. It seems that they do not mean to let any of God's sheep go astray, for want of the Gospel being preached in its purity to them. The brother delivered eleven most noble and explicit sermons in this place, and unrav-

eled some of those great mysteries which are preached so extensively by some of our other denominations, which are laid down in that divine volume of inspiration; and he produced Scripture to amply satisfy any rational man that those things were errors; and he proved these facts in such general terms, and made them so plain that we were made to see the inconsistency of our prior teaching. So we were all ready to say, as those Jews said to Peter and the other Apostles, "Men and brethren, what shall we do to be saved?" Brother Stump paid us another visit on the 17th of July, and remained with us one week, and baptized sixteen more souls into the service of God, making our number thirty-seven at present.

We feel that God has showered great blessings upon the people in this neighborhood, and we are very anxious to have a minister in our midst. The members are seemingly going forth in the discharge of their duties, with the love of God in their hearts. I, for one, am resolved to press forward in the cause of Christ, God being my helper. The arrangement is that we hold a lovefeast at this place on the 25th of this month. May God in his infinite mercy bless us all, now and forever.

Your brother in Christ,
CHAS. W. ARMSTRONG.

THORNTON, Taylor Co., W. Va., }
August 28th, 1875.

Dear Brother Quinter:

Brother J. Annon and I started to Nuzum's Mills, Marion county, W. Va., August 21st, and had a meeting in the evening. We were addressed by brother Annon from these words: "But I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke xxii. 32. The brethren and friends paid good attention to the word preached. There was a good congregation considering its being a week day. We also had preaching on Sunday at the same place at the hour of ten o'clock. We were again addressed by brother Annon, from these words: "Who was disobedient unto the word of the Lord." 1 Kings xiii. 26. The brother's remarks were very pointed, and seemed to be so plain that all might understand; bringing up many illustrations showing the necessity of being obedient unto the Lord, and showing the difference between the righteous and unrighteous. The congregation was so large that he could not preach in the house. The brethren and friends seemed to enjoy themselves very well. It had been previously announced that there would be public preaching about four miles from Nuzum's, on the west side of the Tygart's Valley River, at a place called Saretta, at the hour of three o'clock. When we assembled, it was found that it was necessary to preach again outside of the house, as the congregation could not be accom-

modated in the house. Brother Annon preached again, from the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here the brother brought many striking illustrations, showing that man's body was of the dust, and was earthy, and it had to derive its nourishment from the earth; also showing that the soul was from God, and that it must receive its food from God, otherwise it must perish. There was good attention paid to the word preached, and the people seemed eager to learn the ways of God more perfectly.

Now let me say a word to the dear brethren and sisters: You have made a good start for the kingdom of eternal glory. But remember that the crown is not at the beginning, nor the middle, but at the end of the race. Be careful, for many besetments are thrown across our pathway, to turn us back again into the world; but put your trust in God, who is able to save us.

GEO. W. ANNON.

The Annual Meeting.

I have for some time been forcibly impressed with the fact that a change in holding or conducting our annual conference should certainly be made. The expenses are becoming enormously heavy. Vast sums of money are annually spent in attending these meetings. I am creditably informed that \$40,000 were spent in going to and from our late A. M.—What an enormous waste of money! Our Annual conference meetings are generally so crowded that it is simply impossible to do business in good order, as there are from two to three thousand brethren, besides the outside pressure, attending these meetings, and as all brethren present have an equal right to speak and give their opinions, &c.

Those brethren that were attending the A. M. are fully aware of the fact that justice could not be done to the queries before the meeting. Why do we not adopt a more consistent and systematic plan? Brother C. Long's plan is good. Let every District (as at present) send a brother, as member of the Standing Committee; and let every organized church in the brotherhood have the privilege to send one brother as delegate; these delegates shall constitute the conference. No one should have anything to say in council but delegates. Every query should be decided by a majority vote of the delegates. All queries formerly decided should not be repealed without a two-thirds vote. In this way matters could be decided in a judicious manner. The council could then prolong their sessions, as long as necessary, without becoming burdensome.

Bear brethren, something of this kind should be adopted, and the sooner the better. Let brethren exchange views on this subject in moderation, and brotherly

love and kindness, in our periodicals; and then bring it up at our next Annual Meeting, and have the desired change made.

E. K. BUECHLEY.

Waterloo, Ia., Aug. 1875.

Poetry for Sale.

Being a stranger to the readers of this paper generally, I deem it proper to say, that I was born in Montgomery county, Ohio, and am in the forty-fourth year of my age.

When one year and a half old, my parents moved to Elkhart county, Indiana, on a tract of unimproved land they had bought near the Yellow creek.

At the age of thirteen I was one day taken with chills, which was followed by great pain in my eyes. In about twenty-four hours my sight was all gone. After my recovery from sickness, some little sight returned, but in a few years it again all disappeared.

I left Elkhart county, Indiana, on the 30th of December, 1873, and reached the neighborhood where I am now staying on the 1st of January following, having traveled a distance of over six hundred miles without being accompanied by any one.

I am now keeping house for myself, and am much of my time alone; I do my washing, make fire in my stove, do most of my housework, and at times am engaged in knitting and making bead baskets.

Arrangements have been made to supply me with any amount of poetry, which I might be able to sell, and should be glad to find sale for some twelve pages which I have on hand at this time. The poetry is in small piece type.

The following are the first lines of each piece of poetry:

"The day was declining, the breeze in its glee."—20 verses.

—Recollections of early life.

"The spacious firmament on high."—6 verses.

"Are we almost there, are we almost there."—6 verses.

—This is not the hymn beginning in the same way.

"Shed not a tear when ye stand round my tier."—3 verses.

"O ye young, ye gay, ye proud."—3 verses. —(Revised version.)

"Mild sorrows and sadness I'm destined to roam."—6 verses.

—(The Blind Lady.)

"Wearied and worn with earthly cares."—24 verses.

—(The Starless Crown.)

"Come let us join our cheerful songs."—5 verses.

It is intended to sell the twelve pages at about 10 cents; yet persons who have but little money to spare, can buy for less.

HANNAH M. BURKET,

Quincy,

Franklin Co., Pa.

A Few Thoughts.

First, on the missionary cause, which seems to prevail among the brethren to some extent. Oh, that the work may go forward and onward, until all may hear the gospel in its purity. It seems that the Scriptures are but little understood or appreciated at this time; man's time is all taken up in making money, and woman's in making the best show. I think if our Savior was to go into some of the houses of worship in our country, he would have to cast out a good many, for when they wish to raise a sum of money to defray expenses, religiously, they will have a banquet, a concert, an oyster supper, or gambling in some way or other.—It makes me feel sad when I pen these things; nevertheless it is so, and in the very houses that they call the temples of God.

Brethren, I think, as we have taken passage on the old ship Zion for the other shore, that we should touch at every port, and go out into every street, lane, and highway, and beg, entreat, and persuade them to come and take passage on a sure vessel that is never wrecked, but always lands safe in the harbor on the eternal shore.

Our Savior commanded his disciples or followers to go and preach the Gospel to every creature. Brethren, keep the cause moving. See how liberally the brethren responded to the the calls of our suffering brethren in the west, temporally. I trust we shall be more zealous in the cause spiritually; for of how much more value is the soul of man than the body—this poor worm of the dust that we are so careful about! I think the time has come when the lovers of Jesus and his cause should put forth all their energy to the word and work; seeing that many do not endure sound doctrine. Therefore let us send out our tracts and pamphlets all over the land. Perhaps some that read may understand and come to a knowledge of the truth as it is in Jesus.

Dear brethren, in my humble opinion, it would be good for more brethren to start out like brother Knisley, and travel and preach all the time; not only in those large churches, where there are so many preachers, but go where the people know nothing about our people. Go and sow gospel seed that it may bring forth fruit for the Master's use. Why, here in the State of Illinois, one half of the people know nothing about the "Dunkard" church, much less what we preach and practice.

Enclosed you will find twenty cents for the Danish Fund, one for myself, one for my husband, eighteen for my poor brethren in Missouri, and twenty cents for the Stein Fund.

SARAH A. SCOTT.

Time, Pike Co., Ill.

From the Cana Church.

GREENFIELD, Howard Co., Kan. }
 July 20th, 1875. }

Brother James Quinter :

As I have seen nothing of late from our little but prosperous arm of the church, I will try to give to the readers of our valuable paper a sketch of our condition, both temporally and spiritually.

As church news is generally the most interesting, I will give that first. The health, as a general thing, has been excellent in this part so far this summer.—The brethren and sisters are all in union, with a little exception. Since our last lovefeast which was on the 21st and 22nd of October last, 47 have been made willing to take on them the yoke of Christ, and follow him in all things whatsoever he has commanded us to do. It makes us rejoice to see them come; especially to come in order, which is truly the case here. At our last council meeting, the 10th inst., 3 were baptized. One of these was a young sister; and the other two were a man and his wife, who became convinced of the truth by reading brother P. Nead's work.

We number at present thirty-six members, in Howard and Cowley counties, with two speakers and three deacons.—We will also have another speaker here from Montgomery county, by the name of Clingenpeel. He has been here and secured a claim. We intend having a communion meeting sometime this fall, which will be published in our periodicals in due time.

At present God has favored us with a prospect of good crops. We are having very wet weather. It will be damaging to the flax crop, and there is a great deal of it raised here. It has all been harvested around here with the expectation of threshing it out of the field, and it has turned out to be too wet. The average yield of wheat will be some better than last year. Last week we threshed one piece of sod wheat that averaged 23 bushels per acre. The grasshoppers did us no damage here, but they passed over us.

J. A. STUDEBAKER.

QUARRY, Marshall Co., Iowa. }
 July 21st, 1875. }

As my wife and I made a visit to our friends in Indiana and Ohio, by your permission, I wish to say to them that we landed safely at home on the last day of May. We enjoyed our visit much, and we truly feel thankful to our heavenly Father for his mercies and care over us; and also thank our friends for their kindness and favors to usward.

On the 5th and 6th of June we attended a communion meeting 50 miles west of us, in Wm. Thomas's district. He had been the only officer in that arm of the church for several months. The other preachers and deacons had all moved away. Brother Thomas was quite sick at the time. Neither he nor his wife were

at the meeting. Notwithstanding we had a good meeting and held an election.—Brother Basket was chosen to the ministry, and brother Reitz to the office of deacon. May the Lord enable them to be faithful servants. One was received by baptism. The ministers present were R. Badger, from Dallas county, D. E. Brubaker, from Story county, Joseph Lehman, from Lee county, Ills., S. Coughenower, from Polk county, and D. B. Martin, Jos. Trostle, and the writer from Marshall county.

On the 16th and 17th of June, we attended a communion meeting in the State Center District. An election was held for one minister. The lot fell on brother John Sibert. May God grant him grace and ability to fill the office manfully. At this meeting two were baptized. The ministers were brother Yoder, from Washington county, D. E. Brubaker, of Story county, A. Deeter, J. Hillery and the writer, of Marshall county; D. B. Martin and J. Trostle reside here.

On the 19th and 20th of June I attended the communion near Liseomb. Two were baptized at this meeting. The ministers present were brothers Yoder, B. K. Buechly, Elder Messer, Martin, Trostle, Sibert, Hillery, Hall, and the writer; also Martin Buechly, of the North Waterloo church.

I was also present at the State Center and Liseomb meetings. H. Strickler, D. Buechly, J. Buterbaugh, and ———, are the ministers in the district of this last meeting.

JOHN MURRAY.

Dear Brother James :—

I was once more permitted to approach the Lord's table with the dear members of his body, in memory of his death and sufferings, which are thus to be commemorated till he come.

On the 10th of June, at 3 o'clock, p. m., we met at the residence of brother Peter Miller, in Monroe county, Iowa; had preaching and in the evening attended to the ordinances of the Lord's house.

The ministers present from other counties were S. P. Miller, from Waterloo, David Link, Wm. Palmer, and B. F. Flory, (brother to J. S. Flory, of Colorado.)

We had a meeting on Sunday both in the forenoon and afternoon. The brethren were filled with the Spirit and deep impressions were made; as much so as I ever witnessed in so large a congregation. I hope the good impressions will not be lost; but I feel as though the brethren were not instant in season, by not giving an invitation at the close. I had talked with some that were dear to me, before the meeting began, and had evidence that they were on the eve of coming out on the Lord's side; and I regret very much that an urgent appeal was not made, setting forth to day as the time. I have my fears of their growing cold. Jesus says, "Go into the highways

and hedges and compel them to come in, that my house may be filled." So I believe it is our duty to use all the gospel means in our power to bring souls to Jesus, to be saved from sin.

Elder David Miller who has the care of the church, says the church is on the progressive. Several have joined this summer, who are ornaments in the church. I have forgotten the exact number, or I would give it; for when I read our church correspondence, I always want to know how many come; for one soul is of great value. Paul gave the number he baptized, as near as he could relate it; and when John and the Apostles were baptizing daily, the exact number could not easily be given.

HANNAH KNOUFF.

Ottumwa, Iowa.

Announcements.**LOVE-FEASTS.**

In the Lick Creek church, Owen Co., Ind., on the 15th of October next; meeting to commence at 2 o'clock, p. m. Those coming from the west, north, and east, will come to Terre Haute, Indiana, and there take the Cincinnati and Terre Haute railroad to the Y, the end of said road, where they will be met by brethren the day before the meeting. This point is about four miles from the meeting house.

MARTIN ROW.

Prairie Creek church, Wells county, Ind., at the residence of brother John Minnich, Sept. 30th. Montpelier is the railroad station.

G. W. SALA.

Buffalo Valley, Union county, Pa., Oct. 6th, commencing at 1 o'clock, p. m. Meeting next day.

ISAAC MEYERS.

Stony Creek, Hamilton county, Ind., Oct. 7th, commencing at 10 o'clock, a. m. Noblesville is the railroad station.

I. H. CAYLOR.

Conemaugh, Cambria county, Pa., Oct. 14th and 15th, commencing at 4 o'clock, p. m.

STEPHEN HILDEBRAND.

In the Brethren's meeting house at Tearevat, Hampshire Co., W. Va., Oct. 13th and 14th, and another at Beaver Run, Mineral county, W. Va., Oct. 16th and 17th. We extend an invitation.

DANIEL B. ARNOLD.

In the Bear Creek congregation, Garrett county, Md., Oct. 10th, at 4 p. m. Preaching next day.

JEREMIAH BEECHLY.

In the Coventry church, Chester Co., Pa., Nov. 6th, 1875. Railroad station, Pottstown.

J. Y. EISENBERG.

In the Howard church, Howard Co., Ind., on the 14th and 15th of October,

commencing at 2 o'clock P. M. Those coming by railroad will stop off at Kokomo. Conveyance the day before the meeting.
GEO. BRUBAKER.

In the Bushnell church, McDonough county, Ill., September 18th and 19th.
A. G. BLACK.

In the Springfield church, 6 miles east of Akron, Summit county, Ohio, on Saturday October the 16th. Also preaching next day. Conveyance will be at Akron by due notice being given.
JACOB MOHLER.

Mogadore, Ohio.

MARRIED.

On the 2nd day of September, by the undesignated, at the house of the bride's father, Mr. SAMUEL H. GARBER and Miss MARY M. CROYL, all of Washington county, Tenn.
S. G. ARNOLD.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Cherry Grove congregation, Aug. 24, 1875, of dysentery, MARTHA E., daughter of brother Lemuel and sister Mary Hilery, aged 5 years, 3 months, and 5 days.
E. H. SPROGLE.

At Leonium, Appanoose county, Iowa, July 4, 1875, sister MARY STREPP, wife of friend Geo. W. Steepp, and daughter of Elder Abraham and sister Barbara Replogle; aged 41 years, 9 months and 28 days. She died in the hope of immortal glory; having served the Lord a goodly portion of her life. She leaves a husband and one child—a daughter. Funeral services by D. Zook, from John xiv. 2.

G. B. REPROGLE.

In the Berlin congregation, on Sunday, Aug. 23, 1875, sister SARAH TRENT, aged 71 years, 7 months, and 9 days. Funeral text, Rev. 14: 13. Sermon by brothers George Schrock and D. P. Walker, in the Reformed and Lutheran church, in Shanksville, to a large concourse of people. Our deceased sister was a lively member of the Church for 23 years, and survived her husband (a brother) nearly 15 years. Five children—two sons and three daughters—mourn the death of their mother. Two of these only—one son and one daughter—have followed their mother in the way of the Lord, and may expect to meet their mother again, who earnestly wished to see all her children within the circle of God's people, and may now, with angel spirits, pray for their return to the God who is love.

M. HADY.

[Pilgrim please copy.]

In the Eel River church, Kosciusko county, Ind., June 16th, 1875, sister ELIZA ELANOR WEBBER, wife of P. L. Webber, and daughter of John and Mary Shriver, formerly from Carroll county, Ohio; aged 32 years, 6 months and 3 days. Disease, puerperal fever. She leaves 4 small children, the oldest aged 7 years, and the youngest 5 days.—she bore her affliction with Christian resignation to the will of the Lord. A few minutes before her death, being told by the attending physician there was no hope for her recovery, she engaged in a fervent and feeling prayer, and so passed from time to her eternal home beyond this vale of sorrow. Funeral occasion improved by Jacob Metzger and others, from Rev. xiv. 13.
J. S.

In the Ludlow and Painter Creek church, Miami county, Ohio, May 26th, 1875, brother Abraham Ditmer, aged 50 years, 9 months and 1 day. In the morning, as usual, he went to the woods to work, and in a short time was taken home sick; and being at home but two hours, was numbered with the dead. He leaves a dear widow and five children to mourn their loss, which, we hope, is his eternal gain. Funeral discourse by brothers Jesse Stutsman, Wm Cassell, and Tobias Kreider, to a large concourse of people.

In the Salem church, Miami county, Ohio, Aug. 16th, 1875, brother FREDERICK HISSONG, aged 77 years 2 months, and 8 days. He leaves an aged widow and six children. Funeral occasion improved by brothers Abraham Deitrick and Abraham Flory.

Also, in the same church, Aug. 26th, 1875, sister SARAH ARNETT, aged 81 years, 7 mos., and 21 days. Discourses by T. Kreider, J. Stutsman, and A. Deitrick, from Matth. xxiv. 44, "In the hour ye think not, the Son of Man cometh."

In the Ludlow and Painter Creek church, Miami county, Ohio, Aug. 30th, 1875, ANNE MAURY, daughter of Levi and Mrs. Warner, aged 13 years and 4 months. Funeral services by brother Jesse Stutsman.

SUSANNA LONGANECKER.

In Richville, Starke county, Ohio, Aug. 20th, ISAIAH P., son of brother Solomon and sister Naomi Butler and grandson of Elder John K. L. Swihart; aged 1 year, 4 months, and 24 days. Funeral occasion improved by the Brethren. The Lord is the Father of spirits; but while he gives those infant bodies their spirits, he very often takes them to himself in their purity, and thus preserves them from the dangers of a sinful world to die no more. Why should not all of us who have happy little angels with Jesus say, with the faithful Patriarch, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Could we but behold them (and we can by faith) in their glory, we would take courage and thank the good Lord that they "were redeemed from the earth."

NOAH LONGANECKER.

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B F Kittinger 2 20; Elizabeth Long, 50; D R Stutely 45; Henry Landis 1 50; J M Stoltzfus 50; A Hensel 35; J Thomas 1 50; H Clark 1 00; A H Puterbaugh 1 60; D Croft 1 60; John Keiser 3 30; J L Shuecy 1 75; S B Shirkey 1 25; Sam'l Molsbee 1 00; H S Jacobs 50; J B Grow 2 00; S Stump 60; A Pearsall 10; D Negley 1 70; J P. Moomaw 5 00; D Giegrien 80; A S Chamberlain 2 25; J H Moore 1 00; E G Smeltzer 4 35; Jonas Fike 95; B Henry 1 60; Mary E Miller 75; Louisa A Eagle 7 15; Frances Replogle 1 00; Martha Bratt 1 60; E P Pessley 1 85; D Kunzel 10; Jacob Bare 60; Dr F Fahrney 10 00; Abraham M Frantz 10 00.

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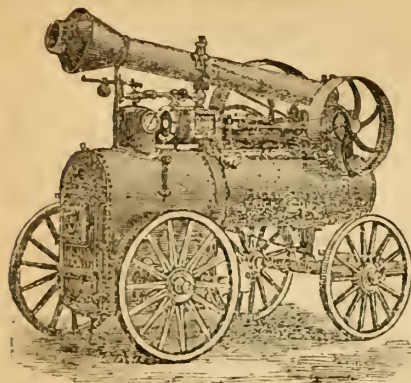
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Vol. II. No. 38.

Before the Leaves.

I wonder if oak and maple,
Willow and elm and all,
Are stirred at heart by the coming
Of the day their leaves must fall.
Do they think of the yellow whirlwind,
Or of the crimson spray,
That shall be when chill November
Beats all the leaves away?

"If die we must," the leaflets
Seem one by one to say.
"We will wear the colors of gladness
Until we pass away.
No eye shall see us falter;
And before we lay it down,
We will wear, in sight of all the earth,
The year's most kingly crown.

So, trees of the stately forest,
And trees by the trodden way,
Ye are kindling into glory
This soft autumnal day,
And we who gaze remember
That more than all they lost,
To hearls and trees together,
May come through the ripening frost.

—Selected.

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

Opening services by the Methodist friends.

BROTHER MILLER'S FLEVENTH SPEECH.

Mr. President, Brethren, Sisters and Friends:—Opening anew our discussion this morning, we want to keep the mind of our hearers to the issue between Baptists and Pædobaptists. The proposition is, "We are willing to affirm and prove from the Scriptures that immersion in water is the only Christian baptism."

We have gotten along very slowly, but, I think, on our part, pretty surely. We have proved by inspired men that in the

administration of the ordinance they went down into the water and were baptized, and then came up out of the water. We have taken the primary meaning of the word *baptizo*, which is to immerse.—To sustain his practice, my opponent takes the secondary meaning. He is candid enough to admit that the primary meaning is immersion, but says that the tropical meaning favors other modes; whatever the imagination may suggest.—I take the position that the primary meaning only is to be relied on as a rule of action. I have shown that this meaning takes the subject down into the water and that in Bible usage they are buried and raised up, and, as expressed by *lono*, it conveys the idea of washing all over.

I deny that any of the tropical meanings are applied to the action in baptism. I deny that tropical meanings are used in the Bible, while I admit that they are in the classics. My opponent does not say it is in the Bible, but in the classics: he does not say he finds it in the Bible; if he did, I would require him to prove it.

Paul says he was buried in baptism, and I suppose he was also buried when he died. So we in Indiana, and also in Virginia, bury in baptism and also bury persons when they die; but we do not bury people in the ground while alive.—Thus his question on this point is answered. This intelligent people will know how much weight to attach to such talk. He farther says that we can prove any Popish heresy by the Fathers. The Fathers were before there was a Pope; they were Greeks and not Romans. He referred us again to the jailor and household, but he was so confused in his remarks that I could not see his point, and therefore take no farther notice of it, only what he said about hunting in the dark for a mill pond, &c. We would not suppose that there was any difficulty on that point, as he only the day before baptized Lydia and her household. He says that Saul was in the house, and that there is no intimation that he went any where to be baptized. But, my friends, you will

remember that according to the reading, "he arose," which was necessary to immersion, but not necessary to sprinkling or pouring.

Suppose we go to Greece in order to acquire a correct knowledge of the word expressive of the ordinance. The Fathers were all Greeks, and all immersionists. Here we see seventy five or a hundred millions of Greeks, all defining the word "to immerse," and certainly they understand their own native language better than foreigners. I read from Justin that they went into the river to baptize, and women baptized women, hence the baptizing in a state of nudity, according to the Jewish custom of baptizing.

Our seventeenth argument is drawn from the fact that sprinkling was not introduced into the church until the third century and then only to sick persons—the Christian Era about A. D., 225. It was not long after the age of Justin Martyr. Cyprian was Archbishop of Carthage and a distinguished man in many respects. Magnus asks Cyprian whether persons sprinkled are properly to be esteemed Christians. Cyprian replies thus, "You have moreover, my dearest son, asked my opinion of those who receive the grace of God in a time of sickness, whether they are properly to be esteemed as Christians, because they are not washed but only sprinkled with the saving water; in which particular I would by no means be understood as taking it upon me to judge for others, or to restrain them from the free use of their own judgment, or from acting according to it. But, indeed, as far as my slender abilities enable me to conceive of this opinion, I cannot apprehend how the blessing of heaven should descend upon any maimed or imperfect, nor how they should suffer any diminution or abatement, when, in the reception of them, neither giver nor receiver are at all deficient in their faith. Or if any one is persuaded that men in such circumstances have really nothing conferred upon them, because they are only sprinkled with baptismal water, and that all that is done for them in that way is without ef-

feet, let them run no farther risk; and therefore if they recover let them even be baptized."—*Cyprian's Works*, p. 218.

The point in this argument is that sprinkling was not valid until the council of Bishops made it so. The fact that it had to come before the Bishops is evidence that it was not the original practice. If a case of baptism by immersion had been so doubted that it had to be brought before a council of Bishops, then it would prove it not the original practice; but such was not the case.

Hermas, Clement of Alexandria, Justin Martyr, and Tertullian take immersion back to the days of the Apostles.

Our eighteenth argument is drawn from the fact that all the learned and great men of former ages, and all denominations of any note, admit immersion to be valid baptism; while there have been many learned and great men, and many churches from the Apostles down till the present time, who deny the validity of sprinkling or pouring. The Greek church, the Romish church, the Episcopal church, and the Methodist church, all agree that immersion is valid baptism.

All the great historians admit immersion—John L. Mosheim, Neander and Wall. There is no fact better established in history than the validity and antiquity of immersion. Luther, Calvin, Macnight, Chalmers, and Stuart, with hundreds of others, great reformers, critics, commentators, historians, and translators, all agree that immersion is valid. The validity and safety of immersion have always stood unquestioned and unquestionable. In regard to it there never has been a doubt expressed by any man of note or authority. But not so with sprinkling: it has always been in doubt. Many of the best and greatest men of ancient and modern times have doubted its validity, as well as many large churches, many that have been sprinkled live in doubt when they read that Jesus was baptized in Jordan, that he came straightway up out of the water, and that holy men went down into the water and came up, and that they were buried in baptism. It is enough to disturb their conscience when they see all these holy men going to the river Jordan—going where there is much water—going to a certain water, and being buried in baptism; always going to the water to be baptized. These facts are enough to unsettle the minds of those who have been baptized in the house, and had the water brought to them instead of following the Savior and going to the water; and when they read that the ancient Christians had their bodies washed in pure water, and think of the few drops that were sprinkled on their heads, and then, when they look into the Bible, not one man of God, from Genesis to Revelations, ever sprinkled or poured the common element of water upon any man for any purpose.

Again, when he sees that for the first thirteen hundred years there were none

but sick persons, and for the first 250 years none, that were sprinkled, and that it glides into the church on the authority of Popes and Bishops, not a wonder that they are doubting when they come to change worlds.

The truth of the argument may be represented by a sick man calling a council of physicians. They offer him two remedies, one certain, the other doubtful, which would he be likely to accept? Or a man about to purchase a farm; to one the title is unquestionable, the other doubtful, which would he be likely to purchase? Or, suppose a man owed you fifty dollars, and presented to you one note which all admitted to be genuine, and another said by some to be counterfeit, which would you take? All answer, "The certain remedy; the unquestionable title; the genuine note." So as respects immersion and affusion. If you are so careful about worldly matters, why so indifferent about spiritual matters?

(Time expired.)

MR. HODGE'S ELEVENTH REPLY.

Mr. President, Gentlemen and Ladies:—My brother says that I delivered on yesterday evening an exhortation. I am not ready for an exhortation yet, but I will try to come to that after a while. He also told you that I admitted that the primary meaning of *baptizo* is to dip. I did not admit it, but you will remember that I have challenged him again and again to show a single case where it did mean to immerse and to raise up. Did he not admit that *bapto* was never used to represent baptism? How can he say, then, or has he proved that it resembles a planting. There was a time when the friends of immersion used *bapto* until it made havoc with their theory. Dr. Carson says that *bapto* has a second meaning, as dying. It would be a monstrous perversion of taste to say that an entire lake should be dipped into the blood of a frog. But my brother will not admit of a second meaning, if the world would fall. Think of a lake dipped in the blood of a frog, or a mountain into a wine cup. The advocate of immersion, who stands here, is more bold than the greatest men who have written upon this subject. He spoke of the baptism on the day of Pentecost. Where is the dipping in this case? I suppose he would have them dipped into the sound. Remember that the primary meaning of *bapto* puts under never to be taken out. The secondary meaning brings them out of one condition and puts them into another, as baptize into wine, to bring under the influence of wine; and baptize into sleep, to put into a state of unconsciousness. In which sense did Christ use the word? Did he use it in the primary sense, to put in, to sink under never to be taken out, or in the second meaning, which represents a changed condition without putting into by any agency?

John baptized in the wilderness and preached the baptism of repentance for the remission of sins; not a baptism with water for the remission of sins, but the repentance, to change them from impenitency to a state of penitency.

I challenge my opponent to show when *bapto* was ever used in connection with baptism, don't forget that. They contend for the primary meaning, which signifies one definite act, while they have a dozen—I mean a dozen different words to impress the idea of immersion. If it is true then that *baptizo* means to dip, why then have a second meaning? The lexicons will not answer his purpose; nor does the Bible; nor do the Fathers. I referred to the Fathers, and showed that they gave at least twenty meanings. If the Fathers are good authority for him, they are just as good authority for me. Irenaeus has it *determanon* translated sprinkle. See Isa. 4: 20; as, sprinkle with blood. The Fathers have gone farther than my friend has gone, and translated the word to sprinkle.

Let me show you a picture. He showed you a picture yesterday. I am fond of pictures, and would like to have the pretty one he showed you. Here is a picture of Christ being in the water with John, John having a shell in his hand with which he pours water on Christ's head. The Fathers practiced immersion, and they practiced sprinkling. Another picture represents them kneeling in a lake, and the administrator pouring water upon him. I can prove anything by the Fathers. The candidate being dressed in white, tasting honey, baptized in a state of nudity, and many other such superstitions. I can prove anything by them. With them immersion commenced, and many other heresies. (Time expired.)

(To be Continued.)

For the COMPANION and VISITOR.

Christ Our Head.

BY CHARLOTTE T. BOND.

Christ is head over all things. The best and noblest use we can make of our faculties and possessions is, to consecrate them to his service. He has a right to expect that nothing shall come between our hearts and him. Strength, guidance, and consolation will be given us in every time of need, if we truly believe in him as our Savior—believe in him as our portion and hope forever.

The earth has been trodden by the blessed feet of Jesus; his voice of prayer has been lifted up in its solitudes; he drank of its gushing springs; he rested beneath the shade of its trees and beside its wells of water. The homes of earth have been comforted by his sympathizing tears, and he still knows our sorrows. Our daily prayers go up and the daily answer of blessing comes down. Messengers of mercy are constantly coming,

and the intelligence they carry back causes joy in the presence of angels. With what hearts of gratitude should we receive those blessings, and, above all, the Divine Spirit that comes to the humble and penitent as a messenger of peace, and gives rest to the weary soul! Christ, as our head, gives us this blessed Comforter to direct us and make us obedient to his holy will. Oh! that we may be able to render him the service due him; that we may stand in the glorious company of his children; that we may be girt with righteousness and purity as with a garment; that we may be clothed in robes that have been made white in the redeeming blood of the Lamb.

We must not shrink from conflicts and sorrows through which Christ himself has passed. It is a decisive test of a good man and true Christian to be calm in the midst of public agitation; to be fearless in the face of danger; to be prompt in the discharge of every duty; to live every day above all of the doubts and fears, evils and reproaches of the world. Such a man preaches righteousness by the purity of his own life, proves to the world that Christ is head of all his actions, and is leading and directing him by his Divine Spirit. He cheers the sorrowing by the serenity of his countenance; and, when the day of peculiar trial comes, and great temptations assail him, and afflictions beat upon him, like a strong wind, to beat him down, then he stands a defence to others and secure himself, proving that his trust is in God alone.

For the COMPANION and VISITOR.

The Closet.

BY J. S. FLORY.

The closet is the refuge for the tempest-tossed soul—sure retreat from all adverse winds. While fighting the “fight of faith,” often the soul is besieged by the marshalling hosts of Satan; oft cast down, ready, almost to despair. In such an hour the closet is the *victory ground*. We meet the Lord there; the God “of battles” yields the sceptre and by its supreme power we conquer our foes—“captivity is led captive.” The emblazoned sign that floats upon the heavenly breeze sheds its halo of glory all around. Yea, the cross—the crimson cross—appears to view in more vivid colors, the sight of which fills the soul with renewed courage. In the closet where we meet in solemn, silent reverence with God, we feel ‘tis “holy ground.” The highest aspirations of a soul swelling with gratitude is to build there a “tabernacle”—a holy altar at the shrine of which we feel

to offer incense to our God, our Saviour, our all in all. Where else on earth can such a “Holy of holies” be found? Shall priests only be allowed access to this “inner court?” Thank God, No! The strong, the weak, the high, the low, the rich, the poor,—all, all can enter—are bid to enter and meet the great High Priest—to bask in the glorious light from above and whisper in the ear of the most high. No earthly cares or business toils to mar the silent joys. Away from the busy world, alone and not alone, for “ministering spirits” hover near, so near we may *feel* their presence in the sacred stillness, or, perchance, in the stirring air. How readily the words, sighs, or groans of an “humble contrite” heart at such a time and in such a place are carried aloft in presentations before the throne of Jehovah, as a “sweet smelling savor”—a “savor of life unto life.” The Divine Spirit is ever ready to soothe and heal the “broken heart.” The grace of God brings peace to the troubled waters, and there is a blissful “calm.” Though at times about ready to sink because of fear, the voice of the Lord saying, “Be not afraid, it is I,” giveth courage. So “walk by faith” upon the waters, and reach the “ship” in safety.

No other place on earth so dear, to a heaven-bound pilgrim, or so free from temptation’s whisperings, as the closet. “Shut to the door,” and Satan’s without and God within! Yea: God within, where, in the “cool of the eve” we may commune with him, gain sweet fellowship with him, and so partake of the divine image and likeness of our Lord, that, coming out with “shining countenance,” devils will flee from us, and others seeing our “godly walk” will glorify God’s name. Thousands that have marched on triumphantly to victory, having overcome every weight and the sin that so easily beset them, owe their success in many instances to *grace obtained through private prayer*. Their greatest conflicts were fought hard by the closet. There they found “help in time of need.” By *fasting* and prayer devils were cast out that otherwise could not be got rid of.

How many, oh, how many battles have been lost which were fought *outside* the closet! Goliath-like they were fought in the strength, or, rather, weakness, of self. Such armor is

not proof against Satan’s weapons of warfare. The “whole armor of God,” and that only, can successfully resist the devil’s wily ways. “Within the veil” God helpeth to clothe the “soldiers of the cross” with his own tried armor; such armor that will resist the whole artillery of hell, used, as it is, by the combined powers of the world. The closet is in the *front* ranks, not in the *rear*. Jesus has sanctified it with sweat like unto blood. He, our captain, is in the front and calls to us to follow him. Too many get far back amid the smoke and din of the world, where Babylon is at war one with another over power, mammon, isms, and theological buffoonery. Would you win, dear soul, come to the *front*, where you can hear the commands of Jesus and see the banner that always leads to victory. Enter into the closet, that the Lord may “temper the steel” and give power to your arm, that, in the “fight of faith,” victory may crown your efforts, glorious victory, through the merits of Christ our Saviour.

“Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And, in thy closet kneeling,
Do thou in secret pray.”

Buffalo, Col.

Don’t Tell All You Know.

It is a bad plan to place unreserved confidence in man or woman. Never tell anyone all about yourself—let there be a little mystery and reserve your friends will like you all the better for it. A book that you “know by heart” must inevitably be cast aside for a fresh volume; so will you be served if you allow yourself to be thoroughly read. But be prepared, in any emergency, to look your own life and acts squarely in the face without even flinching, or make yourself a coward. It is not necessary to publish to the world all that is strictly personal, unless ridicule and frittering of power are desired; but if gossip makes itself busy with your name do not be aggrieved if a grain of truth is spread over a dozen lies. Pass them by in silence, and do not even then forget your habitual reverence. Justice will be done you in time, never fear, and the less you clamor for it the better. Don’t talk too much.

For the COMPANION and VISITOR.
The Word.

BY JAS. Y. HECKLER.

In the beginning, when the mighty God
Created heaven and earth, and all that is
In them, his ever-during Word, just like
Himself, was the beginning of all things,
And with him dwelt in all eternity;
Far back in the infinitude of space,
Before Time its beginning took, or e'er
The revolutions of the earth began;
Before the mountains were brought forth,
The vales
Were spread between, or e'er the hills were
made.
In the long periods of eternity
Before the world began, his heart conceived
His will, which is his law immutable;
He spake, and being came: "Let there be
Light."
And there was Light. The Word became the
Light,
Firstborn of Heaven's sons: and in the
Word
Was life, so by the Word all things were
made
In heaven above, and on the earth beneath.
The thrones, dominions, principalities
And powers, the regencies of heaven and
earth—
Spiritual regencies and hierarchs
Celestial, angels and archangels, all
The heavenly hosts, inhabitants of heaven.
As earth her two-fold revolutions took,
Her daily and her annual courses run
Successive, causing days and years of time,
The Light became the Life of men: that was
The true Light, which enlighteneth every
man
That cometh into the world. Effulgently
The Light in darkness shone, and strange
to tell,
The darkness knew it not. This was that
Word
Which in the prime beginning was with God,
Ere he said: "Let us make man in our own
Image, and after our similitude."
Observe; he did not say, I will make man,
Let me make man, but said, "Let us make
man."
So man was made with heaven-erected face,
Not in *my* image, but in *our* image;
After the likeness and similitude
Of God, and of his co-eternal Word.
The same Word which in the beginning was
With God, is that unchanging Word which
he
Who saw the Apocalypse, beheld in heaven,
The armies following; whose raiment was
A vesture dipped in blood, whose eyes were
like
A flame of fire, whose voice was as the
sound
Of many waters, and upon his head
Were many crowns; who had a written name

Which no man knew, but he himself; whose
name
Is called the Word of God; the First and
Last,
The primary Beginning and the End.
Mt. Carroll, Carroll Co., Ills.

For the COMPANION and VISITOR.
**The Believer's Trials and
Reward.**

BY MARGARET DEARDORFF.

"And Jesus answered and said, Verily
say unto you, there is no man that hath left
house, or brethren, or sisters, or father, or
mother, or wife, or children, or lands, for
my sake and the gospel, but he shall receive
a hundred fold now in this present
world, and in the world to come eternal
life."

These are great and precious promises.
The Saviour does not mean
that we shall leave those dear relations
personally; but if there is anything
about them that would hinder
us from serving our Lord, or that
would hinder the cause of Christ, this
we should leave rather than let them
hinder us from obeying our Master's
commands. Remember, this forsaking
must be done for the sake of Christ,
or for the furtherance of the gospel.
To forsake them for anything else, we
certainly could not expect to be entitled
to the promises.

There are many poor souls who if
they had their father, or mother, or
wife, in their favor, and especially the
latter, or side companion, might be
easily induced to take hold of the gospel
plow; but when all these family
ties are against us, then it becomes
us to forsake them rather than let
them keep us from following our Saviour.
When we have all these dear
relations in our favor, it is a comparatively
easy matter to be a Christian; that is,
as far as concerns our outward
foes, except that lurking enemy of
which I shall say a few words after a
little. But those who have to work
their way against wind and tide, become
more expert by experience, and
often make the most valiant soldiers
of the cross. I have known such to
become the most prominent member
of the church. To these the promises
are sure. But those who have everything
in their favor are not excluded
from the promises; they also can obtain
a right to the tree of life and enter in
through the gates into the city.

We have more religious freedom
and privileges than any other nation

that ever existed; and have such
blessed opportunities of hearing and
practicing the truth of the gospel.
When we take this all into consideration,
how natural it is for those who
have family obstacles in their way to
think that we can travel toward our
celestial home with ease and pleasantness;
and, in fact, it would be so,
were it not for that inward foe. It is
true, the enemy does not approach
as a roaring lion: he knows his business
better than that. I do not mean
those little annoyances which persons
can know for themselves what they
are. It is true, they are sometimes
provoking; but they are mere trifles
when compared to the enemy's coming
"as an angel of light," with his mixture
of truth and error. It takes
heavenly wisdom to distinguish the
one from the other; and for fear
we might fail to find the truth among
so much worthless trash, we had better
refuse the whole mixture, we can
get the truth from a better source than
from the enemy.

But our dear young disciples, who
have not had much experience, I
hope God will not suffer them to be
led astray. The enemy makes his
mixture appear so plausible that the
inexperienced very often swallow the
whole contents, and unless the true
Physician is applied to in time, it will
prove a deadly poison. The devil
has a host of agents at work. When
they do not succeed in one plan, they
report to headquarters for another.
But when the enemy creeps in un-
awares, this is very troublesome; so
that it is very important to be constantly
on our guard. But the most
sickening of all temptations is, when
things present themselves to the mind
that we really have to wonder whether
ever any one else was tempted in a
like manner. But thank be to our
all-wise Preserver, they can but present
themselves, they can do no more.
When such a thing occurs, it confirms
us the more that we are traveling on
the narrow road that leads to eternal
life.

Not long ago, I heard a beloved
sister (and one, too, that I know is
trying to live up to the teaching of the
Holy Spirit) say, that sometimes
things come to her mind that really
make her feel sick. I told her that
she was not the only one that had to
fight her way through fiery trials.
God has his fires in Zion, and his
furnaces in Jerusalem, so that he can

purge the brass from the gold, that the trial of our faith, though it be tried with fire, might be found unto praise and glory and honor at the appearing of Jesus Christ.

When the enemy has tried all his plans without success, then he is sure to present that sin that the apostle Paul tell us to lay aside, which is unbelief; thinking if he meet with success at this point he has gained the whole ground. This enemy does not often trouble unbelievers, for he is sure of them. To deny the words of Jesus, or call his requirements non-essential, is the same as to deny Christ himself. Neither does he attack the believer at any time, but is always watching for an opportunity. Let the believer enter into deep meditation, then is the time for him to shoot his fiery darts; but thank God he does not often meet with success. He always misses his mark, for it is too natural for a true believer to call on the very Being for help that the enemy is trying to get them to disbelieve in. This settles the question at once, and he leaves, but not discouraged. He is impudent enough to try it again. But there is no use in the enemy's trying to get a foothold at this point, for we know that he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. But, brethren and sisters, let us always keep the sword of the Spirit at our side, so that we can quench all the fiery darts of the wicked one; for we wrestle not with flesh and blood, but against the power of darkness, against spiritual wickedness. Finally, my brethren, let us "be strong in the Lord and in the power of his might," seeing we "are compassed about with so great a cloud of witnesses," (in the eleventh chapter of Hebrews,) these having all died in the faith without receiving the promises, "God having provided some better things for us, that they without us should not be made perfect;" so "let us lay aside every weight, and the sin that doeth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Let us not become weak in the faith concerning the promises; for, at the last, we most assuredly will receive the promises that are made to all the faithful in Christ Jesus.

Now I have not written this article

to discourage the young disciple, but rather for their encouragement, that they may be the better prepared to resist the enemy; and I would be very much pleased if some experienced brother or sister would come up to the stand, and write a few lines as a witness to the truth (if there is any truth in it) of what I have written.

For the COMPANION AND VISITOR.
Grace.

BY MATTIE A. LEAR.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5: 21.

Grace is defined as the divine influence upon the soul, whereby we are induced to take pleasure in that which God commands, to desire, and to love it. Without this influence, man is unable to do the least thing that is good. He stands in need of this grace to begin, continue, and finish his Christian life. And it is the design of God that this grace, this divine influence, be as extensive in its operation upon the human soul as sin has been. Formerly we were under the complete dominion of Satan. We were led captive by him at his will; all the faculties and powers of the soul were under his influence. But now, since a new power has begun to operate upon our hearts sin must yield to its superior power, while it advances, step by step, until sin is rooted out and grace is seated upon the throne, pervading, purifying, and refining the whole soul. This glorious consummation, how devoutly to be desired! To be wholly under the divine influence, to have all our thoughts, our words, and actions, controlled by the sweet power of love; to be constantly in union, and communion with God—such a rich experience is an antepast of heaven.

But how does grace reign, "through righteousness?" This is the medium through which it operates. What is righteousness? The scriptures tell us that Abraham believed God and it was accounted to him for righteousness; and, continues the apostle, "they which are of faith, the same are the children of Abraham. So then, they which be of faith are blessed with faithful Abraham." Now Abraham was not justified by the works of the law, for he was

called long before the law was given. Abraham received the promise while in an unregenerate state: he believed God and it was accounted to him for righteousness. "Therefore" says the apostle, "it is of faith, that it might be by grace, to the end the promise might be sure to all the seed;" not to those only who afterwards received the law, but to the whole human race. Thus the promise is mercifully grounded, not on the works of the law but on the infinite goodness of God. But Abraham had a living faith, a faith that worked by love.

It was the faith of Abraham that was accounted to him for righteousness, and he being, "the father of us all," or the father of the faithful, the great exemplar of all believers in every age and every clime, it is necessary to know how faith operated upon him, or how it manifested itself in Abraham. The apostle says "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform." Abraham believed the promise of God, that he should be the father of many nations; although to human reason it seemed impossible for this promise to be fulfilled. Yet Abraham believed God, in spite of improbabilities. God had told him that his posterity should be like the stars of heaven for multitude, and like the dust of the earth. This promise was sufficient for Abraham. He did not stop to consider his own weakness; he thought not of the many obstacles that were in the way of its fulfillment; he at once fixed his eye steadily upon the promise; he reposed perfect trust, perfect confidence in God; he firmly believed that God was able to make his word good, and it did not concern how he would accomplish his purpose. It was for God to promise, for Abraham to believe. "Without faith it is impossible to please God, for he that cometh to him must believe that he is, and that he is a rewarder of them that diligently seek him." He must believe that he is infinite in wisdom, almighty in power, eternity, unchangeable, full of mercy and truth. A being possessing such attributes, is certainly a most proper object of trust and dependence. When we murmur at the dispensations of his providence, do we yet betray a want

of faith? If we firmly believed that God cannot err, would we ever repine at our lot, no matter how humble, how unenviable, in the eyes of the world? We would say: "Here is where God has placed me, and it is just where I ought to be. Here I can best work out my salvation. Here I can best labor." And when he lays his hand of affliction upon us we feel assured that it is the hand of love that plies the rod, and when he takes a friend from us we bow in humble submission, and say with the pious David, "The Lord gave and the Lord taketh away, blessed be his name."

But Abraham's faith not only manifested itself by an implicit confidence in God's word, but also by a ready obedience to his commands. When God commands him to take his beloved Isaac and offer him as a sacrifice, he hesitates not. He knows that in Isaac all the promises are centered; but now he is commanded to offer him as a burnt-offering. How seemingly contradictory! He might have reasoned thus: "If I obey in the letter, how can God fulfil his promise? Some other meaning must be sought for; something consistent with reason, and good sense. Certainly God does not demand of me such a barbarous act, and then the grief that it will bring upon his aged mother. Perhaps he only wants me to dedicate my boy to him by teaching him his laws and precepts."

But Abraham had not learned to reason thus. He took God at his word, and in the simplicity of his heart, this proto-believer believed just what God promised, and did just what God told him to do. If now there is a people just simple enough to understand God's word in its literal and obvious sense—to believe the promises and obey the commands just as the stand—they certainly very much imitate the father of the faithful, whose sons and daughters they are. All those who have the faith of Abraham, a faith which worketh by love, all those who walk in the steps of that faith of our father Abraham, shall, with him, be accounted righteous before God. James tells us that "Abraham our father was justified by works, when he had offered Isaac his son upon the altar. Seest thou how faith wrought with his works, and by works was faith made perfect." Here is a more full

explanation: We may profess our faith in God and in the Lord Jesus Christ, but we can only manifest our faith by our works. If we are not willing to render unto God a full, complete, and perfect obedience, our faith must be defective. Here is the grand detector—a full and complete obedience. If, in searching our hearts, we discover an unwillingness to obey the law of God, just so far as that unwillingness extends is our faith imperfect. Our salvation depends wholly upon the merits of Jesus, and the surrendering of ourselves into his hands; but as our hearts are so apt to deceive us, and we cannot depend upon our feelings, God has mercifully given us a sure rule by which we may prove ourselves and know with certainty what our standing is. That rule is implicit obedience to his word.

"Even so might grace reign through righteousness."—We have tried in our great weakness to show what righteousness in a Scriptural sense is; namely, faith in God, and obedience to his word. Grace, then, reigns, exerts its controlling influence over the heart through this medium. Though this grace is equally free to all, equally accessible to all, yet, as faith and obedience are the only channels through which it operates, it thence follows that we too, have our part to perform in the grand and glorious work of our salvation. And this part is that which is in our reach. We can believe, we can obey, and this is all we can do to divine acceptance. All that is required of us is simply to take God at his word. We need give ourselves no concern as to how he will accomplish his purposes; all our concern should be to do our part well. If we do this, all will be well with us, for God will do his part in a manner that will most promote his own glory and our eternal good. Let us then walk by faith and not by sight; trusting, ever trusting in God, though his peculiar providence toward us may appear dark and unfathomable. One thought should sweeten every bitter cup, the certainty that God cannot err. The apostle speaks with confidence when he says "'And we know.' We do not merely think, or suppose, or guess, but 'we know' that all things work together for good to them that love God; to them

who are the called according to his purpose.'"

Now who are those, according to the gospel rule, who love God? Says Jesus, "He that hath my commandments, and keepeth them, he it is that loveth me." Then those persons in whose behalf all things work for good, are those who love God, or those who keep his commandments. What a precious promise! how full of comfort! While we live faithfully and obediently, God's providence is working for us, his Spirit is working with us; whatever troubles, or afflictions, or persecutions may arise, God presses them into our service. No real evil can possibly happen to the good. What an enviable position, to be a child of God, the object of his love and his constant, watchful care. The apostle says to his Corinthian brethren, "All things are yours." Oh, yes! if we have God for our portion, then we possess every thing that can make us happy in life, happy in death, and happy in eternity.

While we cleave to God, love and obey him, every thing will promote our interest. Says Paul, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." Life is ours just as it is, with its trials, its sorrow, every day as it comes and goes; whether it be a day of pleasure or pain, of sickness or health, it is ours to profit by. Every diurnal revolution will bring to us some golden lesson. Things present, or things to come are ours. Present trials we can endure, and we need not fear future ills. Though dark clouds seem to be rising, yet when they come, they will burst in blessing on our head.

"Unto eternal life." This is the grand and ultimate design of grace, to give unto us eternal life. This is the grand object of an immortal spirit's hope, eternal life, a glorious immortality, a home in heaven. The conditions of this life are, peace in Christ, but tribulation in the world; but we long to be where we can have peace within and peace without. "Now we see through a glass darkly," or as the Bible Union has it, "We see now in a mirror, obscurely;" that is, in this life we see by means of a mirror reflecting the images of heavenly or spiritual things, in an enigmatical manner: Spiritual things being portrayed by natural things,

eternal, by temporal. This gives us a mere glimpse of heavenly things, but enough to cause us to desire a more perfect enjoyment of them. In the eternal state, we shall see "face to face;" we shall then see every thing in itself, and not by means of representatives or similitudes. "Now we know in part." We have comparatively, in this life, but very little knowledge of heavenly things. What we now enjoy is but an antepast of those joys that are in reserve for those who love God. This blessed foretaste gives us a constant desire to have a more full and perfect knowledge of God and heaven. "Then we shall know even as also we are known."

"By Jesus Christ our Lord." All that we enjoy in this life, and all that we hope for in the life which is to come, is through Jesus Christ the great cause of our salvation. He is the author and finisher of the faith. In him the great scheme of salvation commenced and in him it will terminate. The apostle exhorts us to look away to Jesus, to look from ourselves, from the world, from all secular concerns, to Jesus; fix the eye of our faith wholly upon him; never look at our own weakness nor at the world with all its false, and vain attractions. There is, perhaps, an allusion here to the Grecian games, those who ran were to keep their eyes fixed upon the mark of the prize; they must keep the goal in view.—The Apostle would have the Christian contenders, in the race for eternal life, to place all their hope and confidence in Christ, as their sole helper.

We are told that "wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Sin, indeed, merits death. Every sinner earns this terrible wages by his long and galling service. But it is not said that eternal life is the wages of righteousness. We may merit hell, but we cannot merit heaven. No: but this eternal life is the gracious gift of God; and this precious gift comes through Jesus Christ our Lord. He alone has procured it; and it is given to all those who find redemption in his blood. To him, then, and to him alone, belongs all the glory. Our Saviour in Luke 17: 10 has taught us a lesson of deep humility. After having done all that we are commanded to do, we are taught

to say, "We are unprofitable servants: we have done that which was our duty to do." God is infinitely perfect and glorious in himself. Those perfections cannot be diminished by the transgressions of his creatures, neither can they be increased by their continued obedience. However excellent in themselves, and profitable to us, may be our works of righteousness, they cannot possibly profit Jehovah. They can add nothing to the absolute excellencies and glories of God. The glorious psalm of the redeemed will be "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen."

For the COMPANION AND VISITOR.

Non-conformity.

BY J. R. SHULTZ.

"Be not conformed to this world, but be ye transformed by the renewing of your minds." Rom. 12: 2.

It seems that the inspired writer, when he uttered these words, was impressed with the fact that man is a fallible being, liable to err, liable to fall away, and it was with importance that he admonished his brethren not to conform to this world, but to be transformed by the renewing of their mind. And I believe the same spirit prevails to-day. How is it, brethren, do we heed the admonition, or do we go on in our own conceit, conforming to the ways of the world? It seems to me we are all more or less guilty, when we go to the house of God to learn of him the story of the cross, to drink of salvation's well, and satisfy our hungry souls upon heavenly manna which was purchased for us by the shedding of the precious blood of the Son of God; and we who profess to love, serve and obey the very same Jesus, are still heedless of the admonition, "Be not conformed to this world." Let us reason together. How is it, when we go to the house of God there to hear the word, there to be filled with spiritual food, there to learn the meek and humble lessons of our dear Saviour for one short hour, and the remaining part of the day let the transitory things of time and sense take

full possession of our minds, instead of meditating upon the good word to which we listened, from the sacred desk? Brethren, I am fearful we will have to answer for the time we spend around the church door inquiring after health, crops, and the affairs of this world on the Lord's day; for that day is set apart for his service. And I admonish my brethren and sisters to serve him with an undivided heart. When we serve him thus, and only then, will we see the ark of the covenant moving, and souls saved. May God give us grace to live up to the standard of the gospel, unfurl the blood-stained banner of King Immanuel, and light the host of sin until there is not one left to conform to the things of this world; but that all may be renewed in spirit and in truth.

Ashton, Ills.

For the COMPANION AND VISITOR.

Publish What Great Things God Has Done for You.

BY D. P. SAYLER.

"And he went his way, and published throughout the whole city how great things Jesus had done for him." Luke 8: 39.

The Evangelists say that this demoniac was exceedingly fierce so that no man might pass that way, and that he dwelt among the tombs and on the mountains; that he wore no clothes, and could neither be bound with chains or fetters; neither could be tamed; but was in the tombs and on the mountains day and night, crying, and cutting himself with stones. This man met Jesus, and when asked, "What is your name?" he said, "Legion;" because many devils had entered into him.

This I consider the most extraordinary case recorded in the Scriptures; and a power that is sufficient to relieve this demoniac from the hold the devil had on him, and to restore him to his right mind, is sufficiently strong to destroy the works of the devil wherever found; a power on earth to forgive sins, and to save unto the uttermost all them that come unto God by him, a power in which all can confide, that he will in the last day raise from the dead all Adam's posterity, and give eternal life to all who serve and obey him.

There are features in this case of healing suggestive of special thought. The man out of whom the devils departed besought Jesus that he might be with him. And when the transition in the case is considered, it is natural to suppose that the man would desire to remain with him. One hour ago the man is a fierce demoniac, night and day in the tombs and on the mountains, crying and cutting himself with stones; now is sitting by Jesus, clothed and in his right mind. Why should he not desire to be with Jesus? But Jesus would not suffer him. There are but a few cases recorded where Jesus declined to grant the petitioner his request, and this is one of the few; and this is only declined because Jesus had a special work for him to do. "Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee." His own home means his family and kindreds. It is better that the man should go among his family relations, who had known him in his demoniac state, and tell them what God had done for him, than to remain with Jesus and his disciples going from place to place where the man's previous condition was unknown, and in a measure, at least, put this great work under a bushel. The case must be published for the glory of God, and for the comfort and encouragement of sin diseased souls who may be held captive by the devil; and there was none so competent to publish it as the man himself. Special messages are delivered in special places, and the choosing is the Lord's. So here the family is the place to where this messenger must go to deliver his message.

"And he went his way, and published throughout the whole city how great things Jesus had done unto him." The tombs in which he formerly dwelt may have been in the city; for it is said, "there met him out of the city a certain man, which had devils long time."

None could tell the story of this man's deliverance from the bondage in which he was held by the Legion of devils who had entered into him than he himself, even so none can deliver the message of saving grace in the soul so well as he who has experimental knowledge of it. Witness Bunyan. It is of frequent occurrence

that the vilest sinner after conversion becomes the most faithful witness to the truth, and can best tell the deceitfulness of sin, and the power in Jesus to save. The Saviour said to whom much is forgiven he will love much, while those to whom little is forgiven will love less. There are some like the elder of the two sons of the man in the Scriptures, who can say: "Lo, these many years do I serve thee, neither at any time transgressed thy commandment;" to whom the father says, "Son thou art ever with me, and all that I have is thine." Always morally good, they cannot feel as the one who has wallowed in the mire and dirt of sin feels when saved from it. These cannot appreciate an extra effort being made to bring sinners to Christ for salvation; but rather, like the elder son, would not go into the house of the Father at the time of feasting and rejoicing over the return of the lost brother; will not go to meeting when a protracted effort to preach *the word* is made.

None can tell the perils of a hard fought battle so well as the soldier who fought it. None can tell the evil of intemperance as the one who has been saved out of it; so none can tell the story of this demoniac's great deliverance from the bondage of the devil as the man himself. Hence it is better for all that he should go to his home and publish it than to abide with Jesus in his travels through the country; therefore, "Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him."

The Scriptures are silent concerning the success of his preaching, but there can be no doubt that many believed when they saw the former fierce demoniac in his right mind, and in his own simple and unaffected way, heard him tell his own people and friends of the power that subdued the devils and cast them out. Eternity will tell the number saved through his ministry.

In thus commissioning this man to return to his house and there publish what great things God had done for him, I hold that all converted men and women have the same charge to publish in their households, and among their relatives and neighbors, both by word and deed, the power in

Christ to save even the vilest among the vile.

When the *first love* of God is burning in the heart, is the time to introduce into the family all the service of God. Many are the witnesses to testify that they had neither struggle nor cross to establish family worship in the family on the day of their baptism and public dedication to God; while equally numerous are the witnesses to testify to the struggle and cross they had to break through after having neglected it in the beginning of their Christian pilgrimage. The first of almost everything is best. There are yet persons living who were present on the evening of August 20th, 1837, (the day of the writers baptism,) who will testify that as he then prayed he has never prayed since; while others of that company, who have gone to the Father, dated their conversion to God on that evening. I write this to encourage all converts to Christ at once to set up the whole service of God, and to begin right in their homes to which Christ bids them go and publish the good news to all the members of their household.

There are many young, unmarried members in the church, they can and ought to be a power for good. If they will heed the words of the Saviour, "Return to thy house and publish what great things God has done for thee," they will return to their unconverted brothers and sisters, associates and friends, and even to unconverted parents, with the message of salvation through Christ free for all. They will not be admiring, nor longing after, the sinful fashions and vain styles in dress; but with the love of God shed abroad in their souls, will exhort and admonish with an heart earnestness that will be both seen and felt by all. Come, then, dear young brethren and sisters, let me urge you to be faithful in the performance of this your Christian duty; and souls won to God will be your hire, and with many stars in your crown you will shine in your Father's kingdom forever and ever. Do it, do it speedily; the time is short.

"Swiftly see each moment flies,
See and learn, be timely wise.
Every moment shortens day;
Every pulse beats time away;
Thus thy every heaving breath,
Wafts thee on to certain death.
Seize the moments as they fly,
Know to live, and learn to die."

FOR THE YOUNG.

Two Neighbors and the Hens.

A man in New Jersey told me the following circumstances respecting himself and one of his neighbors:

"I once owned a large flock of hens. I generally kept them shut up. But, one spring, I concluded to let them run in my yard, after I had clipped their wings, so they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden, and that he had killed several of them, and thrown them over in my yard. I was greatly enraged because he had killed my beautiful hens, that I valued so much. I determined, at once, to be revenged, to sue him, or in some way get redress. I sat down and ate my dinner as calmly as I could. By the time I had finished my meal, I became more cool, and thought that perhaps it was not best to fight with my neighbor about hens, and thereby make him my bitter, lasting enemy. I concluded to try another way, being sure that it would be better."

"After dinner I, went to my neighbor's. He was in his garden. I went out, and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in great fury:—

"You have abused me. I will kill all your hens, if I can get at them. I never was so abused. My garden is ruined."

"I am very sorry for it," said I. "I did not wish to injure you and now see I made a great mistake in letting out my hens; I ask your forgiveness, and will pay you six times the damage."

"The man seemed confounded. He did not know what to make of it. He looked up at the sky—then down at the earth—then at his neighbor—then at his club—and then at the poor hen he had been pursuing, and said nothing."

"Tell me, now," said I, "what is the damage, and I will pay you six-fold; and my hens shall trouble you no more. I leave it entirely to you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens or anything else."

"*'I am a great fool,'* said he. *'The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness than you mine.'*"—*A Kiss for a Blow.*

Love for Love.

"We love him because he first loved us."
—John iv. 19.

In the first ages of the church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and our Saviour, who is able to save us, or to worship the many false gods whom the heathen serve?"

Now it was so that a Christian mother had come to the spot, holding in her hand a little son, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked, and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh, base Christian!" he cried, "thou hast taught the child to answer thus." Then turning to the boy he said, more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and, at a sign from him the officers, who stood ready with their wooden rods, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for you?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that moth-

er, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose to heaven for him; and, when his tormentors asked him if he would not acknowledge the gods they served, and deny Christ he still cried, "No there is no other God but one; and Jesus Christ is the redeemer of the world. He loved me, and I love him for his love."

The poor boy now fainted between the repeated strokes, and they cast the bruised body into the mother's arms, crying "See what the love of your Christ can do for him now."

As the mother pressed her child gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother!" cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth thee. May he grant thy poor mother grace to follow in the bright path."

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom he has sent;" and so saying he gave up his life.—*Old Jonathan.*

The Three "Tentions."

1. INTENTION.—If a boy has a sum to work out, or a lesson to learn by heart, he will not be apt to succeed unless he goes at it with a will, or unless he "intends" to do it.

2. ATTENTION.—If he is to succeed, a boy must withdraw his thoughts from tops, balls, kites, and such like; he must not chatter with his school-fellows, but must for the time give his whole mind; or "attend" to the lessons before him.

3. RETENTION.—It is of little use to learn anything unless we remember it, or "retain" it in the mind.

—The chains of habit are generally too small to be felt till they are too strong to be broken.

—While the world lasts, the sun will gild the mountain tops before it shines upon the plain.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Sept. 21, 1875.

Our Trip to West Virginia.

We left our place on the night train at 12 o'clock on Wednesday, 8th inst., to fill an engagement we had made to attend a communion meeting in Barbour county, W. Va. We had labored considerably here years ago when we resided in Fayette county, Pa., and had helped to plant the doctrine of the Gospel as held by the Brethren, in that part of W. Va. And since our removal to this place, we received repeated invitations to visit and preach again to those between whom and ourself a pleasant acquaintance of many years' standing still existed.

We went from Meyersdale to Cumberland, and then took the Baltimore and Ohio railroad to Thornton station, ninety-six miles west of Cumberland and six miles east of Grafton. From Cumberland the B. & O. R. R. runs through the counties of Allegany and Garrett, Md., and Preston and Taylor in W. Va., before it reaches Barbour county. Much of the country lying along the route over which we passed is not very good, and the growing crops of corn and buckwheat are not very promising. Since the wet weather in harvest it has been very dry in West Virginia. It was also dry before harvest, and hence the season upon the whole has not been favorable to the growth of the corn crop. But to make up for what may be wanting to make the corn crop in this country an average one, there will be an unusually large mast; by this is meant the fruit of the oak, beech, and other forest trees. We were informed by old men who have lived many years in the country that they never saw so much mast in one year as there is this fall. This production of the forest is very valuable to the people when there is a heavy crop, since it affords them food for fattening their hogs, and also answers instead of grain to keep the animals through the winter.

In passing over the route we traveled, we went through considerable country in which we formerly traveled and preached, and were forcibly reminded of many occurrences that then happened. Oakland and Cranberry Summit stations on the

B. & O. R. R. are in localities in which we formerly preached.

At Thornton station we were met by several brethren, and accompanied brother Z. Annon to his home where we took dinner. At 3 o'clock in the afternoon there was an appointment for preaching not very far from the station. This was in Taylor county. Here the Brethren have organized a church, and brother Z. Annon has charge of it. Brother George Annon, a brother to Zechariah, is also a minister here. The church here is increasing.

From Thornton to the Shiloh meeting-house in Barbour county, where the communion meeting was to be held, it is twelve miles. This distance we rode on horseback. And not being accustomed of late years to travel in this way, and much of the road being rough, we felt very much fatigued when we arrived at the house of brother John Wilson, near the place of meeting. Pope says,

"Some place the bliss in action, some in ease;

Those call it pleasure, and contentment these."

But the bliss that we enjoyed was neither in action nor in ease. We moralized on our condition, and felt glad that we had so little of our traveling to do on horseback since we have got out of practice in riding, and thought that our little experience in this, brings us into more sympathy with many of our dear brethren who have much of their traveling to do in this way and in all kinds of weather, sacrificing much of ease, though not contentment, since, like Paul, they have learned the lesson of contentment, and are resigned to the lot that duty assigns them, whatever that lot may be. Paul directed Timothy to "endure hardness, as a good soldier of Jesus Christ," and we presume the implied duty is obligatory upon all Christians as well as upon Timothy.

The first meeting at the Shiloh meeting house was on Friday evening. Here we met a good congregation and a number of Christian friends whom we had not seen for twenty years. Our pleasure upon meeting was mutual. At the close of the services on Saturday afternoon there were three persons immersed. In the evening there was a very large congregation present, and excellent order and attention. The meeting closed on Sunday

night. It seemed to be a time of general joy and refreshing.

Thirty-four years ago we immersed the first person that was ever immersed according to the order of the Brethren in this part of Virginia. This was brother Henry Wilson. He became a minister and an elder. In the early part of the rebellion he fell a victim to the war spirit. He was shot a short distance from his house and died immediately from the fatal wound. The occurrence was a painful one to his family, to the church, and to the community. Another very sad occurrence happened in this congregation recently. A very promising young brother in the ministry was killed by a threshing machine. He was greatly beloved and held in high estimation by the church. His death was felt to be a great affliction to the church.

On Sunday night after the services, we went with brother Auvil, who is the elder of this congregation, and after enjoying a comfortable night's rest, and a pleasant interview with the family and other Christian friends, we were taken by brother Auvil to Thornton station, at which place we took the cars on Monday afternoon, and arrived at home on Tuesday morning, after remaining in Cumberland the previous night. Having taken a cold on our little journey, we were quite unwell upon our arrival at home, and are not well at the time of writing this, though some better.

We enjoyed our visit, and interview with many dear Christian friends, and were glad to find the church prospering and enlarging her borders. We formed a pleasant acquaintance with a number of ministering brethren, and of the number John Fitzgerald of the Valley River congregation. He is a brother to brother George Fitzgerald, of Kentucky, and expects to go to Kentucky this fall and spend some time there in preaching. From the impressions received on our recent visit, if the brethren are humble and faithful, we hope to hear of the further progress of the ancient Gospel among them.

Close Communion.

We have received a number of sister Julia A. Wood's tracts on Close Communion. Though there is some digression in the work from the special subject designed to be treated upon, the

whole bears the mark of Gospel truth, and is written in a Christian spirit. We hope it will do good, and with that hope, we trust it will be purchased and read by the brethren, and also by others. It is a tract of sixteen pages, and sells for ten cents including postage. To be had at this office.

The Sunday School Times.—This well-known and widely circulated Sunday-school paper has changed editors. It is now edited by Mr. H. Clay Trumbull. Under the new editor, it comes out in a new dress and with marks of improvement. It is a weekly, sixteen-page paper, and is designed to help the workers in all the departments of the Sabbath school work. It claims to be evangelical, unsectarian, and outspoken. Price, \$2.00 per year.

Address, *The Sunday School Times*, 610 Chestnut Street, Philadelphia.

*We are in receipt of a copy of the regular semi annual extra edition of the *American Grocer*, a 32 page journal, published at 141 Chambers street, New York, for \$4 00 a year. The *American Grocer* has won a deservedly high place among commercial papers by the fulness and accuracy of its market reports and prices current, embracing all kinds of merchandise and country produce, as well as for its bold and successful advocacy of trade reforms in the interest of honesty and fair dealing among merchants. It is proving an invaluable assistant to dealers throughout the country in giving them information concerning qualities and prices of goods.

GLEANINGS & JOTTINGS.

Report of Funds.

| DANISH FUND. | |
|-----------------------------------|----------|
| Reported in No. 37 | \$130 52 |
| Minerva Chaney and family | 10 |
| J R Deppen | 1 00 |
| W A Leitz | 50 |
| Poplar Ridge church, Ohio | 2 50 |
| Coventry church, Pa | 10 00 |
| A B Wallick and family | 1 00 |
| Stanislaus church, California | 2 50 |
| State Centre church, Iowa | 2 17 |
| Maria Hart | 25 |
| Nancy E swihart | 25 |
| Yellow Creek church, | 2 30 |
| North Manchester church, Ind | 1 70 |
| S Longanecker and his two sisters | 75 |
| Ellie Schoonover | 10 |

| | |
|---|------|
| Sarah Wilson | 10 |
| Zachariah Arnold | 25 |
| — Burlington, W Va | 25 |
| David C Hardman | 15 |
| N Studebaker | 25 |
| J Kelso | 50 |
| Cowenshannock church, Pa | 1 60 |
| Indian Creek church, Iowa | 1 00 |
| Big Grove church, Iowa | 3 15 |
| Hudson church, Ills | 2 00 |
| Jas A Byer | 08 |
| David Hendricks | 05 |
| Two little twin sisters without father and mother | 04 |
| Jas McFadden | 25 |
| Henry Trimmer | 25 |
| Samuel Horner | 10 |
| Mrs Sarah Snyder | 05 |
| A J Correll | 10 |
| Prairie Creek church, Ind | 1 00 |
| C M Armbrust | 12 |
| D B Wolf | 10 |
| Levi Miller | 1 00 |
| I J Theudas | 45 |
| Conebaugh church, Pa | 1 00 |
| Cottonwood church, Kan | 65 |
| Jacob Camp | 5 00 |

Total to date \$175 42

STEIN FUND.

| | |
|-----------------------------------|---------|
| Reported in No. 37 | \$42 58 |
| J R Deppen | 1 00 |
| W A Leitz | 50 |
| David Keim | 25 |
| Coventry church, Pa | 2 00 |
| A B Wallick and family | 1 00 |
| Maria Hart | 25 |
| Nancy E Swihart | 25 |
| North Manchester church, Ind | 1 70 |
| S Longanecker and his two sisters | 75 |
| Ellie Schoonover | 10 |
| Sarah Wilson | 15 |
| Zachariah Arnold | 25 |
| — Burlington, W Va | 25 |
| David C Hardman | 10 |
| Sister Hardman | 10 |
| N Studebaker | 25 |
| Friend J F, Omaha, Mo | 25 |
| Indian Creek church, Iowa | 50 |
| Big Grove church, | 2 00 |
| J A Byer | 08 |
| Several brethren, Ervin, Ind | 1 50 |
| Prairie Creek church, Ind | 50 |
| C M Armbrust | 13 |
| Levi Miller | 1 00 |
| I J Thomas | 65 |
| Cottonwood church, Kan | 60 |
| Jacob Camp | 5 00 |

Total to date, \$63 69

THE Plum Creek Normal School, near Elderton, Armstrong county, Pa., under the supervision of Elder Lewis Kimmel, will open its winter term on the 18th of October next. Tuition for 5 months: Primary Class, \$8.00; Teachers' Class, \$10.00; Higher Classes, \$12.00. Boarding, from \$2.00 to \$2.50 per week. This school is in a healthy, rural place. Broth-

er Kimmel is a graduate of Alleghany College, Meadville, Pa., and is a practical and successful teacher. He has also competent help. For further particulars address LEWIS KIMMEL, A. M., Principal, Elderton, Armstrong Co., Pa. B.

IN No. 35, page 558, we called attention to the condition and wants of brother and sister Snyder, in Belmont county, Ohio. They should not be forgotten and hence the following extract from a private letter, received from sister Snyder, is here inserted:

"We are very lonesome here by ourselves—no brethren or sisters of our church with whom we can meet and have a season of prayer together; but we still put our trust in the Lord our Savior, and he will care for us. * * * A good many of the people want to hear more of the doctrine of the "Dunkards," as they say. Some of the people are still asking when you are coming back to preach again: they say they never heard such sound doctrine. One old friend told David when some of the Brethren would come to preach he should let him know as he wanted to hear more of the doctrine. Now, brother B., come if you can. I think there would be good done. If you cannot come, send some one, or two."

Now, brethren, we are so situated that we cannot attend to this call; and this is the best if not the only way in which we can bring this matter to the notice of those who can go. Address, David Snyder, Warnock, Belmont county, O. B.

BRO. HERSHBERGER, Mogadore, Ohio, July 16th says:

"One dollar for the 'Danish Fund' and twenty-five cents for the 'Stein Fund.'—I think every member of the brotherhood should be interested in the above works, and assist in spreading the doctrine of the Brethren and the true principles of the religion of Christ, not only among the Brethren, but throughout all the world, wherever an opportunity presents itself. Yesterday we had meeting in our meeting house. Brethren S. Sprankle and B. B. Bolinger, from adjoining churches, and Elder Jacob Karns, from Indiana, were with us, and preached the Gospel with zeal and in its primitive purity.

"The health of the brethren is good.—We have plenty of rain. Crops generally secured in good condition. We have abundant reasons to be thankful to the Lord for the many favors and blessings bestowed upon us from time to time."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Tribute of Respect.

At a regular meeting of the Union Sunday School of the Berlin congregation held September 5th, 1875, the following preamble and resolutions were unanimously adopted:

Whereas, Through the dispensation of an All wise Providence, the death messenger has entered the family of our worthy sister Annie Elder, and removed from our midst her beloved daughter, Ada Elder; and

Whereas, Ada was a pupil in our Sunday school from its beginning, beloved and respected by all who knew her, (the seat now vacated by little Ada is filled by others, but God only knows how long;) therefore

Resolved, That we bow with humble submission to him who has so suddenly smitten the family of our sister; and

Resolved, That we, as members of the Union Sunday school, hereby express our heartfelt sorrow in our sister's sudden bereavement; and

Resolved, That we deeply sympathize with sister Elder, upon whom this sad affliction has fallen, and though human sympathy can avail her but little in this hour of deep distress, we admonish her to rely upon the promises of him who chasteneth but through love; and

Resolved, That a copy of this preamble and resolutions be transmitted to the mother of the deceased, and the same be published in the C. F. C. and G. V.; and that the original be preserved with the rest of the documents belonging to the Sunday school.

One sweet flower has drooped and faded;

One sweet infant voice has fled;

One fair brow the grave has shaded;

One dear Schoolmate now is dead.

MARY S. MUSSER, }
LIZZIE S. KNEPPER, } Committee.
ANNIE FORNEY, }

Consolidation—Retirement.

On account of ill health, produced by excessive mental labor, we deemed it prudent to make some arrangement whereby the business, (or the most of it at least), at this office, could be removed to some other, and thereby relieve us, in a great measure, of much arduous labor. To this end, and to become more fully acquainted with our beloved brother at the head of the "Tract Repository," we visited him recently. Brother Moore agreed to relieve us according to our desire; hence all who desire any of the works advertised for sale at this office will please

make a note of this and be sure to order from him. ["This office," as used in this article, means brother Eshelman's office at Lynark, Ills.—B.]

Our desire is, first, to rest and recuperate our impaired constitution as far as this can be done in connection with school-room duties. Second: if the Lord will bless us in this direction, then to give more attention to study and doctrine.

"What have you made?" is the inquiry from many directions. We did not expect to make anything pecuniarily. God's pay is good enough for us; and oh, that the good seed sown by our feeble efforts may grow to the honor and glory of God! Our books show us \$15 ahead of the starting point, (and we think we are fortunate in getting off that well,) but all this, and perhaps more, will be required to meet a few outstanding bills. This much to show that there is no money in the book trade.

Over one hundred thousand pages of reading matter have been sent from this office within ten months. This certainly shows a commendable degree of activity and interest on the part of those who favor the dissemination of Gospel literature to combat the mountain of fiction that is being spread under the names "Christian" and "infidel."

About 20 months have elapsed since we first undertook the duties and labors of an author, and in that time we have written 4,200 pages of "letter paper," or about 670,000 words, not counting letters to friends, all without the aid of any one. If any one should think this kind of work amusement, let him try it a year or two in connection with his other daily work.

We hereby tender our heartfelt thanks to the many dear brethren and sisters who have asked God to bless us, and now beseech them to remember us in our further duties. Your kind, cheering words were as supports in our wearisome tasks. Oh how often did some kind word enliven my mind, and cause my pen to note with rapidity the thoughts and sentiments that flow from that noble, God-given receptacle. May God bless you all richly with all meekness and lowliness of mind. We hope the patronage so liberally accorded us will be given brother Moore, that he may successfully issue such works in defense of primitive Christianity as will add to the glory of our heavenly Father, and the ingathering of those who walk in darkness. Brother M. is an active worker, a close student, and a diligent searcher of "sound" doctrine. He is doing a good work in successfully meeting those who preach much on keeping the commandments of the Lord, but practice only three or four of them. He simply slays them with the word of God—a sword that cuts keen and clear.

We shall be glad to receive letters from all our old correspondents and as many new ones as may feel to drop us a line. Queries will be answered under the head of "Our Scrap Book," unless their char-

acter should demand a private reply.—Such as we cannot answer we will plainly tell you.

Grace, and the love of God be with you all.

M. M. ESHELMAN.

KANSAS CITY, Mo., July 3rd, 1875.

Dear Brother Quinter:

A long time has elapsed since I have written anything for the C. F. C., and I should forbear now, but for the fact of wishing to send you an article taken from the "Weekly N. Y. Tribune" upon the Tunkers,—as extraordinary a production as I ever saw upon our sect. Is it not to be hoped that when our brotherhood shall be intelligently reported to the world that invectives and innuendoes shall cease to be hurled at us, and we no longer considered the unintelligent people they give us credit for. I have no doubt but that the article (considering its high emanation) would be interesting reading for the brotherhood and hope for it a place in our paper. [It will probably appear soon, as it has been sent us by several brethren.—B.]

As to the prospects for crops, to say they are good would not convey a proper idea of the present situation. That they are equal to anything Kansas ever saw is true, and when we consider, that where six weeks ago was not a blade of vegetation of any kind, now the corn stands 5 to 6 feet in height, of the richest color and promising the largest yield possible; and unless some untoward circumstance should arise, the corn crop of the present year will be extraordinary—beyond all human calculation. Also potatoes, millet, squashes, turnips, etc. Of buckwheat and navy beans it is too early to predict, but the acreage sown or planted is immense, with everything in their favor.

As for our county we made pretty good crops last year, notwithstanding the drouth, and as the locusts were late in reaching us (10th Sept.) the corn was partially cured and the potatoes sprouted out and made a good crop after they left us. Much of the burden of our brethren further west fell upon us in consequence. This spring the locusts in hatching (the deposit of eggs being excessive) sat heavily upon our county, drained as it was of any surplus by the needy farther west, and our people refusing to profit by any aid contributed, or assistance from private, State, or national sources; the result was that there was some suffering, more especially to beast, as for months there was not a blade of grass or any green thing to feed the stock. All our cattle were sent to the prairie and our overworked horses put upon short allowance. The expense of planting, upon an impoverished people, was severe, as we had to plant three times before securing a stand, the locusts taking it as it came. I would here state that had we known the habits of the pest we could have aver-

ted much of the devastation attending their visit. I captured and destroyed between 40 and 50 bushels of the *locust* in four days' operating, and not more than three hours each day engaged. Had there been any organized effort at their destruction the injury resulting therefrom would have been meager. When winged they could not be controlled. Efforts will be made to provide for another such crisis by having upon the statutes of the several States effective laws offering premiums for the destruction of both eggs and insects. In this way employment and assistance can be afforded to those who might require aid, and the destruction prevented. The process of the destruction of the larvae of the locusts is in ditching a drain say 16 inches wide and deep with pitfalls at intervals of 20 feet filled with water. Into these they wash and are drowned or suffocated. Out of one pitfall alone I took in twenty four hours 14 wooden pitfalls of the larvae, about one-sixth of the natural size of the locusts when fully grown. In this condition they travel in bodies and can be driven like sheep. Yet they follow a lead and are in such bodies that they are days in passing a given point. So you see the possibility of a capture by ditching in their front.

This method has long been in vogue against the "army worm." As I have not noticed any article on the subject I have thought it worthy of consideration.

We have been having almost incessant rains for two weeks. The rainfall this summer has had no parallel. Oats is now rotting in the fields. It cannot get dry.

Affectionately, &c.,

F. H.

From the Willamette Valley Church Oregon.

Dear Brother Quinter:

Thinking a few words from the far west might be of interest to some of your readers, I will inform them that the health is generally good; crops of all kinds are very promising; and we are and have been abundantly blessed with the comforts of life, for which we try to be truly thankful to the Lord.

Our communion meeting, held the 3rd and 4th of this month, passed off very pleasantly: indeed, we had a feast of fat things. The following ministering brethren were with us, viz.: Eld. David Bailow, of Coos county, Oregon, and John Ridenour, of Benton county, Iowa, who labored earnestly for the cause of our divine Master. At said meeting there were two brethren reclaimed, and thirteen added by letter. A month previous there were two added by letter, making in all, seventeen; and we think a few outsiders are counting the cost. We think the feeling and interest among the brethren here, generally, is getting better and better. Our foreign brethren at our feast labored with us for union and the

general order of the Brethren. We had very pleasant weather and good order and attention at our feast. The above named laboring brethren expect to remain with us in Marion county, over Sunday, and to have four meetings yet before they start. May the good Lord bless and reward them for their kind labors and exhortations given unto us while with us; and we much desire for some of our dear laboring brethren in the East, who are sound in the faith, to emigrate to our Valley and help us in the great work of the Lord; and not only laboring brethren, but let as many of our lay-members come as can. All can help and be useful.

Yours fraternally,

DAVID BROWER.

July 9th, 1875.

FALLS CITY, NEB., July 14, 1875.

Brother Quinter:—

Please publish my acknowledgement of the receipt of one hundred dollars of the money collected at the last supper of the Annual Meeting.

Per S.S. Mohler, from Eld. John

| | |
|---------------------------|----------|
| Hershey, | \$100 00 |
| John Wolf, Peru, Indiana, | 7 50 |
| A Brother, | 5 00 |
| A Sister, | 1 00 |
| Another Sister, | 25 |

Total, \$112 75

I handed it all to the poor sufferers in my travels; and could have handed hundreds more; if I had had it, to good purpose.

Yours truly,

SAMUEL C. STUMP.

From Southern California.

Dear Brother Quinter:—

Being solicited by many of the brethren and friends to give a sketch of Los Angeles county, I will therefore ask you to publish the following.

This valley is the largest in Southern California. It is smooth and level, and the soil is unsurpassed for productiveness. Prices of lands vary from twenty-five to one hundred dollars per acre, with some slight improvement. What is termed "damp land" does not require irrigation, and it will support vegetation; but the uplands require irrigation. The latter lands are best adapted for fruits. Both the intertropical and northern fruits do well; also barley, rye, oats, potatoes, and all kinds of grain except wheat, which is not a special crop here. Water is easily obtained, but not as cold as in the States. This portion of the country is thickly populated. From ten to twenty acres is a common sized fruit farm.

Wages are good. Farmers pay per day \$1.50; per month, \$30 00. Carpenters get from \$2 50 to \$4 00 per day. School teachers' salaries are good.

A man should have some means after he is here, if he has a family to support.

I think all can do well here. I do not advise particularly; judge ye from these lines. If any of the brethren want to make a prospect trip, I say, come to Los Angeles county and see. We should be glad to have you come.

Industry and economy are needed here as elsewhere.

There is plenty of land to rent at reasonable rates.

Judging from the past and present, the future prospects of this country are bright. Thrift and enterprise seem to be the watchwords of the people. Both in city and country they are building up rapidly; railroads and good schools not left behind.

To day (July 13th) the heat is 81°, at 12 o'clock at night about 70°. This was the average for the last three days.

Our object in coming here was to seek health, and to escape the cold and stormy winters; but how long we will remain here, depends upon the Brethren's coming in, so as to form a church. Without that we will not remain more than two or three years.

Concerning a full report of our Annual Meeting, we certainly are in favor of it; being isolated as we are at present, we see the need of it. All we have from the Brethren is through the C. F. C. It comes to hand every week.

L. W. RILEY.

Orange, Cal.

In Memoriam.

Sister Susannah Eiler, consort of Eld. Samuel Eiler, of Beaver Dam congregation, Kosciusko county, Indiana, was born near Franklin C. H., Franklin county, Virginia, on the 5th day of May, A. D., 1820, and departed this life on the 31st day of May, A. D., 1875; aged 55 years and 26 days. Sister Eiler's maiden name was Crook. Her parents moved from Virginia in either 1831 or 1832, and settled near Centerville, Wayne county, Ind. On the 16th day of April, 1840, she was joined in matrimony with Samuel Eiler, by Oliver P. Jones, Esq. She had eight children, five of whom are living; and twenty grandchildren, seventeen of whom are living.

In the summer of 1844 she lay very sick for about five months, part of the time not expected to live; and when she recovered sufficiently to be about, she was baptized by Elder David Hardman, near Lancaster, Huntington county, Indiana, and ever lived faithful to her calling. She was afflicted much of her time through life with lung disease. One year ago she had a very hard spell of sickness, but recovered again. About five weeks before her death she took sick again. Her disease was congestion of the stomach and bowels; her lungs were also very much affected. She suffered more than tongue can express; but bore all with Christian resignation, unto the last, when, as we

truly believe, she exchanged her suffering for eternal rest, our loss being her endless gain.

Dear brother Samuel, she has left you lonely and desolate, to battle awhile longer with sin and the cares of this life.— Be faithful awhile longer and you will meet her in that better land where you will never part again.

On the first day of June sister Eiler was followed by a large concourse of relatives and friends to the meeting house, where brother Noah Heeter delivered a funeral discourse, from 1 Thess. iv. 14-18, the writer following with a few remarks; her mortal remains were becomingly and interred.

DANIEL BECHTELHEIMER.

"Kelch" Wine and not Cup.

I saw an article in No. 29, by brother D. P. Saylor, on the wine question, and was well pleased with it. Again, brother Neber made it still plainer. But in No. 32, brother Mishler tries to overpower both by claiming that "kelch" means the cup, chalice, or drinking vessel, and not the contents; and hence I cannot forbear writing. Paul said: "Desselbigen gleichen auch den kelch, nach dem Abendmahle, und sprach: Dieser kelch ist das neue Testament in meinem Blute; solchos thut, so oft ihr es trinket, zu meinem Gedächtnisse."

Now, brother Mishler, if our Savior meant cup, or chalice, and not the contents, when he said "kelch," then we need nothing in the cup, for he positively says, "The 'kelch' is the new testament in my blood."

DAVID FIKE.

Oakland, Md.

The Lamersville Sabbath-school.

Brother James Quinter:

Having had the pleasure of attending the Lamersville Sabbath-school several times, and being well pleased to see it in such a flourishing condition, I will, by your permission, say something about it through the COMPANION.

Last spring the brethren in the Duncansville congregation met, and organized a Sabbath school in the church at Lamersville. Since that time they have Sabbath-school every Sabbath afternoon at 3 o'clock. Brother James A. Sell is the superintendent; David D. Sell, assistant; and Simon Sell, secretary; and the teachers are all, I think, members of the church, and such members, too, that are active in good works and laboring for the welfare of the school. Sister Jessie Cogan, a pleasant young lady, who but a

few months ago enlisted under the banner of King Jesus, is laboring as a teacher, and is apparently enjoying herself very well in the service of the Lord. May her scholars be won by her chaste walk to imitate the step which she, their young teacher, has taken, by seeking him who hath said, "They that seek me early shall find me."

The Children's Paper is distributed among the school. No library books are used; but the Bible is the only reading book. Questions are asked from the same by the superintendent, and explained very satisfactorily to the school. On this account it is the most interesting one I ever visited. I think if we had such a school in every church of our fraternity, a great deal of good might be accomplished.

How encouraging to us who are young, when the older members meet with us, to instruct and teach us the ways of the Lord more perfectly. 'Tis then we feel that they are interested in our welfare, and sympathize with us in our trials and temptations. May we all, as valiant soldiers, discharge our duties faithfully, consecrating ourselves to him that loved us and gave himself for us.

J. A. CROFFORD.

Duncansville, Pa.

Salem College Committee.

The committee appointed by the last Annual Meeting, on Salem College affairs, will meet September 23th, 1875, in the Solomon's Creek meeting-house, one mile from Arnold's Station, or three miles south of New Paris, Elkhart county, Ind. Then the committee is to go to the Tippecanoe church, Kosciusko county Indiana.

HIEL HAMILTON.

Acknowledgment.

Brother Quinter:—

Please publish in your periodicals the following letter sent to me without a full name, merely signed P. S.:

COVINGTON, MIAMI Co., OHIO, }
JULY 5th, 1875. }

From a Friend:

Please announce through the *Companion* the amount enclosed, \$4.00. P. S.

My friend P. S., will please accept of our sincere thanks for his liberal donation, which met us in our pressing want. May the Lord bless our friend, not only temporally, but also spiritually. And whilst the Spirit and the bride say, Come, we all join in and say, Come. Come in, thou blessed of the Lord, wherefore standest thou

without? and suffer thyself no longer to be called a friend only, but also a brother or sister as the case may be.

Yours Truly

J. D. YODER.

Also \$2 00 from a sister at Nora, Illinois, signed S. E. K., an entire stranger in person; but believing her to stand in covenant relationship with our elder brother, we claim acquaintance with each other through the advocating spirit of our Master. Thanks to her for her sympathetic feelings towards the needy, manifested in her deed.

Fraternally,

J. D. YODER

Announcements.

LOVE-FEASTS.

In the Clover Creek congregation, Pa., on the 11th of October, commencing at 4 o'clock. Meeting next day.

J. W. BRUMBAUGH.

In the Lost Creek church, Juniata Co., Pa., at the Free Spring meeting-house, on the 8th and 9th of October, commencing at 1 o'clock.

M. BASHOR.

In the Union Center church, Elkhart Co., Ind., on the 13th of October, commencing at 4 o'clock, p. m. at their brick meeting-house about eight miles west of New Paris.

CYRUS LENTZ.

Cherry Grove church, Carroll Co., Ills., October 13th and 14th, commencing at 1 o'clock p. m.

Plum Creek, Armstrong Co., Pa., on the 21st day of September.

LEWIS KIMMEL

In the Cicero church, near Arcadia, Hamilton Co., Ind., on the 13th of October, to commence at 10 o'clock a. m.

DANIEL ACHENBACH.

In the Jacob's Creek congregation, at the Fayette meeting-house, Fayette Co., Pa., September 25th, to commence at 2 o'clock p. m.

ABRAHAM SUMMY.

In the Bear Creek church, Morrisville, Christian Co., Ills., beginning at 4 o'clock on the evening of the 28th of September, at the house of brother John S. Stutsman.

A. S. LEER

Allison Prairie church, Lawrence Co., Ills., on the 25th of September,

1875. Those coming by railway will stop off at Vincennes. We hope the laboring brethren will remember us.

JACOB GERHART.

In Dinnings Creek church, Bedford Co., Pa., Friday October 8th commencing at 4 o'clock p. m. Meeting over Sunday, if we get strange speakers that will slay.

THOMAS S. HOLSINGER.

On the 25th and 26th of September, to commence at 2 o'clock p. m. on Saturday, at the house of James McBride, in the Cumberland church, Cumberland Co., Ills. We will meet at Casey station, on the Vandalia railroad, brethren coming from the East or West on the evening of 24th.

J. MCBRIDE

In the South Waterloo church, Black Hawk Co., Iowa, at the meeting-house, 4 miles south of the city of Waterloo, on Saturday and Sunday, the 16th and 17th of Oct. next.

ELIAS K. BUECHLEY.

DISTRICT MEETING.

The District Meeting for the Southern District of Indiana will be held in the Raccoon Creek church, one and a-half miles north-west of Ladoga, on Thursday the 28th of October.

We have have also appointed our communion to to be held at the same place, on the evening of the 27th, commencing at 2 o'clock p. m.

R. H. MILLER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Spring Run congregation, Mifflin county, Pa., July 28th, 1875, ELLA, daughter of Mr. Samuel B. and sister Margaret A. Replogle, and granddaughter of Eld. Joseph R. Hanawalt, aged ten years, seven months and twenty-five days.

She became blind when about three years old, through sickness; and was subject to epilepsy.

She was religiously inclined, and had been taught the hymn, 'We seek the Golden City,' and spoke on her death-bed of seeing its glories when she would get there. The once poor little blind girl now both sees and enjoys the glory she spoke about, and is now rich in Paradise. 'Peace to her dust.' Funeral services by the Brethren.

S. W. BOLLINGER.

Near Laporte City, Black Hawk county, Iowa, of heart disease, brother GEO. TAYLOR, aged 68 years, and 2 months. Funeral occasion improved by the writer assisted by Eld. Jackson, of the Disciple church, from the words, 'The last enemy that shall be destroyed is death;' 'Dust thou art and unto

dust thou shalt return,' to a large and attentive audience. He leaves a wife (a sister) and 7 children—5 boys and 2 girls, all grown—10 mourn the loss of a departed husband and father. The hand of affliction has fallen heavily upon the family; but if they look to God for grace, this sore affliction will be sanctified by him to the salvation of all thus afflicted. Truly God does all things well, for he passed over those of the family who are yet unprepared, and removed the one that had made peace with God. Thus the prepared one passes from care and trouble, to joys beyond this life, while the unprepared ones are spared, giving them another opportunity to prepare for the change that will soon take place. O Lord! give them grace that they may improve this opportunity.

ELIAS TROXEL.

November 10th, 1874 in the Four Mile church, Union county, Indiana, sister LYDIA MCCOY, aged 21 years and 13 days. Disease, consumption. She was baptized August, 9, 1874, and seemed to enjoy the Christian's hope of a better home above. In her last affliction she called for the Elders of the church and was anointed. Funeral services by brother Alfred Moore, from Isaiah xxxviii. 1, to a large concourse of people.

In the same church, April 12th, 1875, old sister CHARLOTTE PERDEAU, aged 93 years, and 1 month. Text. Isaiah xxxviii. 1. Services by the Brethren.

In the same church, April 15th, 1875, old brother GEORGE PERDEAU husband of the above sister, aged 94 years, 6 months, and 5 days. This was a remarkable old couple.—They were born in the State of Maryland; left there when he was about 6 years old, and moved to Guilford county, North Carolina. There they were married on the 9th day of November, 1798. They lived there 44 years, then moved to Union county, Indiana, and lived there 41 years.

They married very young, and lived together 76 years last November, and died only 3 days apart. They never were acquainted with the Brethren till they came to Union county, Indiana. The old brother told me he never saw a man with a long beard till he settled here among the Brethren. The first Brethren he heard preach were our old brethren John Myers and Benjamin Bowman. They lived members of the church 35 or 40 years of their last days. They could not go to meeting in their last years, but said they could sit in their house and hear the brethren sing and pray: their spirit was with them. They were always thankful to the Lord that their lot was cast among the Brethren. We hope they are at rest. Funeral services by the Brethren.

MARTIN WITTER.

In the Coventry church, Chester Co., Pa., on the 29th of August, 1875, our sister LIZZIE UMSTED, aged 24 years, 8 months, and 10 days. Sister Lizzie suffered about one year from scrofulous affection. She bore her sickness with great patience, desiring to depart and be with Christ, which is far better. She was a member of the church about two and a-half years, having been baptized March 1st, 1873. May we all meet her in glory.

Funeral services by brethren J. R. Price, J. Harley, D. Keim, and J. Conner. She was interred in the St. Peter's burying ground, Chester county, Pa.

JOHN Y. EISENBERG.

In the Yellow Creek congregation, Bedford county, Pa., Aug. 31st, 1875, EFFIE, daughter of brother Matthew and sister Nan-

cy McDaniel, and granddaughter of the writer; aged 10 months and 9 days. The deceased was a very robust child, and very pleasant in her manner; and her tender smiles and pleasant countenance seemed to produce such an attachment to her on the part of her parents and all those around her that it was almost heart-rending to part with her. But we can console ourselves with the blessed thought that it was the Lord's doings, and what he does is well done. We may very readily conclude that the Lord loved her as much as we did. If not more; and hence has taken her to himself, where she is better cared for than she would be if she was in the care of her earthly parents. Occasion improved by Eld. J. W. Brumbaugh and others, from Heb. xiii. 14.

GEO. BRUMBAUGH.

In the Bachelor Run church, Carroll Co., Indiana, Aug. 19 1875, ELIZABETH, wife of friend Daniel Landis; aged 38 years, 11 months and 13 days. She leaves a kind husband and eight children. She left an infant only a few hours old. May the kind husband take warning as we know not the hour when death may come.

Funeral services by the Brethren.

GEO. BRUBAKER.

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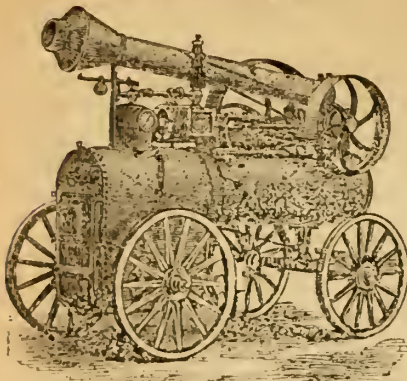
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GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

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NEW SERIES.

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Come, Mighty Spirit.

DONAR.

Come mighty Spirit, penetrate
This heart and soul of mine:
And my whole being, with thy grace,
Pervade, O Life Divine!

As this clear air surrounds the earth,
Thy grace around me roll;
As the fresh light pervades the air,
So pierce and fill my soul.

As, from these clouds, let down in love
The precious summer rain,
So, from thyself pour down the flood
That freshens all again.

As these fair flowers exhale their scent
In gladness at our feet,
So from thyself let fragrance breathe,
More heavenly and sweet.

Thus life within our lifeless hearts
Shall make its glad abode;
And we shall shine in beauteous light,
Filled with the light of God.

For the COMPANION and VISITOR.

Hope and Faith.

BY GEORGE K SAPPINGTON.

"Faith is the substance of things hoped for; the evidence of things not seen."—PAUL.

God, in his infinite mercy, has given man many qualities of mind, but none so striking as hope. In all the trials, struggles, and afflictions of this life, there is something which still cheers the heart and bids us struggle on. Its tenacity of purpose is never equaled by any other feeling. It is always the last to give up. This strength of purpose has been very simply, though ably, expressed by the adage, "Where there is life there is Hope." It is like a little dove, the messenger of

peace; it comes creeping into the heart when every other feeling but despair has long since been driven out by some unexpected calamity. And oh! how it strengthens your purpose when all your friends have deserted you, enemies sneer at you, strangers laugh, and charitable ones pity you; when every one in the world is arrayed against you, and your opinions and purposes are thwarted.

Look at the merchant in his counting room. Business accumulates, his financial affairs become intricate and embarrassing; bills to a large amount come pouring in with such rapidity that he is ready to give up in despair, yet he strives on. Why? Because something away down in his heart says: "Business is dull now, times hard, money scarce, this is just one of the storms of life; but after a while business will become better, money more plentiful, and the sky which is now dark with lowering, angry looking clouds will become bright and clear, and the beautiful bow of promise will form its arch in the heavens, denoting the triumph of hope over the many difficulties which now surround me." Yes, this something (I cannot describe it) which enters the heart when all outward influences seem impossible to be overcome, is Hope.

Why is it, that persons have been known to struggle for years against a tide of difficulty which it would seem impossible to overcome? It is because Hope smooths the rough and stony way, making you look continually into the future, and there always showing you success pictured in its brightest colors.

The prisoner in his cell, serving out a term of many years, looks forward with eagerness to the time of his release; and Hope rises in his breast as it displays the happiness yet in store for him. Oh, what great resolutions are formed! How he will then become a good man, and work, and strive to raise his family out of the degradation and poverty into which he has voluntarily hurled them! Now there is nothing around him but the bare walls of his cell: no wife to cheer and comfort him in his woe, or to minister to him in his sickness; no children "to climb his knees the envied kiss to share," or by their innocent prattle and play to while away the long, gloomy, lonely hours—hours which hang over him like some black thunder cloud, seeming to crush out every feeling in his breast but that of sullen despair; no friends around him with whom he can converse, or pass the time with some innocent amusement; but, all alone, he sits, while the glorious sun slowly sinks in the west, throwing its last beams on the contented farmer weeding his way homeward from his plow, the workman from his shop, and the merchant from his counter, all weary from mental and physical labor, there to meet smiling wives and happy children, soon forgetting their cares and troubles, around the social domestic hearth; upon the little birds as they seek their nests in the trees, singing their evening carols, and even upon the venomous snake as it crawls in search of victims for its evening meal. All these enjoy freedom. Not so with him. There he sits, all alone, in the corner of his cell, where the evening shadows are gathering thick

and fast, with his elbows on his knees and his face bowed down between his hands. Let us see what he is thinking about. Bright memories of childhood are stealing across his mind. He is once more roaming over the hills chasing the gaudy butterfly or plucking the wild flowers by the leaping, sparkling brook; or once more he is treading the shady path with his books under his arm on his way to the old stone school-house; or hand in hand he skips along beside his mother, on the quiet Sabbath morning, to the old-fashioned church, there to receive his first impressions of the loving and blessed Jesus. How the tears course down his furrowed cheeks as these memories crowd his mind. How he trembles with agony as he thinks of his parting with that mother upon his going to the city to learn his trade! How his brow contracts and darkens as he recollects how he was led, step by step, into temptation, step by step, from one crime to another, until now he suffers the penalty for his misdeeds. And oh, how dark is the future! Long, long years of imprisonment are before him! Yet, as these despairing thoughts are coursing through his brain, there is a tiny ray of Hope lighting up the dark, thickly-gathered shadows of the soul, pointing out the time of his release, the bright, glorious future he will then have before him, and telling him "to hope on, hope ever." This Hope in prisoners has been strongly illustrated by Davis, hung in Westminster, Maryland. It is said that he had hopes of his release up to within a day of his death.

So the soldier, in the hospital, thinks of his home, and forgets his present pain in anticipating the happy meeting of friends and relatives upon his return. Ah! but how delusive is hope! How often it pictures future happiness to poor, sick or wounded soldiers, and is then scattered to the winds by the cold, clammy hand of death. It is truly as the poet says, "Hope is a bait that covers any look."

But in the contemplation of Hope, I have almost forgotten my other subject—Faith. First I wish to show what faith is, and what connection it has with Hope. The Bible defines Faith as "the substance of things hoped for, the evidence of things not seen." I have heard hundreds of sermons preached on Faith, but they all

tend to mystify rather than explain. It is simply believing in things not seen. You believe there is an Indian Ocean, although you never saw it; therefore you have faith in geographers. You believe there is a God, though you never saw him; but you have faith and believe in the Scriptures written thousands of years ago, and in men that wore then his ministers and prophets.

While Hope is ever transitory and flattering, flitting here and there like the little bird, Faith is as steady as the lofty soar of the eagle. Faith, when once firmly and deeply implanted in the heart, can never be shaken. The persecutions of the early Christian martyrs is abundant proof of this fact; neither death by the slow fire, or by wild beasts, nor by rack, grinding the flesh inch by inch, has ever, for a moment, been sufficient to disturb the triumphant course of Faith. Despite all the distracting religious wars and persecutions, Faith in that lowly Jesus, the young carpenter of Nazareth, has stood the test for nearly nineteen hundred years, and is each day, slowly but surely, spreading; and the time is not far distant when a new era will dawn upon Christianity, extending it through beaten lands to the uttermost parts of the earth.

Frederick, Md.

For the COMPANION AND VISITOR.

More Expensive than Remunerative.

BY P. S. NEWCOMER.

As I have said before, even so say I now, that, in glancing over the proceedings of our A. M., as they appeared in our welcome Visitor with its *nameless speakers* attached, I have felt deeply impressed with this self-evident fact, that the character of the business brought before this body is not worthy the attention bestowed upon it, nor virtually beneficial; or, to use a vulgar phrase, "the game is not worth the ammunition expended," and the conclusions frequently attained are far from satisfactory as a whole. Rising, as I do, almost out of obscurity, and not being personally acquainted with a large majority of the brethren who represent our conference, I trust I may be pardoned for my presumption in thus entering my feeble protest,

In the first place, we propose to pay our respects, by noticing briefly the proposition, or the question of great magnitude, brought up for discussion, the expediency of using unfermented wine at our communion. This I truly conceive does not bear upon its face the imprint of vital significance, as from the existence of the fraternity of the Brethren there has no perceptible deleterious effect come under our observation from the use of it; and as God, in the infinitude of his wisdom, in arranging the laws of nature did not deem it expedient that the grape should blossom, bloom, and ripen the year round, we accept the law of preservation by fermentation, in order to possess the extract when needed in the early spring, as well as autumn the only time it can be obtainable in its unfermented state. The question resolves itself into this: In either condition it is used as a representative of the shed blood of our blessed Redeemer, commemorative of his death. Used legitimately in this sense is the crowning virtue, and forever discards controversy as to quality.

Next the momentous question, so thoroughly mangled in its dissection, the expediency or inexpediency of withholding the names of speakers in publishing the report of A. M. This question of such great magnitude has engaged the attention of our conference in body for the past three or four years; disposing of it from time to time by referring to next A. M. &c., and thus depriving perhaps nine-tenths of the brotherhood of an enjoyment long sought after! It is passing strange that its opponents cannot arrive at this conception of the matter, and gracefully relinquish ungrounded prejudice, and satisfy the demands so continually made for prompt and decisive action. It is painfully obvious that the component elements of our conference generally lack this important attribute, decision of character, so very essential in a deliberative body for the prompt dispatching of business. It is the legitimate business of the editors of our periodicals to give their readers interesting matter, and I believe they are using every effort to promote the best interests of the great cause they advocate; but when held in subjection by the few to the detriment of the many, curbed by defaced and ancient prejudice with no substantial basis and full of unfounded

assumption, I truly think it is time for the majority to assert its rights boldly by facing the untuned and discordant music until its monotonous strains are lost to the ear of progression, and this "*No thus saith the Lord*," is swallowed up in victory, and then we will have no more brother *Blank's* saying so and so, but the signatures boldly attached, assuming the manly position, "I am responsible for what I utter from honest convictions;" and if in error, we will have magnanimity enough to attribute it to an error of the head and not of the heart.

I think I can honestly assume the position without fear of successful contradiction, that entirely too heavy an expense is incurred in the holding of our general conference, and that the character of the business brought before it does not justify it. The money used for conducting it had far better be disseminated for christianizing and evangelizing the thousands and tens of thousands of poor, depraved, fallen humanity, who are suffering in hunger for the bread of life. The three or four thousand dollars annually expended over questions of no earthly vital significance, judiciously employed for the dispensation of the gospel in its purity, would be more remunerative in helping swell the blood washed through to such proportions that angels in heaven would make their high and holy resting place ring with rejoicing, and the God of our fathers and of our salvation will catch up the strain, and the welcome plaudit will reverberate throughout his blissful paradise, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

Oh, how I long for the time when discussion upon minor topics will cease, and unwarranted restrictions are known no more forever. Instead of discussing the ungodly organ, the shape and cut of the coat, the size and breadth of the hat brim, with the thousand and one outside appliances and restrictions, let us discuss true vital piety and the best means to promote the cause of salvation. Let such propositions be entered upon our annual docket, the very essence of which may be life-giving in their character, as will infuse deep, solemn, pungent, spiritual energy into every heart, and bring peace, gladness, joy unspeakable and full of glory to every

ardent aspirer after holiness, and repentance reformation, transformation from the power of darkness, sin, pollution, and eternal death, to to multitudes yet wallowing in the mire of sin and iniquity, aliens and strangers to the common wealth of Israel, living without God and without hope in the world. This my dear brethren and sisters should be the happy issue. The great, vital question that should absorb our best energies, is true, vital, practical, experimental Christianity, the best means for its promulgation and growth. Let these issues be the man of our counsel, and we will have no more humdrum episodes upon questions of doubtful assurance and ineffective character. I trust I will be pardoned for my outspoken sentiments.

Boonsboro, Md.

For the COMPANION AND VISITOR.

Harvest—Laborers.

BY HENRY P. BRINKWORTH.

"The harvest truly is plenteous; but the laborers are few."

While we look around us, and see the fields already white to harvest, we are brought to remember the words of our Saviour to his disciples, "The harvest truly is plenteous; but the laborers are few." But the harvest to which we allude, and to which our attention is demanded, is that *great harvest*, which must determine our lives and actuate us to go forward to the help of the Lord against the mighty. Truly we can say, "The harvest is plenteous." "Pray ye therefore the Lord of the harvest" that he would send forth more laborers into his vineyard. In the West the calls for preaching are becoming more numerous; and as, from time to time, we see those calls made manifest through the periodicals, we are brought to reflect, and to ask ourselves the question, Are we doing all we can to send the gospel to those who are hungering and thirsting for righteousness?

Whilst the calls for bread to satisfy the western people were being made, during the past winter, the brethren and others willingly contributed to their relief; and thousands were spared from what appeared inevitable starvation. But now another call has gone forth. The Macedonian cry has been uttered; and many are call-

ing for the "*bread of life*." Oh! let us see to it that the call does not pass by unheeded. When I see from four to five and six gathered around the ministerial table in the East, I am often made to think: "Oh, if only some of them were in the West, there would be plenty for them to do." Yes, the harvest truly is plenteous, the laborers are few; and when I think of our Saviour's command to his chosen followers, "Go ye into all the world, and preach the gospel to every creature," the question arises, Are we, as a Christian people, professing to know the way to eternal life, *are we doing our duty*? Have we done all we can do? Could we not in some way further the cause of our divine Master? or is there nothing left for us to do?

The command is "Go." Have we obeyed the command? Thousands there are who from week to week do not get to hear the gospel. They have not the Christian privileges that some of you are enjoying. They are calling to you, "Oh! come and preach to us." Are there not some who are willing to bear the cross for Christ even in the West, who are saying, "Here am I, send me." Oh! let us "be up and doing;" "for the night of death cometh when no man can work," and then we may expect to hear the welcome plaudit, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, Enter thou into the joy of thy Lord."

Burr Oak, Kansas.

DON'T GO TO LAW.—A very learned judge was asked what he would do if a man owed him ten pounds and refused to pay. His reply was worth remembering by those who are quick to take offense and begin a quarrel. He said: "Rather than bring an action against him, with its costs and uncertainty, I would give him a receipt in full of all demands; yes, and I would give five pounds over to cover all possible expenses."

—Respectability is all very well for folks who can have it for ready money, but to be obliged to run in debt for it is enough to break the heart of an angel.

—Virtue is the beauty, and vice the deformity of the soul.

Love will Do It.

I was sitting alone in the twilight,
With my spirit troubled and vexed,—
With thoughts that were morbid and gloomy,
And faith that was sorely perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches wearily setting
In the endless world of repair.

But my thoughts were about the building,
The work one day to be tried;
And that only the gold and silver
And the precious stones abide.

Then remembering my own poor efforts,
The wretched work I had done,
And even when trying most truly
The meager success I had won,

"It is nothing but wood, hay, and stubble,"
I said. "It will all be burned,
The useful fruit of the talents
One day to be returned."

Just then, when I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patch-work combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
Which sometimes make us so wise.

Dear child! she wanted to help me,
I know 'twas the best she could;
But oh! what a patch she had made it—
The grey mismatching the blue!

And yet—can you understand me?
With a tender smile and a tear
And a half compassionate yearning
I felt her grow more dear.

Then a voice seemed to break the silence,—
'Twas the voice of the Lord to me,—
"Art thou tenderer for the little child
Than I am tender for thee?"

And straightway I knew his meaning,
So full of compassion and love;
And my faith came back to the refuge,
Like the glad returning dove.

So I thought when the Master Builder
Cometh our scryllee to view,
To see what rent must be mended,
And what must be made all new,
"Perhaps, as he looks at the labor,
My work he will bring to the light,
And seeing the marring and bungling,
And how far it all is from right,—
"He may feel as I felt for my darling,
And will say as I said for her:
'Dear child! she wanted to help me,
And love for me was the spur.'

"And for the real love that was in it
He will value the poor work of mine;

And because it was unto him only,
Will crown it with plaudit divine!"

And then in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining—
Stronger than any command

—Selected by C. Hope.

For the COMPANION and VISITOR.
Pray for all Men.

BY J. B. GARVER

That this is a divine injunction,
no believer of the Bible will deny.
But how very many professors of the
religion of Christ fail to obey it.
How many there are who think it is
sufficient to say formally, "Lord help
all men," not knowing the real wants
of a single individual outside of self.

Think or imagine of a line of persons touching each other twenty miles in length. Add to this line after line until there is a solid body twenty miles square. This gives an approximate idea of number and bulk. Divide them into two unequal parts, so as the greater part shall be six times as large as the less, or, in regard to number, about twelve hundred millions in the larger, and about two hundred millions in the smaller body. Conceive of the larger number as being unbelievers, and of a large proportion of them as being, not only dead in trespasses and in sins, but immoral, wretched, wicked in the extreme, and miserable. Think of this mighty host of human beings, of their condition, of their wants temporal and spiritual, and of the impossibility of their being supplied by man. Divide the smaller body into hundreds of different sects. Imagine a large portion of them to belong to the Catholic church. Observe the antipathies that exist between the different sects, the bickerings, evil surmising, suspicions, misrepresentations, &c. Notice the wide range of the scale of intelligence, and their barrenness in good works generally. Examine the members of each individually, judging righteously of their strength and weakness, of their circumstances, and their inclinations to obey or disobey God; and think of the pains, disappointments, privations, misfortunes, wearinesses &c., under which the whole creation toils and groans continually. The apostle's exhortation to all men to make prayers for all men covers all the

ground referred to and a great deal more.

Think of having an honest, sincere emotion of the mind, which consists of a pure, ardent desire that God would bless a bitter enemy—one who has cheated, slandered, and borne false witness against you—one who has through deceit deprived you of every moment of unalloyed happiness which you might have otherwise enjoyed in the world, and say in your heart, "Father forgive them for they know not what they do." A prayer for all men is a desire for the welfare of all men. When no such desire exists there can be no such prayer. God is a searcher of the heart, and he will observe the slightest appearance of deceit that may lurk in it.

There are many who do not pray at all. Of these there are many who do not pray because they know that God is strict, and will hold them accountable for the mistakes they might make. Surely they will be numbered with those who hide their talent. Of those who pray there are too many who pray for their families, and the members of the church, and, perhaps, for an enemy; and then they say, "See how well we have performed our duty." They think they have prayed for all men. As long as they are not told that there are no more men in the world, they are excusable, but no longer.

If the commandment had been given to pray for a *pro rata* share of all the wealth in the world, there would be many more who would know how much to pray for than there are who know how many men to pray for.

Allen, Pa.

For the COMPANION and VISITOR.

Discussion Between Miller and Hodges.

BROTHER MILLER'S TWELFTH SPEECH.

Mr. President, Brethren, Sisters and Friends:—It is true that the classics confound *bapto* and *baptizo*. We read from the classics, "Oh bladder, thou mayest be baptized, but art not fated to sink." [The speaker here read several authors showing that if anything can be proven, it is proven that *bapto* and *baptizo* mean going into.] My friend tells us that *bapto* means dipping. He is very much mistaken. It cannot be so translated. It can be translated dip, but not dipping.

I have told you what John, the Apostles and the Fathers did when they practiced the act of baptism, as indicated by

the word of God, that they went to where there was much water, as in Ebron, the river Jordan, a certain water, &c., as set forth in my first argument. Our second argument proved that baptism when performed by inspired men, was performed by going into the water and the coming straightway out of the water, as Jesus, who came from Nazareth of Galilee and was baptized of John in Jordan. *Philip and the Eunuch both went down into the water, and when they came up out of the water the Spirit caught away Philip.*

Jesus asked the Pharisees, saying, "The baptism of John, whence is it? from heaven or of men?" showing clearly that it was from heaven, for John says, that he that sent him to baptize gave him a sign, and that sign was given in the descent of the Holy Ghost at the baptism of Jesus, thus confirming the divine authenticity of the work. My opponent has labored hard for three days to find a case of pouring or sprinkling, and has at last succeeded in finding it; and where has he found it? In an old pædo-baptist work, or, rather, in an old pædo-baptist picture. I did not think he could find it at all, but he did find it in this picture.

He says that the disciples of John were not baptized into the Christian church; that his was not Christian baptism. If he could succeed in getting John, Jesus, and Philip and the eunuch out of the way, he could do pretty well,—at least he could do better; but that would not do yet. For if my friend with his hyssop sprinkler were to sprinkle a little water on a group of persons he could not say, You have your bodies washed with pure water. Here would still be a difficulty; he could not say what Paul said, that in baptism they had their bodies washed with pure water.

Our fourth argument, you will remember, was drawn from this fact: That their bodies were washed in pure water, and that the common element of water for any legal or moral cleansing or purification never was commanded to be sprinkled or poured on any man, woman or child, in either the Old or the New Testament, but that water compounded with blood or ashes was sprinkled or poured and then the body—the whole body—was washed or bathed.

Our fifth argument represents that baptism according to Paul, in Romans iii. 4, 5, and Col. ii. 12, is a burial and resurrection, a planting and growing up, a death and a new life. Buried by baptism and buried in baptism because we are resurrected with Christ. The burial is with Christ, and we are risen with him, which makes the ordinance of baptism an immersion for no language could more fully prove an immersion than a burial and a resurrection. Our opponents apply this to the baptism of the Spirit; and if we admit it, that does not help them any; for the burial and resurrection was in the baptism, whether in water or Spirit. But we deny that it alludes to the

baptism of the Spirit, for the reason that in it is a burial and a resurrection, a death and a new life, which is fully represented in the baptism of water, but not in the baptism of the Spirit.

The children of Israel passing through the sea is called a baptism, and it surely was a burial.

The suffering of Christ is called a baptism, and it was a burial, an overwhelming in suffering; certainly not a little sprinkling of suffering on his head. No idea could express his suffering except that of covering all over. The baptism of the Holy Ghost was a burial; for it filled the whole house where the Apostles were, and must have covered them all over, and thus buried all that were in the house.

Our sixth argument represents that a man must be born of water and of the Spirit before he can enter into the kingdom of God. Being born of water is a figure of baptism, which cannot apply in any other sense than that of immersion.

When baptism is said to be a burial and a resurrection, coming out of the water of baptism to walk in newness of life, it is fitly compared to being born into the world to walk in a new life.

Sprinkling is in no sense a figure of a birth, and cannot be applied to being born. No two things can be more unlike than sprinkling and a birth, and it would be difficult to get two things to resemble each other more than a resurrection from the water and a birth.

(Time expired.)

MR. HODGE'S TWELFTH REPLY.

Mr. President, Gentlemen and Ladies:—You will notice that my brother admits that the Lexicons are against him. Dr. Carson, a distinguished author, who is an uncompromising immersionist, acknowledges that the lexicons are against his theory. My brother speaks of the bladder as baptized but not fated to sink, to represent his going into and coming out of the water. Have I not told you all the time that there is a difference between going into the water and going under the water? He charges me with ignorance of the Greek, and even of the English language, which is a manifest departure from the rules agreed upon for the governing of this discussion, which requires the recognition of equality in each other in all respects. But I waive this point and proceed with my argument.

I have accused him, and showed you, that he uses at least a dozen different words to express his idea. I ask again, Does immersion and plunge mean the same thing as dip and overwhelm? He knows, and you all know, that they cannot mean the same thing—cannot all mean the same thing and sustain his ironical position. He told you of the discoveries made in Jerusalem by the English Excavation Society. I am informed

that the Excavation Society have found another picture which he was careful to tell you nothing of: they found a picture representing John the Baptist pouring water on Jesus.

When John baptized, could he have baptized by immersion? It is not at all probable; for it could not be done consistently with safety or decency, and in cold climates it could not be done without much inconvenience and danger. Dr. Clarke says that immersion and sprinkling are both valid, and a rebaptism of either of them would be profane.

In answer to my friend's first argument I showed that they did not take them to the water in order to baptize, but baptized them at the place where they were converted. He has not even shown you that John ever did dip any one, man or woman, in the Jordan. He has a great deal to say about the people going into the water and coming up out of the water. Have I not shown you that the word *en* does not take them into the water? He says that Christ came up out of the water. If he is a Greek scholar, he knows that *apo* does not mean out of, but up from, as in Matt. iii. He relies very confidently to support his dogma upon the case of Philip and the eunuch. You will remember that that circumstance is said to have transpired in the desert, which implies the idea of a scarcity of water. In reply to the idea of not using clean water, please refer to Ezek. xxxvi. 25, "I will sprinkle clean water upon you and ye shall be clean." And more than all this, he cannot find dip, immerse, plunge, or bury in the Bible in connection with baptism. In Isaiah, lii chapter, we have sprinkle again in the same connexion—"will sprinkle many nations." With these facts before the minds of Philip and the eunuch, the thought of immersion would never have occurred to them. When my friend fails to maintain his propositions by the New Testament baptisms, he flies back to the case of Naaman, and finds seven dips—leaves his three immersions and takes Naaman's seven dips.

In speaking of the twelve disciples whom Paul found at Ephesus, and baptized in the name of the Lord Jesus, who said they had been baptized by John's baptism. He says they had not seen John. If they had not seen him they lied. If he charges them with lying, the responsibility must rest upon him. John's baptism ceased when Christ came; and the distinction has been kept up ever since. Christ was baptized to consecrate him a priest; if not, when was he inducted into the priest-office. John's baptism was a Jewish ordinance, and we do not keep the Jewish ordinances. My friend has the baptism into the Holy Ghost an immersion. Will he be kind enough to tell us how he can dip into the Holy Ghost. The Apostle tells us that this is that that was spoken by the prophet Joel, Acts ii, and Joel says, "In the last

days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy; and on my servants and on my hand maidens I will pour out of my Spirit and they shall prophesy." My brother will have to go back to Indiana as he came, having failed to prove immersion as the only Christian baptism. He has failed to get the Pentecostians out of the upper room. All preached on that occasion, each about a half an hour, which brings them to five o'clock in the evening—too little time to immerse three thousand. He criticised my knowledge of arithmetic, but perhaps you will see that it is about as good as his. (Time expired.)

(To be Continued.)

For the COMPANION AND VISITOR.

Infidelity.

BY J. M. STOLTZFUS,

Through the annals of history we find many instances of infidelity. Even Solomon speaks of those when he says, "The fool hath said in his own heart, There is no God."

Thomas Paine was a noted infidel, who published a work denouncing the existence of a God, or his holy word. His last hour seemed one of darkness, while he filled a drunkard's grave.

Sir Isaac Newton started out in life a clammerous infidel; but by a careful study of the Scriptures and nature he became a converted Christian.

Another striking instance was Ethan Allen, a brave and fearless officer of the revolutionary war, who was also an infidel, while his wife was a Christian striving to teach her children the truths of Christianity. Yet one daughter clung to the strange doctrine of her father. But finally she sickened, when she sent for him and he soon returned to her bedside. She then asked him, "Shall I believe in the doctrine you taught me, or that of my mother?" Allen was known to be self-possessed, even amidst the roar of cannonry, but now his cheeks quivered, his whole frame shook. After waiting a few moments he replied, "Believe the principles your mother has taught you." Allen died suddenly in 1789, but history does not tell us that he became converted.

Even in this enlightened age, there are yet many infidels. We would say, examine creation more closely,

look unto the mountain, whose lofty peaks almost reach the clouds. Look upon the mighty ocean, sometimes calm and tranquil as if in slumber, again we see its waters disturbed, its waves with its dashing spray are hurled to and fro as if in anger. Listen to the roar of the cataract, as its waters are hurrying over their rocky beds toward the sea. Listen to the sweet notes of the warbler, and the gentle breeze as it rustles among the branches. All nature proclaims in its various ways the existence of a First Cause. When the evening shades have passed and the heavens are illuminated with countless twinkling stars, enter the dwelling place of the dead, where you must lie and be forgotten. Examine yourself more closely—how fearfully and wonderfully you are made. Consider well the changes of life. You will find your soul filled with remorse and dishonor toward him who created you. The words of the poet now enter our mind, when he says:

"Has man the power with his pride and will
To arouse all nature with storms at will?
Hath he power to color the Summer cloud—
To allay the tempest when hills are bowed?
Can the sun grow dim with his latest breath?
Who then dare murmur, 'There is no God?'"

When we look upon the past, it tells us we are fleeting. As ages after ages roll along, so generation after generation passes away. For a time a stone may tell a wanderer that we once lived: but Time's effacing fingers will even remove our names, and we are forgotten. Future generations will then inhabit the earth, who also will pass through the various changes of life, until time is no more. History tells us of ancient cities, with magnificent temples and palaces, whose inhabitants lived in wealth and splendor. But alas! the sands of time have steadily been running, and the traveler now tells us all is desolate; the streets are deserted; they are no more, but have gone to their long home beyond the river, whence the traveler does not return; while the serpent hisses and crawls, the wild bird screams, and the fox finds a fit hiding place among the deserted walls, thereby showing plainly that, not man whose life is fleeting, but God, is the only object of confidence. To this Being we can lift up our souls, and on him we may rest them, exclaiming in the language of the monarch of Israel, "Before

the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, Thou art God. Of old thou hast laid the foundations of the earth and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years have no end."

Concord, Tenn.

For the COMPANION AND VISITOR.

"Feed my Sheep."

BY C. H. BALSBAUGH.

To Brother Hope.

"Grace be with you, from God the Father, and from the Lord Jesus Christ" your very name is resonant with the inspirations which augur success in the noble work you have in hand. "And now abideth Hope"—"hope thou in God." May he who "holdeth the seven stars in his right hand," and "walketh in the midst of the seven golden candlesticks," mark out your orbit and your light, so that your works, and your labors, and your patience, and your love and self-sacrifice, may be a sweet-smelling savor unto God, and a heaven-lifting lever to many souls. "My Father worketh hitherto, and I work."

"That the dissemination of the 'good tidings of great joy' is a matter of gratulation with 'the elect angels,' who can doubt? If there is joy among the celestial citizens over one sinner that repenteth, why not a clapping of hands, a fresh outburst of hosannas, and a new-strung symphony of the harps of glory, when the bride of the Lamb travails to give the gospel of Jesus to a nation that 'sits in the region and shadow of death?' The 'breasts like towers' of the mystical Virgin Mother are about to be offered to the 'little sister who hath no breasts,' beyond the Atlantic, that she may be nourished by 'the sincere milk of the word, and grow thereby.'" Sol. Song 8; 1 Pet. 2: 2. "Then was I in his eyes as one that found favor."

Be of good cheer, brother, the work has the Cross and the crucified in it, and will redound to the praise

of his glory, unless we hinder it. Some, perhaps much, of the seed sown will fall by the wayside, and upon stony places, among thorns; but there is also "good ground" in Denmark, on which the Lord has poured the early rain and will not withhold the latter, which only needs skillful husbandry to bring forth fruit some thirty fold, some sixty fold, some a hundred fold. All will not receive him, "but as many as receive him, to them will he give power to become the sons of God. SONS OF GOD! Amazing thought! Stupendous truth! Can it be possible that so mighty a result is to be the issue of those plain, simple sheets you are preparing for their heaven-authorized mission among your countrymen? "Even so hath the Lord ordained." Who would not contribute his penny, or his dime, or his dollar, to build a temple in our midst, or on foreign soil, in which the eternal God should verily dwell? And yet more than this is aimed at, and with divine approval, in the enterprise to which the Lord has opened the hearts and hands of his people. Not a temple made with hands, not a shrine of gold and silver and precious stones, but living, loving, throbbing, Christ-glorifying temples of the Holy Ghost, built on the Rock of Eternity, forever radiant with the effulgence and thrilling with the beatitude of the Triune God.

If a work so glorious, an aim so exalted, an object so transcendent, cannot engage our affections, and callist all our sympathies and powers of soul and body, "how dwelleth the love of God in us?" "Behold *what manner of love the Father hath bestowed upon us*"—a Savior for the *whole world*, a ransom for every sin-fettered soul, a golden zone of holy brotherhood to girdle "the ends of the earth." This is the work of love—the work of God—taking hold of "the everlasting arms," and of the great yearning heart of infinite mercy, proceeding to conquest in the strength and favor of him unto whom is "given all power in Heaven and earth," determined to carry the Ark of the New Testament into the very bulwarks of the foe, and not cease blowing "the seven trumpets of ram's horns till the walls of Jericho are a heap of ruins. Let us push the work with energy and yet with caution, entreating God

with earnest prayer and many tears, that the Omnipotent, All-gracious Spirit may precede, accompany, and follow, "testifying of Jesus" in us and through us, so that the Lamb that sitteth in the midst of the throne may be the Alpha and Omega of all we do. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

For the COMPANION and VISITOR.
Annual Meeting—Work at the Proper Thing.

BY SAMUEL WEIMER.

I is my opinion that, if the Annual Meeting was held with more fasting instead of so much feasting, it would get along better with business. In the District of West Virginia, we do business all day and have no dinner. Now if the Standing Committee would meet two days before the A. M. commences, and the delegates appear at the same time, and present their papers to the Standing Committee, and let the committee arrange all business for the meeting; and when the meeting is in session, have no dinner, but continue business all day, and have preaching neither day or night,—for there are some that encumber the meeting for the express purpose of hearing preaching,—if the meeting were held in this way, the business done under the present form in three days could be done in two days; and if brethren spend their money to go there to learn, it is spent for a good cause. Those that go there for the sake of preaching will then stay away.

Grant C. H., West Va.

Scandal.

It is a curious reflection to make, but probably a just one, that scandal flourishes all the more because scandal-mongers receive no gain from their proceedings. Many other crimes are attended by personal gain; and what is gained often furnishes the means of detection and punishment. If, by a merciful provision of nature, it was arranged that a portion of the charac-

ter taken away by scandal should attach itself to those who invent or propagate the scandal, the world, like the birds in the fable, would be very ready to fly upon the scandal-mongers and deprive those daws of the plumes thus gained. But in the present state of affairs, these lovers and propagators of scandal do not gain the smallest shred of honor or reputation by their scandal-mongering, and consequently they feel much less shame and meet with much less reproof, as their evil sayings are attended by no personal advantage. It is only very nice and sensitive consciences that enable their owners to suffer remorse when they have heedlessly invented or furthered scandal.—*Good Words*.

Waiting for Home.

I do not know a more beautiful sight on earth, than a man who has served his Lord for many years, and who, having grown gray in service, feels that in the order of nature he must soon be called home. He is rejoicing in the first fruits of the Spirit which he has obtained, but he is panting after the full harvest of the Spirit which is guaranteed to him. I think I see him sitting on a jutting crag by the edge of Jordan, listening to the harpers on the other side, and waiting till the pitcher shall be broken at the fountain, and the wheel at the eastern, and the spirit shall depart to God who gave it. A wife waiting for the husband's footsteps, a child waiting in the darkness of the night till its mother comes to give it an evening kiss, are portraits of our waiting. It is a pleasant and a precious thing so to wait and so to hope.

For the COMPANION and VISITOR.
Our Scrap-Book.

BY M. M. ESHELMAN.

GOD'S FOREKNOWLEDGE AND POWER.

1. "When God made man was he not well-aware of the proneness of man to wickedness, as he knew all things?"

2. (a.) "Knowing this, would he make him for everlasting punishment (in which he is said to have no delight) when he could as well have

been made otherwise? (b) Or is man to receive punishment in accordance with the misdeeds he commits?"

J. W. B.—n.

These queries have been in our "Serap-Book" for some weeks, and we shall now answer them in that order.

1. Yes: for God is omniscient; but foreknowledge does not invariably imply *entire* responsibility. God made man *man*. He did not make an angel nor a brute when He made man, but *MAN*. Gen. 3: 22. "And the Lord God commanded the man" (Gen. 2: 16) means that man was created a free moral agent. He could obey or not obey; he could receive or refuse. He chose to *disobey*, and then he became "*as one of us*," says the Lord, "to know good and evil." The free moral agent did this, not God; therefore God, in a limited sense, is not responsible for the sinning. That he was concerned for man is shown by the gift of his Son. He never yet left man wholly wither Satan's power.

2 (a) He did not make man for "everlasting punishment." Punishment is the result of disobedience. If we eat food adapted to our bodies, in harmony with the body, the body will receive strength and continued life. If we eat food that poisonous to the body, the body will suffer. So with the salvation of man. If man will take the word he shall live; if not, he must suffer, for the poison has got in.

There is not one word in the Bible about God's making man for "everlasting punishment." He never designed him for punishment, but for glory.

(b.) Yes: see Rom. 2: 6.

(To be Continued.)

"JOINED TOGETHER,"—PASS ON.

Look at the streets of a great city! What crowds of people are passing to and fro continually. It seems impossible for them to get through; yet all pass on their way without confusion. Were each man to proceed in a direct line in which he set out, he could not go far without coming into contact with another. They would strike against each other, recede, go forward again, block up the way for themselves and all that come after them, and thus throw the whole street into confusion. But all this is avoided by every man's *yielding a little*. Instead of pushing forward,

stiff and unyielding, every one glides along with a gentle winding track. Each leaves a few inches on this side, now on that, to pass and be passed without injury to others. Should any one wish to go a little faster or a little slower than others, who are going in the same direction, he tries to accommodate himself to their convenience; and passes them without molestation. If a carriage crosses the track, or a cask is rolled in the way, he does not increase the confusion by rushing head-long into it, but slackens his pace and patiently waits until the obstruction is removed, or, he passes around it.

The Christian's march is like this. In our journey over the narrow way, thousands of things present themselves for our disposition. Some of these we readily dispose of by the word of the Lord, others must be disposed of by the Spirit of the gospel, and this spirit gives shape to our judgment. As members of the same body "we walk by the same rule,"—the principles of the doctrine of Christ. These principles are the same to all, or should be at least. On these principles, we must all stand. Those written principles are heaven's. Things that are not written, but which require the exercise of our judgment, should be dealt with a little after our manner of walking on the street. If we are stiff in our "opinions," before we are awake to the result, we run against another opinion equally as stiff, and there is confusion.

The best thing is for each to *yield a little*. We must give way a little to this one's prejudices and that one's desire, and *pass on*. If this one rolls a cask of "doubts" in the way, or that one a bundle of "unlearned questions" or a box of prejudices, the better way is to gently pass around them, (by keeping silent,) and *move on*. To stop and try to break the "cask" or scatter the "questions" only creates confusion. The better way is to *pass on* and thus set a good example. Here forbearance comes in. And this seems to be one of the means to try our faith, for if the Lord had given us a specific for every ill, there would have been use for the doctrine of forbearance.

The *unwritten* things are those that give rise to so much confusion.

To dispose of these, God has given us judgment, and not only this to

one, but to *all*. The only way then to be "joined together in the same mind" is for each to *yield a little*, having forbearance and "love as brethren."

A GROWING EVIL.

"The elder used to come to visit us, and sing and pray with us, but in these days he don't come," said a kind sister to us recently. There are hundreds that can say the same thing. Have the elders got so "worldly minded" that they cannot spend a little time looking after, at least, the "lambs?" "A body might spend all his time visiting and do no good," replies an overseer the flock. With that kind of a faith it is useless to start out, for the word fail will be seen all along the route. But it is not wisdom to reap before you sow. With such overseers, *time* is of more value than *souls*. But I must work to support my family." The Lord has called thee to support his cause, and promised thee bread; and if thou lackest anything that is good for thee or thine, then the church must supply: only "feed the lambs and the sheep."

Much trouble would be avoided if the elders would visit their members more. They would understand each other better. Besides, see what an excellent opportunity to exhort and persuade those who are inclined to follow the fashions of the world! May the Lord, through his Spirit, cause us to be more concerned for each other's welfare, and to seek less rest, that the evil of getting "gain" in this life may receive its just recompense.

BAPTISM.—FAITH.

1. "Is baptism as much essential to salvation as faith?"

Ans. "Just the same. Just as essential. "The like figure whereunto even baptism doth also now save us" means what it says.

2. Can a man be saved in this country without being baptized?"

Ans. No: the Lord said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Many a man has lived in poverty and want, compelled by force of circumstances to do small actions which he loathed, who had the soul of a prince; many a prince has lived whose soul was unworthy the body of a peasant.

FOR THE YOUNG.

For the COMPANION and VISITOR.

Matrimonial.

Dear young reader, will you allow me to address you a few words upon this important subject? To one that has made it a matter of close observation, it is seen that many sad errors are committed by those just merging into manhood and womanhood, (allowing, of course, that we older ones are not entirely free from errors.)

The first grand object of our aims in the morning of this life should be *heaven and immortal glory*; or, in other words, to "seek the kingdom of God, and his righteousness." All temporal things should be held in our estimation as of secondary importance to those *great and good* objects. This is unquestionably the safest and best starting point to attain happiness.

I don't hold you guilty for having thought of the subject of matrimony. It is natural. God is the author of the institution. Christ gave it his sanction. But God is not responsible for our sorrow and trouble, when we misuse or abuse the God-given institution. Through *ignorance and lust* the institution may almost be said to have passed into a *by word* and a *reproach*, in some communities. To point out a few rules, that are well known to be safe in this important matter, is the object of this friendly talk.

1. Don't think of matrimony while in your teens, except for the purpose of preparing yourself for the responsibilities it places you in. You need all that period of your time to fit you for it. The young lady needs to become well acquainted with the duties of the household affairs, the culinary art, &c. She needs at least a good common education, a part of which should, by all means, be a proper knowledge of the laws of life and health. Do not be afraid of a good work on physiology. Now, if you have started right, as already recommended, and applied your time and talents properly; by the time you arrive at 20 to 22 years old, you will have wisdom and discretion enough to know that you do not need yards and yards of ribbons, ruffles, and lace, nor need to convert yourself into a milliner's shop or jewelry store to add to your real beauty or merit. At that age you will also be likely to discov-

er that those gay, butterfly things, attract *only* the shallow brained dandies, who, perhaps, would be the first to rob you of your virgin peace and happiness, while that "*pearl of great price*," the "inward adorning of a meek and quiet spirit," would be a magnet to attract the really worthy and desirable young man.

2. Never make up your mind that you must and will get married, regardless of consequences, simply because you have not met with as much favor and success as you think you deserve. Have patience, and wait, and keep up your character to the proper standard of perfection; the best and right one may come along yet; and be assured that there are worse things than living a single life at home with your friends.

3. If you have the attentions of a young man, study closely his habits and character. Do not allow the eyes of your judgment to become blinded by an undue love, or affection, and thus overlook his bad qualities, should he have any. Should he have nothing better to commend himself to your fidelity than a "fine physiognomy," a splendid suit, a witty tongue, a melodious voice, or a *handsome income*, or if he has not a manly character that is above using profanity, or smutty words; or if he cannot say a positive *no* when the intoxicating glass is temptingly offered; (and I can hardly keep from placing the filthy habit of tobacco using in the catalogue; for what really noble young lady can pleasantly contemplate having her prospective, neat little house all be-spattered and polluted with the juice of the weed, to say nothing of the stray drops and streaks adhering to the lips that she would claim a right to kiss?) Or should he show symptoms of dishonoring his parents, or be ashamed to talk of spiritual things, ah! then make up mind, young woman, that it would be making an extremely uncertain, not to say hazardous, venture, should you enter with such a one into the matrimonial relation. My article has assumed too large proportion to say anything at present to the young man, more than that true and genuine worth and virtue is sure to bring "its own reward."

D. E. BRUBAKER.

—There is not a string attuned to mirth but has its chord of melancholy.

A Beautiful Incident.

Rev. Dr. Adams, in his beautiful book of "Thanksgiving Memories," gives the following incident:

"In the cathedral of Limerick there hangs a chime of bells which were cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to some distant land, and their maker himself became a refugee and exile. His wanderings brought him after many years to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the cathedral towers. His practiced ear caught the sweet sound, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life, were in those sounds. He laid himself back in the boat, crossed his arms, and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer. They went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime had snapped its strings."

It was this incident that suggested to Moore his song of "The Evening Bells." As Moore is not so much read as he used to be a quarter of a century ago, we reprint the lines, as they may not be familiar to some of our younger readers:

Those evening bells! Those evening bells!
How many a tale their music tells,
Of youth, and home, and that sweet time
When last I heard their soothing chime.

Those joyous hours have passed away,
And many a heart that then was gay
Within the tomb now darkly dwells,
And hears no more those evening bells.

And thus 't shall be when I am gone,
That tuneful peal shall still ring on,
And other bards shall walk these dells,
And sing your praise, sweet evening bells!

—It is a high, solemn, almost awful thought of every individual that his earthly influence, which has had a commencement here, will never, through all ages, were he the very meanest of us all, have an end.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Sept. 28, 1875.

The Secularization of Sacred Things.

A number of the religious journals in the east seem to be alarmed at the threatened desecration of the Sabbath. The occasion of the alarm seems to be the running of excursion trains by the Pennsylvania Railroad Company between New York City and the Centennial Fair grounds at Philadelphia. And it is feared that the running of such trains will be kept up throughout the period of the great Exhibition next year, and that the Exhibition itself will disregard the sanctity of the Sabbath. The *Christian Intelligencer* puts the following questions to the chairman of the Centennial Commission: "Is it the intention of the Commission to run the Centennial Exhibition in all its branches in full blast on Sabbaths, during the term of its continuance? Is it their purpose to have the Exhibition grounds, and the various Exhibition buildings open to sight-seers and the public generally on that holy day and to invite their attendance? Is it one of their financial expedients to receive money for the admission of visitors to the Centennial grounds and buildings on the Lord's day?"

Another occasion for the desecration of the Sabbath is said to be the holding of camp-meetings and open air services at the sea-side, as these offer great inducements for Sunday excursions. In offering such opportunities to pleasure-seekers to gratify themselves by sacrificing the sanctity of the Sabbath, it is said by those whose fears are awakened, that we are making rapid strides toward the loose and irreverent manner in which the Sabbath is kept in the old countries.

Now that there is just cause of alarm at the desecration of the Sabbath, and at the threatened danger of having this benevolent institution of heaven turned from one of its original purposes, which was the promotion of a devotional spirit, and of having it used by the pleasure-seeker to subserve the gratification of his carnal mind, must be very apparent to reflecting and observing people. But how

is this tendency to secularize the Sabbath to be remedied? The disease in the religious body is not local but continental. And in treating the case effectually, attention must be directed to the general state of Christian society around us.—Why so much alarmed at the danger of having the holy Sabbath secularized?—Can we expect anything else from the course things are taking among professing Christians? Is the danger so much more alarming and the sin so much the greater, in secularizing the Lord's day, than in secularizing what is considered and called the Lord's house, and many sacred seasons and services? The church fairs and oyster suppers that have become somewhat common and popular in many of our churches are held in the buildings that have been formally dedicated to God and sacred purposes. Do not such things secularize the Lord's house as much as excursions secularize the Lord's day? The exercises at our Sabbath school anniversaries, and most of the exercises designed by Christian bodies to be more or less of a Christian character, have usually a large secular element in them. The leaders seek to make them popular, and thus they must sacrifice much of the sanctity that should characterize all exercises that are designed to promote Gospel Christianity, and they admit into them the secular and even ludicrous. And in this way we have a heterogeneous mixture of the sacred and the secular together; and that, too, by those bearing the Christian name, and in the house of God. The ludicrous or laughable song is set off by the sacred hymn, and fun and Christianity are thus mixed together, and often much to the dishonor and damage of pure Christianity. Christians, to obtain the world's money and favor, have often sacrificed their independence and influence, and instead of occupying the high ground their holy principles demand, they have compromised those principles with the world.

It is indeed to be regretted that the Lord's day should be perverted from its sacred purposes to the occasion of evil. And Christians should use their influence to prevent this by maintaining the sanctity of everything bearing the Christian name, including their own lives and conduct.—To depart in any degree from Christian propriety and principle is to encourage

evil. And to preserve properly the sanctity of the Lord's day, or of any of the institutions of the divine government, we should preserve the sanctity of the whole. There is a sympathy between the different parts and if one part suffers, others will be likely to suffer too.

Money Received for the West.

Among the donations sent us for distribution in the west, were the following, which we failed to acknowledge at the proper time, and therefore do it now:

From the brethren and friends at
Bruceston Mills, W. Va., by
Emanuel Beechly, \$55 00
From the German Settlement
church, W. Va., by Aaron Pike, 10 75

No Paper Next Week.

We find it necessary to have our boiler repaired, and it will require a few days to get it done. We shall therefore have to stop a short time, and will not issue any paper next week. We are sorry to miss even one weekly visit to our many readers, but as we cannot avoid it, we hope they will excuse us. We expect to be on time after next week and will make our full complement of papers for the year.

A Request.

We hope our friends who are in arrears will do their best to settle their accounts, as we are now needing money very much to meet our obligations and pay our expenses. Please remember that the paper we are furnishing you, and which you no doubt read with interest and profit, costs a good deal of money and labor.

GLEANINGS & JOTTINGS.

BROTHER Jacob Camp, Wheeling, Ia., sends \$10 to be equally divided between the Danish and Stein Funds. He says nothing farther about it. He knows what is wanted in the case—more money and fewer words; more work and less scheming. Of course, the widow's mite and the poor man's farthing, given cheerfully and from proper motives, are always acceptable. The Lord, who numbers the hairs of our heads and notices the falling sparrow, will not overlook the humble offering of the poor. But there are very many brethren, and sisters, too, who could give five, ten, twenty, etc., dollars in such causes. We will not say that they *could*, but that they *SHOULD*;

and it is very desirable that many of these should follow the example of our Iowa brother. B.

SOME of our contributors are wondering why their articles have not yet appeared. Well, we scarcely know what reason to assign; but it would be safe to say that some have been delayed for one cause and some for another. The fact is, the paper is too small to accommodate all promptly. We fill the paper every week, and continually have to lay by matter that should be inserted. Under the circumstances we must continue to beg for patience, and will try to exercise the same. We have but few articles on hand that are rejected. B.

SEVERAL obituary and marriage notices are crowded out for want of space.—We can account for this very readily, and do not feel inclined to offer much apology. Many of the obituary notices sent to this office are entirely too lengthy. There are but few deaths that are not attended by circumstances that might be interesting and edifying to some; but we doubt the propriety of burdening the columns of our periodicals with such prolix narrations. Announcements of meetings and love-feasts we hold down to suit our taste, but we do not like to use the same liberty with death notices. In publishing such notices, many publishers charge advertising rates for whatever exceeds a certain specified space. This we have not done, and do not wish to do; but we may be allowed to say that it has the desired effect. This is not done to make money by publishing such notices, but to prevent their useless length. We have several times called attention to this matter, and are pleased to notice that, with some, there is a manifest improvement; and others, perhaps, had not noticed what was said. More as it is needed. B.

WE have on hand an article on Trine Immersion, from the pen of brother Balsbaugh, in reference to which he says, in a private note: "I have dealt rather more salt to the enclosed than has been my wont for some years; but sometimes a smart slap on the head will effect more than stroking the cheek. Knocks, however, should never be a matter of disposition, but of necessity." As an item of news he adds: "We have a large membership, earnest preaching, crowded meetings and many accessions. May

God house himself thoroughly in us all, so that self may be wholly dominated by the glorious *Other* of the life everlasting." We say, AMEN. B.

CORRECTION.—In No 37, page 591, 1st column, after the last love-feast announcement, the name should be Jacob Mishler instead of Jacob Mohler.

BROTHER Noah Longanecker says:

"*Brother James:*—Please find enclosed fifty cents (50cts) to be equally divided among the Danish and Stein funds. May the good Lord add his blessing to the noble move. But why not send two elders to teach the way of the Lord more perfectly?"

BROTHER D. B. Arnold, Burlington, W. Va., says: "The good cause is prospering here! We have had twelve accessions within the last two months."

ELDER Henry Koontz, Waynesboro', Pa., in reference to the Danish cause says: "A heaven-born enterprise. A voice from Denmark says: 'Come over and help us?' Let the brotherhood respond with a hearty *Amen*. Thus, thus will we do.' Let the whole church throughout the United States join in this enterprise by subscribing one cent for the heads of each family, and one cent for each child which they have had born to them, whether living or dead. I had twelve children, seven of whom are living. Five are in heaven, and they entered by the blood of Christ. *The brethren should give according as the Lord hath prospered, that there may be equality.*

BROTHER E Rorschach, Parson's, Kansas, says:

"Please find enclosed 10 cents for the Danish Fund for my wife, myself and eight children.

"In No. 32, page 498, current volume, brother Hady expresses my sentiments. May his words find and awaken an echo in every heart, especially amongst the Brethren. 'Give us this day our daily bread,' we are taught to pray by our Master. Too much energy is wasted in getting more; and the laying up of treasures that will not decay, that will be booked in heaven, is, alas! sadly neglected."

Report of Funds.

DANISH FUND.

Reported in No. 37 \$175 42

Michael Hohf, 50; Rhoda A. Brown, 25; Elizabeth Brown, 25; J. D. Wimer and wife, 25; J. K. Wellington, 10; D. A. Berkeley, 25; Daniel Trump, 50; Jonathan's Creek church, O., 2 10; Flat Rock church, Va., 3 00; W. A. Maust, 35; Rock Creek church Ills., 75; Thomas Chestle, 20; Sister C. Wiggins, 05; Friend

G. Wilson, 10, ... 8 90

Total, \$184 32

STEIN FUND.

Reported in No. 38, \$63 69

Michael Hohf, 50; Rhoda A. Brown, 25; Elizabeth Brown, 25; Daniel Trump, 50; Jonathan's Creek church, Ohio, 70; Flat-rock church, Va., 3 00; Rock Creek church, Ill, 75, 5 95

Total, \$69 64

Love-feasts.

In the Middle Fork district of Wild Cat, Indiana, October 9th and 10th.

A. MOHLER

In the Eagle Creek church, Hancock county, Ohio, on Saturday the 23rd of October; services beginning at 2 o'clock p. m.

S. T. BOSSERMAN.

In the church at Cerro Gordo, Piatt county, Illinois, on the 16th of October.

JOSEPH HENRICKS.

In the Eight Mile church, Franklin county, Kansas, at the house of brother Daniel Kinsey, one mile east of Centropolis, on the 13th and 14th of October; meeting to commence at 10 o'clock a. m.

In the Black Swamp church, Sandusky county, Ohio, October 9th, commencing at 10 o'clock a. m. Meeting next day at 10 o'clock. Those coming from the east or south stop off at Freemont, and those from the west at Lindsey, on the 8th conveyance will be at those points. Meeting to be held in the Brethren's meeting-house.

S. FINK.

In the English River church district; Keokuk county, Iowa, at the meeting-house two miles and a half east of South English, and six miles and a half north of Harper Station, on Wednesday and Thursday October 20th and 21st.

B. F. FLORY.

In the Bethel church, in Holt county, Missouri, on the 9th of October. Preaching to commence at 4 o'clock p. m. also preaching next day.

JOEL GLICK.

In the Cottonwood church, Kansas, on the 2nd and 3rd of October, commencing at 1 o'clock p. m.

JACOB BUCK.

In the Woodland church, Barry Co., Michigan, on the 16th of October, commencing at 10 o'clock a. m., at their new meeting-house, six and a half miles northwest of Nashville.

I. N. MILLER.

A CHANGE.

Our love-feast in the Cumberland church, Cumberland county, Illinois, will be on the 3rd and 4th of October, instead of on the 25th and 26th of September, as announced in No. 38. Cause: there is a feast in a neighboring church, (Allison Prairie,) at that time.

JAMES McBRIDE.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

In Memoriam.

Mary E. Wareham, daughter of Elder Samuel and sister Susannah Brallier, wife of brother John Wareham, departed this life September 4th, in the bounds of the Conemaugh branch, Cambria county, Pa., aged 21 years, 3 months, and 17 days.

It seemed true in this case that death loved a shining mark. Sister Mary possessed a pious and reserved disposition from infancy. She entered the church while quite young and continued faithful until the last. Her delight was in the law of the Lord, and in Biblical lore she was above the ordinary standard, and this, added to her natural modest and sympathetic heart, made her a model sister.—Her death drew together a large number of mourning friends and sympathizing neighbors to pay the last tribute of respect—the sad rites of burial of one that was near and dear both by the ties of nature and of Christian love, and fellowship. She will be missed in the neighborhood, and in the church, and among her friends, but most of all by her bereaved husband, whose home is now desolate, and his little child robbed of a fond mother's care, which it so much needs in this sinful world. But when we remember that death is only a sleep, and that it comes to impress lessons of tenderness on the human heart, and touch it with sympathy and sorrow, we feel like bowing to the irreversible decree of God's providence.

The following lines were written by sister Mary and her parents desire to have them published in connection with this notice. They are unpretending, but we could wish no better evidence of a tender heart.

JAS. A. SELL.

LINES ON THE DEATH OF A SISTER.

Dearest Mattie, you have left us,
Here your loss we deeply feel;
But 'tis God who hath hereft us,
He can all our sorrow heal.

Although, my sister, thou wast dear
To us thy friends below,
Our Savior sent and took from here
The bud, that did so freshly blow.

We stood around the dying bed
Thy friends, and teacher, school-mates dear,

And when the spark of life had fled,
We shed for thee a parting tear.

But Oh! we've one great consolation,
For we know that thou art blest;
Thy spirit lauded safe heaven,
Thy body lies in silent rest.

So, then, farewell, a short farewell,
Until we meet thee on that shore
Where we will with our Savior dwell,
And part again no more.

LINES ON THE DEATH OF THREE BROTHERS
AND A SISTER.

We now have four loved ones in heaven,
We know they are with God;
For they were called while very young,—
Siu's paths they never trod.

The first that died was Ruble dear,
An infant meek and mild;
He was but one year old, they say,
A gentle, loving child.

The second called was Joey dear,
His age was not yet four,
Yet he was taken home to heaven
His Maker to adore.

The third that went was Johnnie dear,
He saw but six short years,
Then he was called from earth away
Beyond all human fears.

The fourth that died was Mattie dear,
In bed she moaning lay,
Till God released her from her pain,
And then she went away.

IN MEMORY OF MY DEAR SISTER.

Dear Mattie, though thy body lies
Beneath the silent sod,
Thy spirit lives above the skies,
Forever with its God.

The following was written after she was married and about to leave home:

Alas! the dismal day has come
When I must leave my pleasant home;
O dear ones, it, most melts my heart
To think that we must live apart.

Now I must leave my parents dear,
And brothers, sisters, all so near;
Oh, let us strive to live in love,
That we may one day meet above.

Oh father, mother, bless your child;
Forgive me where I have been wild;
Oh, let us pray to God above
To fill our ev'ry heart with love.

Yes, it is hard to part, 'tis true,
But each one must his way pursue;
And now, since parting is our lot,
I pray you all—forget me not.

HAMILTON COUNTY, Ind., }
August 30th, 1875.

Dear Brother Quinter:

Please find enclosed \$1.20, which divide equally between the Danish and Stein funds. I presented this to the church with a great deal of delicacy, for fear some of the dear brethren or sisters would think it a new thing again to be introduced into the church. We were

waiting until some one would suggest it to be the duty of the elders to present it to the churches. Now as that was done I felt it my duty also to present it to the church here in Hamilton county, which is called the Stony Creek district; and we feel sorely grieved when we have to hear such expressions as these: "No, I won't do anything; for this is something new again—there is a speculation in it." Hear it? Yes; and that, too, of brethren who are able, and are officials in the church.

But while we believe it to be the duty of the minister and of the church to preach the Gospel to all the world as we are commanded to do, we must make our calculations to meet with opposition in and out of the church. The amount we send is small, but those who did give gave willingly. Now I hope that, as the calls that have been made from both Denmark and brother Stein are so very important, the church will use every effort to respond to them.

The cause here in this part of the vineyard is moving along slowly, with an occasional addition. Health is tolerably good.

JOHN H. CAYLOR.

LONGMONT, Colorado, Aug. 16, 1875.

Dear Brother Quinter:—

Feeling an interest in the cause of our blessed Master, especially in the missionary work, and while we are giving our time, talents, and means for that purpose, we feel some encouragement from the articles written by some of our dear brethren and sisters. We feel, at least, that we have their good wishes, and hope that we shall have an interest in their prayers. In response to a call made by brother J. S. Flory, we came to Colorado, rather on a prospecting tour. After consulting brother Flory, and looking around a little, we concluded to spend our time in Boulder county. And since we had a number of meetings at different places, we feel confident that if we could have faithful, earnest, Gospel preaching regularly here, there would soon be a church established that might prove a blessing to many precious souls. From these considerations we feel sorry that our time or stay here is limited as it is. We bought round trip tickets from Des Moines City, Iowa, which limits our time to 90 days. Unless we can in some way get an extension of time, we will have to leave about the 15th of September, which we regret, as calls for meetings are increasing, and many doors are already open.

Now, brethren, who will come and spend the winter here, and move on the work of the Lord? Perhaps many will say "I would, but I have not the means." We will admit that; but are there not some who have the means and can come? Are there not some musical instruments among our ministering brethren that might be spared, and the money better spent in the missionary work? Are there not many other needless expenses that we are

paying? If so, do not say "can't."—What is the worth of one soul?

And you, brethren and sisters, who are not ministers, is there any responsibility resting upon you? I mean, you that have plenty, and to spare for the organ, for decorating your parlors, and your children in the extravagance of the world. If you are responsible, if Jesus died for you, if he has gone to prepare you a mansion in heaven, could you not use your means in a better way? Could you not help some poor ministering brother to go and preach Christ crucified? Many could give \$100 a year; others, \$50; others, \$25, and so down, if they would, and never miss it, by using the means that is spent in a way that is worse than useless.

Dear brethren and sisters, awake to righteousness, and sin not. Work while it is day. Night is coming. Haste, lay up your treasure where no thief can steal. Can you feel satisfied to go to the spirit-land, having done nothing for Jesus—having no sheaves to take with you—to reap what you have sown, when you have sown nothing? Awake, thou that sleepest; be ready to every good work. Send some of your cents—no, dollars—to the Danish fund; some to the Stein fund.—Use proper economy at home and send the glad tidings abroad. Gather some precious sheaves for the harvest, and then God will say to you, "Well done, faithful servant, come in and take your rest." May the Lord grant us grace to do our whole duty, that we may all be saved. Amen.

JAMES R. GISH.

Church and General News.

Brother Quinter:—

You acknowledge your agents as correspondents, so I will give a few items of news, which, I hope, will be read with interest.

That which is prevailing in the minds of many in this country at present (August 10th) is the great damage done to crops by the recent heavy rains. According to my diary it rained twenty days in the month of July. The rainfall in said month is supposed to have exceeded three feet. Creeks have been from one to three feet higher than ever known before. The wheat crop, which was good, is not all cut yet, and never will be. That in shock is so badly sprouted that a person can hardly pull the sheaves apart. The oats and flax crops also were good, but scarcely any can be saved. The corn on the rolling ground is good. Fruit and potatoes are plenty.

As for church news I feel sorry that I cannot give such encouraging news as we hear from many other places. Oh, how we rejoice to hear of so many that are willing to yield to the requirements of our Savior! This is an evidence that in such places the spirit which should characterize a Christian is manifested; and that light is allowed to shine, and the

good works are made apparent, which constrains many to glorify their Father which is in heaven. If such were the case everywhere, there would be no such thing as a church lying in a dormant state. This church was organized six years ago, and at present we number nearly forty members. I hope before long I may have occasion to report the number much larger.

We need more ministerial aid. Our father, Eld. Daniel Neher, who is above three score years, is generally expected to do the preaching. So I would say as an inducement to ministering brethren of the east who wish to work for their Master, here is a good chance; or any other brethren who wish to locate west, here you can get homes cheap. We have a beautiful rolling prairie, also plenty of timber and good water.

Our soil, which is productive, is adapted to corn, wheat, oats, flax, castor beans, &c.; also all kinds of fruit and vegetables do well here. The "chinch bug," the great draw back to this country, is nearly entirely exterminated by the exceeding wet weather. Any other information can be freely had by addressing the undersigned.

J. F. NEHER.

Salem, Marion Co., Ills

From Gage County, Nebraska.

Brother Quinter:—

By request of the brethren and friends here we will endeavor to give a brief account of our condition, and of the state of affairs in this State; or at least here at Beatrice, Gage county, as there has a great change taken place since this time last year. Grasshoppers are all gone, and all things have returned to their old standard again, and we stand today blessed with great abundance of all the necessities of life. Since this is the fact, we wish to say a few words to those who are desirous of seeking homes for themselves in this fertile western State, Nebraska: to such we wish to give encouragement.

Having resided here for some length of time, we can say we are favorably impressed with this part of the west, and do not hesitate to advise others also to come. By personal observation we can give assurance that the soil of Nebraska cannot be surpassed by any other State in the Union for productiveness, depth, and its beauty and pliability in culture. The winter seasons are from four to six weeks shorter than in northern Illinois. The face of the country is beautiful; so have said a number of recent Illinois visitors. They say they have never seen a prettier. A few of the great natural resources are these:

1. The Big Blue River, with its immense amount of water power.
2. The exhaustless quarries of the finest building rock. The rock of which the State houses were built at Lincoln were drawn from these quarries,

3. Its being so well adapted to stock raising, especially for sheep, which are not troubled with foot-rot; the soil being porous and light, water never stands on the surface; sloughs and boggy places are nowhere to be found, yet the country is well watered. Nearly all kinds of fruit do excellently well, and this is destined to be one of the first fruit-growing States. Osage hedge does remarkably well.

For health it cannot be excelled; it is especially noted for this. The air is light and invigorating. Consumptives derive great benefit here. The nights during the summer season are always pleasantly cool. Timber we have plenty and very cheap. Water is pure and good.—Roads are always good; mud is out of the question here. Half, or more, of the settlers are from Illinois. School privileges are very good; and taxes are very light. The morals of the people are good, and many are taking heed to their ways; they are flocking into the church of the Brethren by dozens and by scores, all over the West. We find brethren living here and there, throughout all the western States. Much good has been done by the liberality of the brethren in the east during the grasshopper plague. The people seeing, and also feeling quite sensibly to their comfort, that which has been done for the destitute, give a listening ear to the doctrine, and it has caused many to come in. Blessed be those brethren for their kindness; and they may be assured that their promptness in responding to the wants of these people has not gone out without a blessing, and in more ways than one. Church facilities with us, the Brethren, here at Beatrice, Gage county, are no more questionable. One year or less ago, we could number but six members; now we have organized and number 33 members, with 3 speakers and 2 deacons, and are in a flourishing condition. The offer of friend Crothers has at last been taken by a worthy brother from Illinois, Henry Brubaker, whose influence we have reason to believe will cause many more to come west. Then to this rich, beautiful, and now happy land we invite you all, where pleasant homes are awaiting those who will have them.

WM. B. PRICE.

To D. P. Saylor.

You and I were not at the late Annual Meeting, but our old fathers have fixed the fruit of the vine question just right. The Savior said that he would "no more drink of the fruit of the vine," which is the grape. But as he says that he will drink no more of it, we must come to the conclusion that he used the juice of the grape. To say that he used the fruit of the vine, we have Bible authority, but to say that he used the fruit in the shape of fermented wine, is more than the Bible teaches. And as to the fruit of the vine being impure in its un-

fermented state, it is doubtful. It would be as reasonable to say that corn and rye were impure and unhealthy till in the shape of whisky, or the apple till it was in brandy. There is too much of this said—pure, soul-destroying stuff—without any of us who claim to be temperate giving it such a nice name as to call it pure, and thereby cause others to take freely of the so-called pure wine. We had a brother that used more of the so-called pure drink than he ought to have used. We brought him before the church to account for it. He then promised to abstain from it. He did, till at a communion he got the taste of the so-called pure wine. But it did not prove to be pure to him. He afterwards drank too much again. He was then questioned as to what tempted him to drink again. He answered that the wine that he tasted at the communion gave him a craving for more strong drink. Now the Lord, through our dear old fathers, has said that we need not throw any such temptation before our weak brethren, unless we want to. They say we may use the fruit of the vine in a state so as not to intoxicate. Persons that are used to strong drink, have no more craving for anything that is weak. We must bear with each other till we can see the safest way to use the fruit of the vine. We know that to the pure all things are pure, but we touch not, taste not, handle not, so that the impure can have light, and by the light learn to become more perfect.

M. HOKE.

Huntington, Ind.

Written on the Death of Nettie Leatherman.

On the morning of Aug. 20th, 1875, the spirit of Nettie fled to the realms of bliss, after suffering without a murmur for nine weeks. She complained for some time. The physicians advised her parents to take her from home. They took her to her grandfather, Nathan Brown, Esq., near Chewsville. Shortly after arriving she was taken with a severe hemorrhage from the lungs, and from that time until she died suffered greatly. Her grandparents did all they possibly could to alleviate her suffering and have her restored to health; yet with all their kindness and care, death was gradually approaching to claim her as his victim. After being with her grandparents eight weeks they decided to take her home, a distance of about fourteen miles. She was hardly able to endure the journey, and, at times, would get very faint. The day after arriving home she appeared very cheerful, and remarked to her sorrow-stricken mother, "Now, mother, I suppose you are satisfied." Dropsy began to manifest itself, and the following Sunday she was attacked severely, when it was thought she could not survive until the close of the day. She fully realized

her condition, and expressed her willingness to go. She called her father to her side and said, "Papa, I want you to do better, and prepare to meet me in heaven. Will you?" The answer was, "Yes." "Now, papa, seal that promise with a kiss, and I want Mrs. Wolf to be witness." Oh! was not this an earnest appeal—sufficient to cause the stoutest heart to melt and tremble before God? She lingered on until Friday morning, 20th, and then fled to her far away home. Her age was 14 years, 11 months, and 13 days. She had an earnest desire for some time to unite with the church; but her parents thought she was too young—a thought that should never be allowed to enter the mind, for we believe Jesus loves such amiable and lovely children as Nettie was, and will call them into the flock early. We firmly believe Nettie is in heaven; for all who knew her would willingly testify to her pure life, and she expressed herself when interrogated on the subject of death, "I feel reconciled to my God, because I cannot remember of willingly committing any sins against him." In all her surroundings she possessed a meek and quiet spirit. Her body was consigned to the grave-yard at Manor church, adjoining the farm belonging to her father, where a very large number had come to take the last look at Nettie. The occasion was improved by brother Daniel Wolf and the writer, from Job xiv. 20, "Thou changest his countenance and sendest him away." Oh, how hard it seemed to the mother to part with Nettie! and we heard her say, "Farewell, Nettie, for a short time." We fondly hope this will be the means of bringing the father and mother to a sense of their duty to God, and that they will make haste and delay not to prepare to meet God in a reconciled state, and again join Nettie as one of the pure angels of light, there to mingle with the innumerable host, singing this beautiful anthem, "Unto him that hath loved us and washed us from our sins, be honor and dominion forever and ever. Amen."

D. F. STOUTER.

Benevola, Md., Aug. 24, 1875.

Announcements.

LOVE-FEASTS.

In the Sugar Creek church, Sangamon county, Ill., 2 miles east of Auburn, on the 23rd and 24th of October, commencing at 10 o'clock A. M.

JACOB O. BRUBAKER.

In the German Settlement congregation, Preston county, W. Va., on the 10th of October. S. A. FIRE.

(Continued on page 619.)

MARRIED.

By the undersigned, at his residence in Milford township, Somerset Co., Pa. August

8th, 1875, Mr. PETER M. GARY and Miss HARRIET PHILLIPS, both of Somerset county, Pa.

Also, by the undersigned, at his residence, August 12th, 1875, Mr. W. A. HARMAN and Miss EMMA C. HOBNER, both of Westmoreland county, Pa.

JOSEPH FENKLEY.

By Elder Jesse Sandeaker, at the residence of the bride's father, Sept. 13, 1875, brother RUFUS G. GISH, of Woodford county, Ill., and sister MARY J. NUMER, of Bourbon county, Kansas.

The happy couple intend to leave here soon for the Normal College, in McLean Co., Ill., where they expect to remain one year. Members stopping over at that place are invited to call on them, and they will be kindly received and cared for.

A. C. NUMER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elk Lick congregation, Somerset county, Pa., EMMA BEACHY, daughter of brother Samuel and sister Mary Beachy; aged 7 months. Disease, dysentery.

Funeral services by brother J. B. Sell and the writer. J. KELSO.

In Meyersdale, Somerset county, Pa., Sept. 13th, 1875, FRANKLIN ALBERT, son of friends Henry and Margaret Stanb; aged 11 mos., and 25 days. Disease, cholera infantum. Funeral discourse by the writer, from Heb. ix. 27, 28. J. W. BEAN.

In the Raccoon Creek church, Montgomery county, Ind., Sept. 3rd, sister MARY MANOS; aged 75 years, and 4 months, lacking 1 day. The deceased was born in Bateson county, Virginia. She was a member of the church about 42 years, and lived a widow about 21 years. She leaves three children, all of them being members of the church. Funeral services in our new meeting house by the writer, from Ps vii 9, in presence of a large concourse of friends. She was buried in the Brethren's grave-yard near by. R. H. MILLER.

In the Milledgeville church, Carroll county, Ills., Sept. 3rd, 1875, CARRIE SUSAN FIKE, daughter of brother William and sister Mary Fike; aged 1 year, 5 months and 9 days. Funeral occasion improved by brethren M. Klummel and D. Miller, from Math. xxiv. 44.

In the Hidge district, Franklin county Pa., July 2, 1875, brother WENDEL FOGELSANGER; aged 73 years, 4 months, and 28 days.

Also, in the same district, brother JOHN MONN; aged 40 years, 5 months, and 21 days.

The deceased was a minister for about 18 months. The first year he was, as many others are, timid, but for the last six months he felt the weight of precious souls, and stood up boldly in defense of the Gospel.

The last text I heard him read was, Heb. iv. 9, "There remaineth therefore a rest to the people of God." He spoke earnestly. We hope he is now enjoying that rest. On the 14th of March, while on his way to meeting, he had a light stroke of paralysis. On the afternoon of the 30th he went away on business, and on his way home, he stopped with

a neighbor and was engaged in his Master's business, conversing on the Scriptures. He returned home about 8 o'clock, ate supper as usual, and when about to retire, he sank to rise no more. Well might the Savior say, "Woe, for you know not the day nor the hour," etc.

He leaves a sorrowing wife and large family of children to mourn their loss which is, no doubt, his eternal gain. Occasion improved by the Brethren, from 2 Cor. v. 1.

D. M. FOGELSANGER.

In the Middlecreek congregation, September 16th, 1875, of consumption, brother JOHN BRECHER, (visiting from Greene county, Pa.); aged 57 years. Funeral services by brother Josiah Berkley from Job xiv. 1.

In the Jacob's Creek congregation, Fayette county, Pa., August 10th, 1875, of dysentery, our much beloved brother Jacob Freed; aged 66 years.

He leaves a dear widow, a consistent member of the church, and four children to mourn their loss. While sister Freed has lost a kind husband and the children a kind father, the church has lost a faithful descom. He died in the hope of immortal glory, having served the Lord a goodly portion of his time. The funeral occasion was improved from 1 Thess.: latter part of the 4th chapter, to a large concourse of people, by the writer.

F. B. WEIMER.

In the Eel River congregation, May 22nd, 1875, brother JACOB LANDIS; aged 60 years.

He was born in Pennsylvania; was married to Polly John on the 22nd of May, 1845. Fourteen children were born to them, eleven of whom are at present living; also, thirteen grandchildren, all of whom are left to mourn his loss. He had been in the ministry for seventeen years, all of which time he was a faithful member, a good citizen and a kind father. On the 4th day of November, 1874, he was violently struck with the palsy. After lingering for some time the hope of his recovery which his friends cherished began to fade.

As spring approached and the season advanced he seemed to be sadly on the decline, and the work of the destroyer could be seen in lines too plain to be mistaken. He seemed to be in constant pain from his first illness, and, on the 22nd day of May, 1875, he passed from earth to eternity.

Brother Landis had been an exemplary member of the church for a great many years. Conscious that the sands of life were nearly run, yet neither hope nor faith, for an instant even, seemed to desert him. Much of the time during his sickness he was engaged in meditation with his Savior, and his hopes rose higher and higher as he neared the portals for which his whole life was but one unbroken preparation. He was a constant friend to every one.

Between the time of his first illness and his death, several meetings were held at his house, all of which he seemed to enjoy with the delight of a firm Christian. The church has not only lost an exemplary pillar, but his wife a faithful husband, his children a beloved parent, and the neighborhood one of her main citizens. The funeral services, which took place at 11 a. m., were conducted by the Brethren from Rev. xiii. 14. Brother Landis will long be remembered.

BENJAMIN NEFF.

On Saturday, Aug. 21st, at about 4 o'clock p. m., brother GUDFREY H. SHAFFER, in the 29th year of his age. Brother Shaffer leaves a wife and three small children to mourn

their loss, and a large concourse of relatives and friends. He united himself with the church in the year 1871. For four years he was a consistent and exemplary member. About two years since he was admitted to the ministry. He was a minister of the first degree. The manner of his death was one of those extraordinary displays of providential interposition. He was accidentally caught on a barbed pinion attached to the tumbling shaft of a threshing machine, one arm torn from its socket, and his body so terribly mangled as to preclude all hope of his recovery; but through a miraculous display of an all-wise and merciful providence he was permitted to breathe again and to converse with friends with his mental faculties unimpaired.

He lingered two days after the accident, suffering the most excruciating pain, during which time and until the moment he expired, he retained his mind unimpaired. During his suffering he bore all with great Christian fortitude, admonishing sinners to repentance and exhorting his Christian friends to endure faithfully to the end. His only regret in dying was that he leaves a kind and loving companion with the care of his three dear little children. In dying he left them in the hands of a kind heavenly Father, exhorting them to meet him in heaven. It is truly affecting to see such loving and tender ties so suddenly severed. His loving wife could scarcely realize the change, and at the grave was so overwhelmed with grief that her mind seemed on the verge of distraction. He was followed to the grave at Shiloh church, Sunday, 23rd, by the largest concourse of friends and relatives ever witnessed in this community.

ELIAS AUVIL.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

S T Bosserman 75; Ezom Shifer 1 00; E C Parker 2 20; Samuel Oblinger 75; J U Slingluff 1 35; Benjamin Hoover 75; Noah Horne 3 00; Samuel A Shaver 1 50; Joel Glick 3 50; Elcanx Oxley 1 75; James L Daniel Stoner 1 60; William H Brown 1 00; Thomas Major 10; Mary Cronce 2 00; Allegra A Jones 4 60; Daniel Kinsey 2 50; J S McFadden 1 50; S W Bolinger 20; Geo Buebaker 1 50; S R Hoisinger 2 00; S Z Sharp 5 80; A W Martin 1 60; D A Berkeley 5 00; Gabriel Ritterhouse 6 50; Minerva Chaney 2 00; D B Martin 3 75; Jas A Byer 1 60; G W Crissman 1 00; D E Brubaker 1 50; Michael Hobf 1 00; Rhoda A Brown 1 50; Win A Armstrong 2 00; John D Wimer 50; Thomas Gray 3 20; W A Maust 50; J L Myers 17 00; C Newcomer 10 00; Geo Bucher 25; John K Wellington 10; Thomas Chestle 1 40; J S Kittinger 1 60.

Advertising Rates.

A limited number of unobjectionable advertisements will be admitted at the following rates

| | |
|--|---------|
| Ten lines or less constitute a square. | |
| One square 1 week, | \$ 1 00 |
| " " 1 month, | 3 00 |
| " " 2 months, | 5 00 |
| " " 3 " " | 7 50 |
| " " 6 " " | 12 50 |
| " " 12 " " | 20 00 |

DISCOUNT FOR SPACE.

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|---------------|---|---|-------------|
| On 2 squares, | - | - | 5 per cent. |
| " 3 " | - | - | 10 " |
| " 4 " | - | - | 15 " |
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A DESIRABLE FARM FOR SALE.

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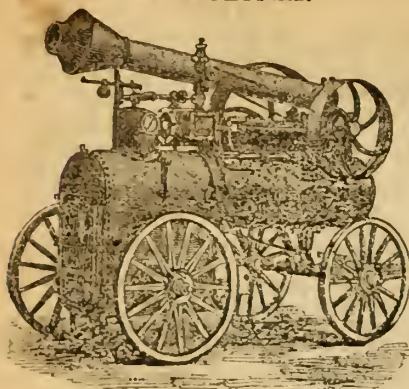
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, OCT. 5, 1875.

Vol. II. No. 40.

The Christ Rejected.

BY THE REV. J. B. ATCHINSON.

I.

When Jesus came to suffer,
And bring to us relief,
He was despised, rejected,
Acquainted, too, with grief!
He carried all our sorrows,
He all our griefs hath borne!
For us he came to suffer,
And yet from him we turn!

II.

We hid our faces from him,
And we esteemed him not;
Yet he hath borne our burdens,
And full redemption bought!
For our transgressions wounded,
Our sins on him were laid:
It pleased the Lord to bruise him
Who all our debts hath paid.

III.

Like sheep we all had wandered
Far from his fold astray;
He came to seek and save us,
And show us all the Way:
Led like a lamb to slaughter!
We by his stripes are healed,
And by his blood still flowing,
We are to glory sealed.

IV.

With vile transgressors numbered,
Afflicted and oppressed,
His death makes intercession
For all who have transgressed:
And shall we still reject him?
From Jesus turn away?
Oh! let us all receive him
While mercy calls—to-day.

—Sunday School Times.

BEWARE lest earthly comforts
prove spiritual temptations.

—If the staff be crooked, the shadow
cannot be straight.

For the COMPANION AND VISITOR.
**Discussion Between Miller and
Hodges.**

BROTHER MILLER'S CLOSING SPEECH.

Mr. President, Brethren, Sisters and Friends:—I wish to notice a few things that my opponent said in his last speech, and then proceed with a brief recapitulation of my arguments. I notice he accuses me of charging Aquila and Priscilla with lying when they said they were baptized by John. I said they did not say that John baptized them, but that they were baptized unto John's baptism, and that this language does not necessarily convey the idea that John did baptize them, and that I did not think John did baptize them. This does not charge them with lying.

My friend reads to us what the Prophet says about sprinkling many nations.—This does not say that he shall sprinkle them with water. You will remember that I have shown you conclusively that pure uncompound water never was sprinkled or poured upon any person for any purpose, but as shown by our seventh argument; that when other words besides baptism are used to designate the ordinance, their meaning is the application of water to the whole body as in bathing or dipping the whole person in water.—That he might sanctify and cleanse them with the washing of water by the Word. Hence the Greek *loutro* for our washing as in Hebrews x. 22, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," as expressed by *loutro*.

In our ninth argument we showed that when *baptizo* is used in the New Testament in regard to other washings besides the ordinance of baptism, it means a complete and entire immersion, as the washing before eating, the washing of the cups and pots and brazen vessels and tables, the divers washings imposed on them until the times of reformation, &c. All these baptisms or washings put them into the water for that purpose.

Our tenth argument shows that the

words sprinkle, or pour, or the Greek *rhantizo*, or any other word indicating either of these actions are never used to express the ordinance of baptism. That *rhantizo* or *eccheo* are never used to represent the ordinance of baptism, but always *baptizo*, to bury, or wash, from *loutro*, an entire washing of the whole body. The pouring out of the Spirit is no proof against this argument, for they were immersed in the Spirit when it filled the whole house where they were sitting.

In the baptism of Moses in the cloud and in the sea, no water, but they were immersed, overwhelmed in the surroundings, as all other Jewish baptisms were by immersion, as also shown by our twelfth argument that the Jews who lived about the time of Christ understood the term baptism to mean an immersion of the whole body from its use in proselyte baptism.

My thirteenth argument shows that *baptizo* is used in the Old Testament to indicate the idea of dip or immerse, as the dipping or immersion of Naaman in the Jordan, by which he complied with the directions of the man of God to wash in the Jordan. It would not do to sprinkle a little of the water of the Jordan upon him. Can my friend sprinkle a little water upon a person and say he had his body washed in pure water? He cannot do it, nor can he say what Paul said, that they were buried in baptism.—My dear friends, look at this fact in connection with that other fact, as stated in my fourth argument, that common water never was sprinkled or poured for any legal, moral, purifying or cleansing purpose on any person, nor was it so commanded in the Old or New Testament Scriptures, and then decide whether or not I have sustained my proposition. That immersion in water is the only Christian baptism.

In this way we undertake to show the analogy between the action in baptism and the birth of water of which Christ speaks, as being necessary to an entrance into the kingdom of God, because being born of water is a figure of baptism,

which cannot apply in any other sense than that of immersion, as shown in our sixth argument.

(Time expired.)

MR. HODGE'S CLOSING REPLY.

Mr. President, Gentlemen and Ladies:—We have had enough of *louo, loutro, loutron, of baptizo, rhanizo, eccheo, nipto, &c.* I have abundantly shown you that going into the water was not immersion, nor a proof that immersion was performed; that there was a decided difference between going into the water and going under the water, as illustrated by the circumstance of the little boy saying, "We may go into the water, but that is not going under the water." So in rising into the water our horses get their feet wet but are not wet all over.

The baptism of the children of Israel in the Red Sea, my opponent says, is figurative. I appeal to this intelligent congregation to say, Was that baptism an immersion? No, my friend says it is a figurative baptism. Is this the kind of baptism that the champion from Indiana came here to prove? My idea was that he came to prove by the Scriptures that immersion in water is the only Christian baptism. But failing to do that, he says we will come to the Fathers, and says we now come to our strongest argument.—After presenting his fifteenth argument he comes to the Fathers and says, "this is the strongest argument of all." This is the trine immersion of the champion from Indiana, and this done in a state of nudity, supposing that something of value was put into the water, imparting virtue to it.

There is no proof in the Scriptures of putting them into and taking them out of the water, or leaving them in, if he prefers it. As to his argument of burying, I think I have buried that, and if I had not buried it he would have buried it by his frequent allusion.

The secondary meaning of the word *baptizo* indicates the true meaning of the word, to bring out of one state into another. This is the one true and important baptism, and is signified by the application of water in any mode. It brings the believer out of a state of condemnation into a state of justification, secures the blood of Christ, and the influence of the Holy Spirit. As to his immersion in water, if you will indulge me in the relation of an anecdote I will illustrate the absurdity of the idea of immersing. Of being baptized with water and with fire, &c., as you remember, John says, "I indeed baptize you with water, but he that cometh after me, whose shoe I latchet I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire." I am not in the habit of telling anecdotes, nor do I approve of it, but I think the circumstances at present will justify this little departure. The anecdote is as follows:

There was on a certain occasion an old negro who made a profession of religion and asked admission into the church, and those having charge of the church thought proper to question him concerning his faith in the Bible and its doctrines, and thus catechised him:

"Do you believe that there ever was a flood that deluged the world, and destroyed all living beings as declared by the Bible?"

"Oh, yes; I reckon dat it is true, dat de flood did 'stroy de world'."

"Do you believe the story of Daniel being cast in the lions' den and that the lions did not dare to hurt him?"

"I reckon I mus' believe dat; de Bible says so."

"And do you believe that Jonah was swallowed by a whale and after living in the whale's belly three days was thrown out on dry land and was alive?"

"Well, I don' know; dat is a wery big ting, an' I can't see how it is dat de fish eat him an' was in de water so long an' den was alive; but I spec I mus' b'lieve it anyhow."

"Well, do you believe that the three Hebrew children, Shadrach, Meshack and Abednego, were thrown by Nebuchadnezzar into a fiery furnace and after being there a considerable time came out alive, and that not a hair of their head was singed, nor were they at all affected by the fire?"

"No—dat is impossible; I know if dis nigger was put in dar he would burn up mighty quick, an' so would de Hebrew chil'n. No, I can't b'lieve dat no how."

"Well," say 'his inquisitors, "You are not a full believer, and therefore we can't receive you into the church."

The old man becoming somewhat excited with some indignation replied: "Well, I don't care if you don't, for I isn't gwine to b'lieve dat tale about him in de fire—can't b'lieve dat no how; an' I ain't a gwine to b'lieve your big fish story neither, dat I ain't."

So my brother wants us to be baptized, immersed in fire, and as that won't do, it being an absurdity, we will not believe his big tales about baptizing, immersing in water being the only Christian baptism. He has failed to prove his proposition and will go back to Indiana as he came, unable to sustain it by the Scriptures or in any other way. My object in this discussion has been to lead your minds away from ritual baptism to the one true and essential baptism, which is not represented by modal action, and to get you to seek that, the baptism of the Spirit, and the application of the blood of Christ, which will cleanse you from all sin, and then as respects water baptism, let that be performed as you may prefer, as the mode is the less important.

[Time expired, and the exercises closed by singing and prayer conducted by the Methodist brethren].

(Concluded.)

For the COMPANION and VISITOR.

"Knowledge is Power."

BY D. E. DRUBAKER.

"And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent"

A desire for knowledge seems to be natural to all minds; and nothing more readily reveals the true qualities and disposition of a man's mind, than to observe closely the particular kind of knowledge he hungers and thirsts after. Thus we discover the low, little mind, by their engaging and delighting in trifling amusements, such as interest and delight children.

The worldly mind crops out by displaying a knowledge of the things of this world, and a manifest dislike to converse freely about "spiritual things."

The greedy mind displays a knowledge of how it may obtain the object of its desire; how one dollar may be made two, and how to manage to add another farm, and how the profits of business may be increased to double by next year, etc., and how to get up a plausible excuse for giving a few cents to promote the kingdom and glory of God, while lavishing dollars upon worldly enterprises.

The vain, proud mind, unlike the others, shows a proficiency in the knowledge of how to promote outward personal attractions, according to its own ideal, and never feels satisfied unless assured that those same attractions are admired and well spoken of. It frets and worries about a speck of dust that may chance to soil the outward adorning, while the spots adhering to the "inward adorning of the hid-den man of the heart" are but little regarded.

We might go on to enumerate the different kinds of knowledge sought after, but none lays such high claims to our attention as that knowledge that promises eternal life. However other knowledge may interest, or "puff up," the minds of men, none other than a true knowledge of God and Jesus whom he has sent can, in the end, vouchsafe, eternal life. It is a plain, simple fact, that before we learn to know persons, we must form an acquaintance with them. The chief medium through which we become acquainted with God and Jesus whom he has sent is through his word. While we may behold his glorious handiwork in the starry heavens, and discern his creative power and goodness on every page of the book of nature, yet it is through the Word that was clothed in flesh that we derive our chief knowledge of God. Hence the apostle says, "So then, faith cometh by hearing, and hearing by the word of God."

It is our constant companionship with persons that gives us a comprehensive knowledge of them. And it is a pleasing thought that God's word not only tells how we may have an historical

knowledge of God and the Lord Jesus, but it tells us also how to obtain a living practical knowledge of themselves. "If a man love me he will keep my words; and my Father will love him; and we will come unto him and make our abode with him." John 14: 23.

A proper knowledge of God and Jesus whom he has sent will convince any one of his own insufficiency to save himself. It is the knowledge of Jesus, that gives comfort and support under every trial and vicissitude. Are we poor? Jesus "had nowhere to lay his head." Do we weep over hardened sinners? "Jesus wept over Jerusalem." Are we sick and afflicted? "Jesus took upon him our infirmities." Do we feel forsaken and sad? "Jesus once said, 'My God, my God, why has thou forsaken me.'" Do we sometimes have the finger of scorn pointed at us for our fidelity to our Master? Jesus had his loving, tender hands pierced with rugged nails. Who that has a proper knowledge of God and Jesus whom he has sent, but will testify that no other knowledge has that power for good?

For the COMPANION and VISITOR.

Controversy.

BY J. S. MCFADDEN:

That controversy is right no one will deny; neither will any one say but what it should be carried on in a friendly spirit. The object in all cases should be to make truth appear more apparent; not that it needs bolstering, but so that minds that are given to such food may the more readily grasp the idea. No sound reasoning man need much, if any, of the appendages of a long, prosy, and windy argument in order to convince, but the mere statement of the fact is generally enough. According to Ryan, "all disputes, contortions of a subject, and malignity of the disputants, come from a disordered stomach, for no man with a perfect digestion, requires anything but a plain and simple statement of facts." If this is a general fact, which I have my good reasons to think is the case, many of the writers of the C. F. C. & G. V. have very bad stomachs; for the Spirit of many things written therein is like that of the old lady who would not go to church at all, unless she could "ride old Ball." For proof of this I would just call your attention to the controversy about the full report of the Yearly Meeting; some wishing the whole proceedings, names, bit-

tings and all; some, all except the names; and then, some that wish only the queries and answers. I would here remark to those having so much controversy, that the church has lived and prospered for many years and was held in high repute by many outside; but would a full report of all the proceedings of the last A. M., be held in very high repute? I think not, if what little I read is a fair sample.

"Behold, how these brethren love one another," was said of the martyrs, when brought forth to execution, by their persecutors. Behold, how these brethren *bite* one another, might often be said about council meetings, by the lookers on.

I know a church of brethren,—have known them for some years,—but I have never known them to have peace with one another, and all on account of the spirit of controversy; and that generally led by but one person, a brother (?) whose bump of controversy covers his whole head, always saying the old brethren did this and that, and how they understood this matter, and how he understands it, and confidentially, he is the last one to do right.

Let us apply this to the general brotherhood. Send only one such a man among the three hundred, or more, delegates, and is he withal voluble, he will have his say in the matter or a contention in some way or other. He is like a bushel of smutty wheat in a 300 bushel bin, he will cause it all to have rather an unsavory smell.

I wish to be understood that only among brethren do I ignore this controversy, not with brethren and those differing with us in doctrine &c. I think much good has come of this kind, but of the other I have never seen a good result, and who has? What called my attention to this subject was what a writer in No. 35 said, that "many wended their way to the A. M. with menalcholy countenances and sad hearts, and why? Because of the known spirit of controversy."

I hope, brethren, that the day is not far distant when all our council meetings may be held with nothing but love pervading the whole business that may come before them. Let all strive for this, and let all practice it at home, and then, when they do come together, there will be

mutual regard for each other, that they may come together "for the better and not for the worse," that they may truly say "Lord it is good for us to be here." Then when charity has its perfect work, will they come together with hearts filled with love toward one another, and then can the home circle join with the circle abroad, and sing that beautiful song.

"Kindly heaven smiles above,
When there's love at home
All the earth is filled with love
When there's love at home;
Sweeter sings the brooklet by,
Brighter beams the azure sky,
Oh there's one who smiles on high
When there's love at home."

Jacksonville, Oregon.

Christians Parents' Conformity to the World.

Rev. Dr. James W. Alexander wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the *par* of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offense of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."

Poverty is, except where there is an actual want of food and raiment a thing much more imaginary than real. The shame of poverty—the shame of being thought poor—is a great and fatal weakness.

The First at the Sepulchre.

Before the earliest dawn
They came with hearts hereft and lone;
While Nature sad in sympathy,
Had hushed, the while, each joyous tone,
Each voice of melody.

The silent watchful stars,
Fast fading in the distant blue,
Looked down, it seemed, with mournful eyes,
As dawn came softly melting through
Those mild Judean skies.

But to those sorrowing hearts
No dawning glory pierced the gloom;
They saw but darkening clouds that pressed
In densest folds around the tomb
Where He was laid to rest!

Oft had he told them all;
Yet had they hoped, scarce knowing why,
As they were near him day by day,
That from such power and majesty
E'en death would shrink away!

But now of hope bereft,
They sought that rocky grave again,
Their last sad gifts of sorrow bringing:
Nor heard the angels even then
Their songs of rapture singing.

But lo! what sudden change!
The tomb once sealed, is open wide;
The stone which at its portal lay
By unseen hands is rolled aside,
While angels guard the way.

Now thrilled with sudden fear,
They wonder where their Lord is laid,
'Oh, tell us where!' they weeping cried;
'Why seek the living with the dead?'
An angel's voice replied.

Hope sought their hearts again:
And through the heavy cloud there came
A ray of heaven's effulgence streaming;
And down the cheeks which grief had paled
Swift tears of joy were streaming.

'But where—oh, tell us where?
Is he a spirit, unrevealed
To human eyes? Or can we know
The voice, the look, the tone that healed
Our turbulence of woe?'

'Your Jesus, still the same,—
Behold his empty resting place!
He lives who once was crucified,
And ye shall see him face to face!
Again the voice replied.

Then as they swiftly ran
To make the wondrous tidings known,
Behold, he met them, still the same!
His blessed voice, and he alone,
Spoke each familiar name!

Dear Jesus, when, like them,
With breaking hearts we seek thy tomb,
And faith is weak, and hopes are blighted,
May thy dear voice dispel the gloom—
Speak peace to souls benighted.

And may that hallowed grave
Be still to us a pledge of life;
And while we linger by its portal,
Its rocky walls with hopes be rife—
Sweet hopes of joys immortal.

—Selected.

For the COMPANION AND VISITOR.

Trine Immersion.

BY C. H. BALSBAUGH.

A Letter to Brother Charles D. Fortner, of West Virginia.

The Philistines beset you, and perplex you with "fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." This prompts you to present certain points the elucidation of which you deem essential to the establishment of the claims of the church. You require no vindication for the confirmation of your own faith, but a logical presentation "of those things which are most surely believed among us," for the conviction and recovery of those who are led captive by "the traditions of men." It is not logic that these cavilers need, but liberation from an "evil heart of unbelief." It does not more certainly require three persons, each engaging in a separate action, to bring this letter before the reader, than it requires three persons and three actions to constitute baptism. But to your queries in their order.

1. The omission of trine immersion, for any period, and its *resumption* by the Brethren, cannot possibly invalidate the ordinance, as its validity rests in the authority of Christ, and not in historical continuity, so far as it can be objectively traced. Only one side of history is addressed to the senses, and its most vital constituent may be continuous where there is neither written nor traditional record. The baptism of Christ and *your* baptism are brought into organic connection by the Holy Ghost, even if not a single soul had been immersed in the interval. The history of the church and the individual is in Christ before it is in form, so that *He* is the link that connects the convert of to-day with the Apostolic Band. We must not confound an organic with a material connection. If you insert a dead graft into a living tree, the connection is not organic because of the absence of reciprocity in the conjunction.

2. Baptism, as administered by the Brethren, is entitled to the appellation *Christian*, no matter how many external historical "links" are wanting, because its name, significance, and benefit are derived from Christ, who is "the same yesterday, and to-day, and forever." The yesterday of Eternity, and the Forever of the same, is in the Baptism of to-day, if it represents in form and spirit the Trinity of persons and Functions which make it *Christian*. I do not say that any links are missing, only that the validity of the sacred rite is not dependent on an unbroken material connection. If your assailants can triumphantly point to a millennial chasm in the outward history of the church, they do not touch a single stone, from Foundation to Dome, in that superstructure which the Triune God is building for the glory of His name, and the wonder of the universe.

3. If we are vitally united to Christ, we need not apprehend an "overthrow," simply because we cannot trace the brotherhood, as a *distinct body*, in every historical link to the Great Staple fastened in the floor of Jordan. If the word of *commandment* has lost none of its energy, being as imperative to-day as eighteen centuries ago, the word of *Promise* is equally immutable, and retains all its pristine elements of support and victory. No bombardment of heresy, though it combine all the infernal agencies of earth, and employ all the engines of Hell, can sack the Citadel of Eternity, which is TRUTH. God will remain God, and baptism will be baptism, Three in one, though "the heathen rage, and the people imagine a vain thing," and Babel-bab open all the sluices of the Pit to overwhelm "the woman with the Man-Child." "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision."

4. In speaking of Christ's burial, Paul had no occasion to refer to its mode, but to the fact itself. Nobody was concerned whether the dead Christ was on His feet or on His head in the sepulcher. All that His enemies wanted was the assurance that He was buried; and what His friends yearned for was the certainty of His resurrection. He found His way up into the light, whether on His back or His face, as inevitably as a grain of wheat sprouts up, no matter

how it lies. That He was buried on His back I have no doubt; but where the *fact* is the ruling feature of a figure, it is nonsense, not to use a stronger term, to press all the *circumstances* of the fact as equally significant with the fact itself. Because Christ washed His disciples, feet, coupled with the injunction, "that ye should do as *I have done unto you*," must therefore the bishop wash and wipe the feet of the entire congregation? Through that little word as many souls drop into perdition. It requires no more than a superficial investigation to find that the principle which underlies the argument in support of backward baptism, converts the Bible into the most contradictory, puerile book ever written. The practice has no more claim to the authority and sanctity of a Divine Institution, than has Christmas pie or Thanksgiving turkey. All the figures of single action which are so pompously flaunted in favor of the triabolition doctrine, are made to render fraudulent service by conferring the significance of the central idea to the incidental and unimportant.

5. As a matter of fact there must be agreement between our burial and resurrection in baptism, and the burial and resurrection of Christ. But to argue that because Christ lay on His back in the grave, we must be put backward into the water, demonstrates with equal force that because He was three days in the grave, we must be three days in the water, unless it can be shown that the *position* of His body is the ruling idea of the Apostles figure, which no honest, intelligent person will attempt. When once the legitimate bounds of interpreting figurative language are passed, consistency requires us to push the correspondence into all its details. Let us at least be honest, and allow our principles the scope to which they are entitled.

6. The geometry of theology is not the same as the geometry of numbers and angles. It is not true in relation to symbols and figures, that things which are equal in relation to the same object, are equal to each other. The passage through the Red Sea, salvation by the Ark, and the natural birth, while they represent the same thing, are not homogeneous, and can be employed for spiritual uses only at a single point as regards the matter of baptism, leaving the type of regen-

eration in the concluding dispensation to be rounded out by the *accomplished fact of Redemption*. "In these last days," Father, Son, and Holy Ghost, is a most fitting formula for the sacrament of initiation; and a triple action, correspondent to these names and their relation to the method of grace, a fit mode of induction into the visible church. Whatever propriety might have attached to a single immersion in the Adamic dispensation, when neither Son nor Spirit had appeared personally in the mundane sphere of redemption, it is palpably out of place in the economy of grace. Swine's flesh was not more obnoxious to the old dispensation, than is single immersion to the new. When God gives a plenary representation of Himself in symbol, in harmony with the stage of His redemptive work, let us not mock Him with a caricature. "I am a jealous God."

7. Filling out the ellipsis of the commission is *not* "making grammar our authority *instead* of Scripture," as your adversaries assert. Without grammar there is no gospel, no communication in word-form between God and man, or between man and his fellows. Grammar has reference to the *construction* of language, and not to its ornateness. Grammar and rhetoric are not identical. The grammar of God is perfect as to its sense, and needs no ellipsis save as an economy of words. When we say, "Give me a drink," no one can miss the sense, or pretend that the elliptical form gives obscurity to the request. "Give (thou to) me a drink" adds nothing to the sense although it is perfect grammar. The doctrinal grammar of the commission is without a flaw, and necessitates a trinity of actions as clearly as it announces a Trinity of Persons. We can no more have Christian Baptism by one action, than Redemption by One Person. One God in Trinity: One Baptism in trine action. This is the idiom of Heaven: this is the grammar of the great world-commission, a living analysis of which is salvation.

8. We need no "other authority" than the commission to prove trine immersion. It includes "every creature" under heaven, and extends to every inch of this vast globe. It comprises the all of God and the all of man. A single presentation of the formula is sufficient. Deity is authority enough for baptism, and the tri-

personality of Deity is no less urgent a reason for a correspondent repetition of the act. Every reference throughout the New Testament to plurality in the godhead, assigning a specific agency to each in the work of Redemption, is an illustration and confirmation of the commission. Single immersion is a symbolical lumping of the godhead, annulling the personalities specified in the formula. It is but once formally stated that baptism is to be administered "in the name of the Father, and of the Son, and of the Holy Ghost," and yet no one complains that the authority of this single injunction is inadequate. That those twelve Ephesians were immersed by single action, because "the name of the Lord Jesus" only is mentioned in the narrative, is as unreasonable a conclusion as that they were baptized in violation of the original formula. That the one name only is mentioned is clearly accounted for by the error in relation to baptism and the Trinity in which Paul found them. A restriction of the ordinance to a single action would be a glaring self-stultification of the Apostle. The necessity of re-baptism lay in their ignorance of the existence of the Holy Ghost; and to administer the ordinance without express reference to this neglected Divine Person, in a distinct action, so as to be *baptized in His Name* as truly as they were before baptized in the Name of God, is the climax of absurdity. Baptism is an action; and to be baptized in the Name of a Person *without* an action is simply impossible. This is a point which no candid, unbiased single-immersionist can thoroughly consider without perceiving the rottenness of his doctrine. If being immersed "in the Name of the Lord Jesus" constitutes a complete single action, it surely requires no more than the logic of faith and common sense to prove that baptism in either of the other Names necessitates the same action. No baptism is valid or Christian that has not the endorsement of these three Names; and no action in the baptism is accordant with the commission which is not consummated in the Name to which it is attached. Baptism in the Name of the Father must be an action *in that name*, or it is an acted falsehood. Not that it must be precisely synchronous, but the action must stand for that Personality and what it represents in the

scheme of salvation. So of the Son and the Holy Ghost. Anything less is a perversion of the Divine arrangement, and a symbolical mutilation of Deity.

9 You urge me to do my best, and make my argument strong, so as to shut the mouths of the gainseayers. I can add nothing to the Omnipotence of Truth. "Baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST," is a TRIANGULAR PYRAMID buttressed with the authority and majesty of the Everlasting God, against which "the gates of Hell shall not prevail." He that is not willing to accept the words of the Lord Jesus as a sufficient ground for as many actions in Baptism as there are Persons in the Godhead, will "not be persuaded though one rose from the dead." Salvation comes to us in triple form, and in like manner it must be returned to its Source—perfect Righteousness, perfect Love, and perfect Holiness; and what more fit representation could be given than a three-fold immersion into the element that symbolizes the "pure river of Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb."

For the COMPANION AND VISITOR.

Sketch No. 2.

BY MRS. J. S. THOMAS.

This has been a day of intense heat. Since king Sol, has come this side the equator, he has given us self-evident proof of the power of his vertical rays; and for a series of days we have been respirating under beams not altogether genial.

We are told that this mighty luminary is 95,000,000 miles from the earth; yet in days like these, when the thermometer stands 98 degrees in the shade, it makes poor mortals feel like ascending to some lofty peak where the atmospheric pressure would be something less than 30,000 pounds to each ordinary sized man.

Now suppose we, like aeronauts, take balloon passage and ascend into the aerial realms. At first we are likely to exclaim, Beautifully grand, to thus float so apparently safe far above our fellow creatures, whom we left sweltering low down on earth! But, by and by, a change comes over the entire body, and that physiognomy,

that but a few moments before beamed forth in ludicrous ecstasy, now assumes an imploring expression, and gladly would return to *terra firma*.

This is a very striking proof that the mortal limit is earth. To ascend into the clouds is beyond man's sphere. Do you ask why? We are told, "the nearer we are the earth, the greater quantity of air we have pressing upon us from above. The higher we go, the less is the atmospheric pressure, and the rarer the air. Persons who have reached a very high degree of elevation, state that the sky above them began to assume the appearance of darkness; and it has been said that upon the summit of Mount Blanc the report of a pistol can scarcely be heard." The rarity of air is very painfully felt to those who attain to great heights. The pressure of external air being diminished, that within the body expands, causing the delicate blood vessels to burst, the skin to crack, and the blood to issue from the nose and ears. M. Jay Lussac, who ascended in a balloon from Paris, states that when he attained a height of about four and a half miles, he breathed with great pain and difficulty, and felt as though his ears would burst; and upon the high table land of Peru, the lips of Dr. Lechendi cracked, and blood flowed from his eyelids. Herein do we find beautifully demonstrated the power of God and the subordination of man.

But while I sit and ponder, the shades of twilight deepen, and the shadows of night come stealing on, reminding us that "time and tide wait for no man." From my boudoir window I gaze listlessly into the sky. The stars that in early evening illuminated the firmament, have, one by one, withdrawn their loveliness, leaving the vast canopy of the vaulted heavens almost in darkness. Away from the eastern horizon comes the lightning's flash, and we ask, What is this mighty demonstration of unseen power? Meteorology teaches that it is the approaching of two clouds, the one being overcharged and the other undercharged with electricity, the fluid rushes from the former into the latter, until each contains a like quantity. Then comes the sound of distant thunder, and again we interrogate, What is it? The author of Horeb's Rock defines it thus:

"Tis but the rolling of God's ear
The trampling of his steeds from far."

But the proper theory is, thunder arises from the concussion of the air, closing immediately after being separated by lightning.

Rapidly the storm clouds pass over, and brighter vapors of air are seen floating in the atmosphere. Naturally we feel disappointed at having no rain.

But a change has taken place in the earth's temperature; air has been put in motion, and we are having a pleasant breeze, caused by those portions of the atmosphere that rest on the hotter regions of the earth, becoming heated and rarified, rising and leaving a vacuum, which is immediately filled by cooler air rushing in from surrounding parts. These we welcome as ambassadors of glad tidings; for during the day we seemed to have regular simooms direct from the African and Arabian deserts. Now again are visible a few twinkling stars. Oh, that I possessed a thorough knowledge of these celestial bodies! If Keilius and Jansen considered them sublimely grand when viewed through their telescope, (the first invented in A. D., 1590.) what would their acclamations now be could they but be permitted to observe one of our modern mammoth telescopes, weighing nine tons, and yet so minutely constructed that a mere touch would move it according to the operator's fancy.

I suppose all have read of the transit of Venus last December. The planet of that name passed in front of the sun. Such an incident had not occurred for more than one hundred years. They tell us in eight years it will again transpire, then not again until one hundred years have elapsed. Astronomers took telescopes to Siberia, and islands in the South Seas, and other points, to watch the wonderful phenomena, and when they have concluded their calculations, we shall know more exactly than now the distance of the earth from the sun and from the different stars. According to the present computation, Mercury is 36,000,000 miles from the sun, Venus 68,000,000 and the earth 95,000,000 miles from the sun. Mars, whose orbit is outside the earth, is 145,000,000 miles from the sun. The distances of Ceres Pallas, Juno and Jupiter, Saturn and the Georgium-Sidus, I do not at present remember. Venus is my favorite star. The heathen mythology styles her "the goddess of love and beauty." She is

usually represented with her son Cupid seated by her side, in a chariot drawn by doves or the white swan.

But Venus 'round the Christian mind,
Hath her celestial glory twined.

When west of the sun, she rises before that luminary and becomes Lucifer, our lovely morning star. When east of the sun, she rises after he sets, and becomes Vesper, our beautiful evening star. Thus "the heavens declare the glory of God and the firmament sheweth his handiwork."

How mighty are thy works oh God,
How wondrous are thy ways;
All things declare thy love and power,
And advocate thy praise.

Philadelphia, Pa

Golden Words.

Believer, art thou solitary and desolate? Has bereavement severed earthly ties? Has the grave made forced estrangements, sundered the closest links of earthly affection? In Jesus thou hast filial and fraternal love combined; He is the friend of friends, whose presence and fellowship compensate for all losses, and supply all blanks. If thou art orphaned, friendless, comfortless here, remember there is, in the Elder Brother on the Throne, a love deep as the unfathomed ocean, boundless as eternity. Jesus seems to have an especial love and affection for His orphaned and comfortless people. He seems to delight to lavish His deepest sympathy on "him that hath no helper." It is in the hour of sorrow His love found him most precious; it is in the wilderness He speaks most comfortingly unto them. He gives them "their vineyards" from thence. In the places they least expect, wells of heavenly consolation break forth at their feet; as Jonathan of old, when faint and weary, had his strength revived by the honey he found dropping in the tangled thicket, so the faint and wearied children of God find "honey in the wood"—everlasting consolation dropping from the tree of life in the midst of the thorniest thickets of affliction. Be comforted, afflicted, sorrowing Christian, Jesus has said, "your sorrow shall be turned into joy." "The morning cometh"—that bright morning when the dew-drops collected during earth's night of weeping shall sparkle in its beams—when, in one blessed moment, a life-long experience

of trial will be effaced and forgotten, or remembered only by contrast, to enhance the fullness of the joys of immortality. What a revelation of gladness! The map of time disclosed, and every little rill of sorrow, every river will be seen to have been flowing heavenward, every rough blast to have been sending the vessel nearer the haven. Blessed and comforting thought!

—Selected.

Fear Not.

We recently read: "Many are lamenting their misfortunes, and wishing that their place was changed, that they might more easily live Christianity." Christianity is designed for dark places. There the light is to shine. Don't be eager to get away when the darkness is dense. Grapple with it heroically. Stand up straight for Jesus. Young man in the work-shop, surrounded by ridiculing and swearing associates, stand up straight for Jesus! Young and old, stand in your lot courageously, and shine.

For the COMPANION and VISITOR.
Our Scrap-Book.

BY M. M. ESHELMAN.

"WITH ALL MY HEART!"

So exclaimed a dear young person last Sunday (Sept. 12th.) when asked "Dost thou believe that Jesus Christ is the Son of God, etc?" Such a noble heart-response from one so young, while in the water, could do nothing less than reach the hearts of old and young saints and sinners present. Its effect might have been seen and heard by the weeping of the multitude. Well might her former associates in the world look upon the scene as being like a funeral; for sister Helen was buried, and rose in "newness of life." And may the "With all my heart!" echo and reecho in the hearts of those who have not yet made their peace, calling and election sure, until they are "born again." And you, dear sister Helen, may your answers to God be, always "With all my heart!" May God abundantly bless you, and keep you from the snares of the enemy.

THOSE THOUGHTS EXAMINED.

If the reader will refer to the Sept. No., of the *Vindicator*, page 137, and read "Thoughts on the Lord's Supper," etc., he will better understand the following correspondence. We thought the article referred to contained so many misrepresentations that we kindly wrote brother Kinsey concerning it, when he replied, "If you will examine the Encyclopedia you can easily infer which is the most primitive practice of our church,—the Supper off or on the table at the time of feetwashing." To this we kindly reply, hoping the truths set forth in this article may be beneficial, if not to all, then to those at least, who are willing to have their "opinions" examined.

Bro. Samuel:—You say if I will "examine the Encyclopedia" I "can easily infer which is the most primitive practice of our church,—the Supper off or on the table at the time of feetwashing."

1. The expression "*our church*" is out of place; for neither we nor any other man, or set of men, own "the church." "We are bought with a price, even the precious blood of Jesus, who alone owns the church. Christ "gave himself for us, that he might purify unto himself a peculiar people, zealous of good works;" therefore let us give all the praise, honor, and glory to our Redeemer. Amen.

2. Why say "*most primitive practice*?" Primitive is primitive, and cannot exceed itself.

3. Why refer to the "Encyclopedia" to get an *inference*, when the Bible alone can determine the matter? Why say, "the Encyclopedia," and not the Bible? The Bible is never called "Encyclopedia," but the Bible. The Bible is not only as good as the "Encyclopedia," but it is *better* than all the Encyclopedias. No book is equal to the Bible; therefore, we appeal to the Bible; and until you bring out God's power unto salvation on this subject, we shall be obliged to lay your suggestions on the table. The Bible can decide the practice of the primitive church, but it cannot decide "the most primitive practice of our church;" for we have no church.

4. The question is not what man did, but what Jesus did. Did Jesus rise from a supper when there

was no supper? This is the important query, not what somebody else did; and God's undying, imperishable word alone can decide the issue. Upon this I desired to build an article on the subject of the supper off or on the table during feet-washing, for the readers of the *Vindicator*—not for controversy, for I deprecate that as much as any one; but real, loving exchanges of thought I do not deprecate. But it seemed good to thee to publish an article on the above named subject, though it meant "anything, and everything, and, at last nothing," simply because it was in harmony with *thy* opinions.

The defenders of popular Christianity say that "baptism" means immersion, sprinkling, and pouring, and even nothing. Just so with Bro. Diehl's "ended," and "riseth from supper." "The word ended," says Bro. D—, (and you endorse it,) "is a compound word, and has three sentences or meanings,—the supper is preparing, or the supper is coming, or supper has come." By the same process of reasoning the word "ended" might be made to mean, "supper is going, or went, or supper has gone." In fact, that word may, in that manner, be made to mean anything at all, and nothing at last.

Again, Bro. D.— says, (and you endorse it,) "The words 'riseth from supper,' is also a compound sentence. We can rise from the table before supper is on, or any time during eating, or when we are done eating, and no supper is on the table; all is rising from supper." The meaning of that is: We can rise from the table *before* supper is on, and rise from supper. (Is the *table* the supper?) We can rise from the table "*during eating*," "*before supper is on*," and rise from supper. We can rise from the table when we are done eating, "*before the supper was on the table*." We can do all this and it will be "*rising from supper*." Surely such reasoning is complex, and to one so unlearned as I, Bro. Samuel, it is quite difficult to understand. Could you not give us a ray of light upon it?

Bro. D. says, (and you endorsed it,) "Nature itself does teach us that we should, at all times, wash before we sit to the table with the food placed on it." Oh, I have been wondering *how* nature teaches us to wash before we sit to a table with

the food placed on it, when we sit to a table that has no food on it! I know *style* teaches, or tries to teach us, to wash then to sit to a table and have some one to bring us the food. I know stylish hotels pursue such a course; but then how they follow nature, in this respect, I cannot see, unless it be the corrupted part of the *human* nature.

Bro. D. says, (and you endorse it,) "In Matth. 27: 1, the same word (ended) is translated 'when the morning *was come*,' not ended. And in John 18: 28 'And it *was early*.'"

Again I have been made to wonder *why* the word "ended" is not translated "*ended*." "Ended," says he, "means *was come*" or *was early*." Just how this can be, *do please tell*. Is it really so, that Matthew and John used the word "ended" to convey the idea of beginning?

To see all this of kind teaching certainly requires more than an ordinary mind; it requires an inspired mind. With God all things are possible; but I never before knew that any one had "already attained" to the time "then shall we know even as also we are known,"—God-knowledge, unlimited, unrestrained! I know and am persuaded that thou art a much better thinker than I am: and for this reason desire thee to clear up those mysterious meanings. But perhaps the reason I am so blind is, because I have not practiced the Lord's Supper as somebody else did 150 years ago. Oh, how sad to think that since there is only *one way* to obey a command of the Lord, and since we have not obeyed the command that *way*, we have not obeyed the command at all! Yes, this is a sad thought; and wilt thou do a little to help us out of the difficulty? But in doing so, do please remember that we cannot be saved by doing that which is taught *outside* of the Bible, and since the "Encyclopedia" is not the Bible, nor is it in the Bible, do not refer us to the "Encyclopedia" either for inference or gospel facts. Gospel facts can be gotten out of the Bible, without going round so far. Upon the Bible we must predicate our hope of eternal happiness. Upon that Book we must build, whether men are pleased or not.

I doubt not Bro. D's. article will please the popular Christians, for they see in it their theory will sustained, viz: That words mean "anything

and everything, and at last nothing." And dear brother, since I, in my great ignorance and blindness, can not bring forth anything that would be edifying to those who are able to understand how "*ended*" is "*a compound word*" and has "*three sentences*" in it; and since the many, (to us,) unsolvable mysteries in the article penned by brother D. depress our spirits, I do most respectfully beg to be excused from sending any more copy for the *Vindicator*. It flourished *before* I contributed to its columns, and, no doubt, it will flourish after I cease. This gives me *much consolation*.

In conclusion: Permit me to say, that, if the Lord will continue his mercy and goodness to me, I shall go on to combat pride, error, selfishness, whether found in myself or others. Though my confidence in men may be shaken, my faith in God remains. May the Lord deal kindly with us, and make us, his dutiful children, even "to the pulling down of imaginations and every high thing" in us. Yours, seeking after truth.

M. M. E.

COUNCIL DECISIONS.

Before we were a member of the church, we entertained the idea that all difficulties and differences were settled by the word of the Lord. Great indeed was our disappointment when we learned that in the majority of cases not a word of Scripture is produced to *settle* the difficulty. I admire the course of the Swedish (Baptist) church in Chicago. About two years ago, a learned man in the Scripture might have been seen sitting in a neat little building in Chicago, surrounded by an attentive audience. This man by the aid of his brethren, was adjusting, all the difficulties that came before the body. And how? Why, by quoting scriptures that bore upon the questions at issue. Such a course is commendable, and we believe the only true one. Why are many of our ministers unable to pursue such a course? Do they not study the Scriptures sufficiently? Is there too much *digging in the earth*, and not enough *digging in the Bible*? Could we not have a little more Bible in our decisions? Would it do any harm, even if it were a "*new thing*?" Let us get back to the *old landmarks* in this matter.

FOR THE YOUNG.

What Became of an Overworked Boy.

Last week we gave a short paragraph in the news department of the *CENSER* of the attributed success of the Harpers. For the benefit of the *Censer* boys and girls, we will speak a little further upon energy. We love that word. The boys of our time are too much afraid of work. They act as if the honest sweat of the brow was something to be ashamed of. Would that they were all equally afraid of a staggering gait, and bloated face! This spirit builds the gambling houses, fills the jails, supplies the saloons and gaming-places with loiterers, and keeps the alms houses and charitable institutions doing a brisk business.

It does not build mammoth stores and factories, nor buildings like the Astor Library and Cooper Institute. The men who build such monuments of their industry and benevolence were not afraid of work.

All the boys who read the *Censer* have heard of the great publishing house of the Harpers. They know of their *Monthly*, *Weekly*, the *Bazaar*, and interesting books of all kinds, and, perhaps, have seen their great publishing house in New York city. If I should ask them how the oldest of the brothers came to found such an illustrious house, I would, perhaps, be told he was a "wonderfully lucky man."

He was lucky, an old friend and fellow-workman, a leading editor, recently let out the secret of his luck. He and the elder Harper learned their trades together fifty years ago, in John street, New York. They began life with no fortune but willing hands and active brains—fortune enough for any young man in this free country. "Sometimes after he had done a good day's work, James Harper would say, 'Thirrow, let's break the back of another token—just break its back.' I would generally reluctantly consent just to break the back of the token; but James would beguile me, or laugh at my complaints and never let me off until the token was completed fair and square! It was our custom in summer to do a fair half day's work before the other boys and men got their breakfast. We would meet by appointment in the gray of the morning, and go down to John street. We got the key of the office by tapping on the window, and Mr. Seymour would take it from under his pillow, and hand it to one of us through an opening in the blind.

"It kept us out of mischief, and put money in our pockets."

No wonder that the venerable man in relating this foundation story of his life of success, could say, "Our employer was the best man God ever made."

That key handed through that window tells the secret of the luck that enabled

these two men to rise to eminence, while so many boys that lay soundly sleeping in those busy morning hours, are unknown. No wonder that he became mayor of the city, and head of one of the largest publishing houses in the world. When his great printing house burned down, the giant perseverance learned in those hours of overwork, enabled him to raise, like magic from the ashes, a larger and finer one.

Instead of watching till his employer's back was turned, and saying, "Come boys, let's go home; we've done enough for one day," and sauntering off with a cigar in his mouth; or, "I think it's time we had a holiday, to go a fishing; his ery was, "Let's do a little overwork."

That overwork that frightens boys now a days out of good places, and sends them out west, on ship-board, anywhere, eating husks, in search of a spot where money can be had without work, laid the foundation of the apprentice boy's future greatness.

Such busy boys were only too glad to go to bed, and sleep soundly. They had no time, nor spare strength, for dissipation, and idle thoughts, and vulgar conversation.—*Golden Censer*.

Working for Jesus.

"I wish I could do something for my Savior besides loving him; not in order to show my love for him, since he can see my heart, but I want to do something for him because I love him."

So talked a young disciple to himself a few weeks since. Soon a friend, his Sunday-school teacher, came to him, saying:

"Henry, would you like to work in the vineyard to day?"

"Yes, sir," was the eager reply; "I was just asking for work—anything that I can do, with Jesus' help, I will."

"Well, Henry, I want the Christians in our class, each to take a member who is not a Christian, and pray and labor with him. I have given you Fred Haines."

"Fred Haines; oh, let some one else take him, I can't!"

"No, you can't, but Jesus can. Good morning."

Thus urged, this young disciple trembling sought his wild classmate. He was laughingly received; his earnest words and tearful appeals seemed unheeded; yet he left with a glad heart, for Jesus had paid him for his work by his own loving presence. Jesus gave him courage to go again and again, to pray and never faint, until his thoughtless friend learned to love the Savior.

"O Mr. B—," said Henry to his teacher, a few weeks after their first conversation, "working for Jesus pays. We deserve no reward for such little services, but Jesus gives it all the way long; it is now my daily prayer, 'Lord, what wilt thou have me to do?'"—*S. S. Times*.

Selected by ELIZA SLIFER.

A Forgetful Child.

"Fanny, pick up those pieces of glass, and put them out of the way," said a mother to her little girl.

A bottle had been broken on the ground in the back yard, and knowing pieces of glass to be dangerous things to be about, Fanny's mother directed her to remove them.

The little girl was heedless and forgetful. She said, "Yes, in a minute." But her attention was drawn off by other things, and she thought no more about the broken bottle, till an hour after, when a scream from her mother brought her to the back yard. What was her alarm to see that her mother, going out in haste to carry a kettle of hot water, the steam from which was burning her hand, trod on the glass, which cut through her shoe, making a deep and dangerous gash in her foot!

"Oh! I forgot," uttered Fanny, in the terror and grief of the accident.

"Yes," replied her mother, "my careless girl forgot, as she is in the habit of doing, and her fault may cost her mother's life."

It did come very near costing that mother her life, and making Fanny motherless.

Don't Girls.

Don't think that yards and yards of ribbons, ruffles and lace, will add one particle to your real value. Don't make a walking milliner's shop, or jeweler's store of yourselves, covering all that is of true merit within you, with that which will attract only the shallow brained. Don't think sensible people are to be deceived by vain show, they look for beauty of heart and mind. Don't give the subject of matrimony a thought while in your teens except to qualify yourselves for the responsible position in which it places you; you need all that time of your life to fit yourselves for it. Don't give your time and talents to the world, or to seeking the things of time and sense that perish with their using. God has created you for a nobler purpose, and made you accountable for what he has given you. Don't sell your birth-right for a mess of pottage.—*Selected*.

—All men who do anything must endure a depreciation of their efforts. It is the dirt which their chariot wheels throw up.

—Deal in a manly way with the trials of the present, and the future will not fail to be generous to you.

—Habit is a cable; we weave a thread of it every day, and at last we cannot break it.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Oct. 5, 1875.

A Few Words with our Subscribers.

Approaching, as we are, the close of the present volume, and wishing to commence in good time to prepare for the next, we have a few words to say to our kind subscribers and readers. We feel that it becomes us in regard to the success that has crowned our enterprise—the publication of the *CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR*—as it does in all our labors, to acknowledge the blessing of the Lord upon our work. This we would gratefully do. We can truly say, "Hitherto hath the Lord helped us." And to him we desire the glory to be given for whatever good may have been done through the humble instrumentality of our paper. That the Christian journal we are publishing, the work of much anxious thought and perplexing labor, has done some good, we have ample testimony. When we speak of anxious thought and perplexing labor, we do not only mean the thought and labor that those of us upon whom the greater part of the labor and responsibility devolve, give our enterprise, but we include all who are laboring anxiously and prayerfully to make our periodicals auxiliaries to the ministry in spreading the Gospel and in enlarging the Redeemer's kingdom.—We are glad to believe that many of our brethren appreciate the influence of periodical literature, and are anxious to have our papers exert their entire influence for the promotion of Gospel Christianity. This is as it should be. We appreciate the interest that our friends feel in the success of the *CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR*, and the assistance they are giving us by their patronage, contributions, and efforts to procure subscribers for us. And we feel under obligations to them for what they have done in making our paper what it is.

In view, then, of the hope that we indulge, that our labors upon our paper have not been altogether in vain, but have often cheered the believer on his way, and also have helped to bring aliens into the commonwealth of Israel, we feel like continuing our work, and bringing to it our

humble abilities consecrated afresh, believing it to be a good work. And we hope to have the hearty co-operation of all our present patrons and readers. And not only so, but we desire to enlarge our sphere of usefulness, and to increase our chances for doing good by increasing our subscription list. This we feel confident can very readily be done, by a little judicious and timely effort on the part of our friends. We hope such efforts will be made with a zeal becoming so good a cause. We request it, and shall feel under further obligations to our friends by complying with our request.—We often feel stimulated and encouraged in our labors to make a readable and useful paper, upon thinking what a large number of persons read our paper weekly. An increase of the number will prompt us to greater exertions.

We contemplate enlarging our paper some. We design adding some to the length of our pages, which will improve the appearance of our paper and give about two pages more of reading matter. We expect to make other improvements. We shall spare no pains or labor to make our paper worth the price and worthy the patronage we ask for it.

We are sending out our prospectus somewhat earlier than usual, that our friends and agents may have a little longer time to work before the commencement of the next volume. It is very desirable to have as many of our subscribers in as possible by the time the new volume commences. Mistakes are less liable to occur when this is done. We are very anxious to avoid mistakes. We know they are unpleasant to our patrons, and they are so to us. Owing to the circumstance that there were different clerks at our books in the early part of the present volume, there were more mistakes made than should have been. Brother Beer now has charge of our books and he will continue to have, and if our friends and agents are careful to express their wants plainly, we trust that but few mistakes will occur.

Thanking our friends and agents for the patronage and assistance they have already given us, we solicit a continuation of the same. We hope that every friend of the *Christian Family Companion and Gospel Visitor* will continue his own patronage, and make some effort to obtain that of others.

Our Agents will Please Notice.

But little can be done in our world in its present condition without labor. And every enterprise to succeed, should have faithful laborers. The foregoing remarks will apply more or less to enterprises both of a secular and a religious nature. We design them to be applied to our work in publishing the *Christian Family Companion and Gospel Visitor*, and more especially to the work done by our agents. We desire to have a good number of faithful agents. We have had a good number of this class, and request such to continue their agencies. We are aware that it is not profitable in a pecuniary point of view. Nevertheless, if our work is good, those who are helping to promote it will have the satisfaction of feeling that they are laboring to promote a good cause. And we trust they will receive a greater reward. We therefore hope that those who have hitherto given us their services, will take hold of the work of obtaining subscribers for our next volume, with becoming zeal, and prosecute it with diligence. We know that success in obtaining subscribers depends very much upon the energy and faithfulness of our agents. Knowing this, we are anxious to secure suitable persons to act as such. While we request all our old agents to continue their labors, should there be any that wish to discontinue their agency, they will please to see that their places are filled by others. We are also desirous of increasing the number of our agents. Will those who feel like acting for us in this capacity please report to us? And will all our friends please give us the names of such as they think will act as agents for us?

In our present issue we send out our Prospectus for Volume III, of 1876. We think it best to send it out in good time, that our agents will have sufficient time to canvass their respective fields well and report to us before we commence the new volume. This is very desirable. It is more satisfactory to our subscribers to get the paper from the beginning of the the volume and read it each week, than to commence sometime after the volume has commenced, though they may get the back numbers. And we would recommend subscribers to begin with the first number of the volume if they can possibly do so.

Our agents will please take hold of the

work at once, and as they have opportunity, seek the renewal of old subscribers and the addition of new ones. Please do not fail to obtain a substitute when you have reasons for wishing to be relieved yourself.

Our New Name—The Primitive Christian.

Upon mature consideration we have come to the conclusion to change the name of our paper. Being desirous of improving the appearance of it as well as the contents, and our present name and heading being long and cumbersome, we are impressed with the propriety of making a change. We thought of doing so when we united the two papers, the *Christian Family Companion* and the *Gospel Visitor*. But as both names were suggestive and impressive, and their historic associations being what they were, we felt reluctant to make any change in the name and did not do so, but retained both names. But finding the use of both names attended with some inconvenience, and not suited to the present form of our paper, we have come to the conclusion to adopt a shorter, and, we think, no less expressive and suggestive name, that of *The Primitive Christian*. Some of our friends have called our attention to the inconvenience of the length of the name of our paper, and have suggested the propriety of shortening it. But we could not to our satisfaction shorten our present heading, and therefore upon consultation with our assistant editor, we concluded to change the present name of our paper to that of *The Primitive Christian*.

We have a large number of religious papers with which CHRISTIAN as a part of the name is associated, such as *The Christian*, *The Working Christian*, *The Earnest Christian*, &c., but we believe we have none of the name of THE PRIMITIVE CHRISTIAN, and we adopt this as a suitable name for our paper, whose mission is to defend and promulgate the doctrine and practice of primitive Christianity. And as it is the profession and glory of our brotherhood to maintain, practice, and promulgate, the Christianity of the primitive Christians, the name we propose to give our paper will beautifully and fully harmonize with the profession and principles of our fraternity, of which our paper is the oldest organ among the periodicals now published by us.

While we propose to change the name of our paper, we design no change in its spirit, character and principles, unless it be a greater affiliation with, and assimilation to the spirit, character, and principles of the primitive disciples of our Lord.

An Explanation—No Issue Next Week.

In our last issue we said there would be no paper sent out this week as we expected to get our boiler repaired, some repairs being needed. But the machinist not being ready to do the work as we expected he would be when we made the announcement, we find we must defer our work of repairing until next week. So our paper of this week will be issued, but we do not expect to issue any next week, for the reason already given. The next issue will be dated October 19th.

Our Prospectus for 1876.

Our Prospectus for 1876 will be sent out with the present number. As our duty will require our absence from the office more or less for some time, and wishing to get our Prospectus out before we leave home, we have made arrangements to send it out at this time. We are also desirous of giving our agents and friends more time to work than we usually do between the time of sending out our Prospectus and the close of the volume. We hope that our friends will now improve the time and work as opportunity offers in obtaining subscribers.

The Committee to Philadelphia.

The Committee appointed by the A. M. to visit the Philadelphia church, will meet in the city of brotherly love on Wednesday morning, the 27th of October.

GLEANINGS & JOTTINGS.

We are requested to state that there will be dedicatory services at the Cherry Grove meeting house, in the Shade Mills congregation, Garrett county, Md., on Sunday, October 24th, at half past 10 o'clock, a. m. There will be preaching at the same place on Saturday evening previous.

We are informed by brother George Girl, of Beatrice, Gage county, Nebraska, that our friend Crothers offers 40 acres of land to a ministering brother who will agree to locate on it soon. The land is situated 8 miles north-west of Beatrice. His former offer was accepted by brother Henry Brubaker, of Christian

county, Ills., who expects to move soon. Friend C. means business; but as his lands are located in the best portions of Gage county, brethren who think of going west should consider his proposition.

BROTHER David Brower, of Salem, Marion county, Oregon, September 14th, writes:

"Our crops here in the Willamette Valley are generally very good. We are still anxious, very anxious, for more brethren to come to our good country, both ministers and lay-members, to help us carry on the great work of the Lord. We need help so very much."

BROTHER Samuel Weimer, of Grant county, W. Va., says:

"Brethren Solomon Garber, Jacob Miller and Jacob Thomas, from the Valley of Virginia, were with us two weeks ago. They had some meetings with us, and a council meeting. We were refreshed and built up by the brethren. May the Lord reward them for their labors amongst us, is my prayer."

Report of Funds.

DANISH FUND.

| | |
|--------------------------------------|----------|
| Reported in No. 39 | \$184 32 |
| Mahoning church, O., 2 60; | |
| Moses Murray, 10; P. Kollar, for | |
| self and others, 92; Samuel Wei- | |
| mer, 10; Jacob Weimer, 10; D. | |
| Weimer, 10; Israel Weimer, 10; | |
| B. F. Moonaw, for self and oth- | |
| ers, 2 50; a Sister, Clearspring, | |
| Md., 10; Geo. Fishbaucher, 25; | |
| Geo. W. Taylor, 15; D. C. Ullery, | |
| 25; Levi Kaufman, 50; Sarah J. | |
| Miller, 25; Jacob Silvas, 25; M. | |
| S. Moonaw, (members & friends), | |
| 1 25; Wilson Eby and wife, 1 00; | |
| Eman'l Beeghly and others, 65; | |
| Springfield church, Ind., 1 13; | |
| A. Shellaberger, 15; J. B. Neff, | |
| 25; Rome church, O., 2 66; M. | |
| R. Charles and her little boy, 35... | 25 86 |

Total to date,.... \$210 18

STEIN FUND.

| | |
|------------------------------------|---------|
| Reported in No. 39..... | \$69 34 |
| Mahoning church, Ohio, 2 15; | |
| Moses Murray, 20; P. Kollar, (by | |
| himself and others,) 92; Jacob | |
| Friday, 1 50; a Sister, Clear- | |
| spring, Md., 10; Geo. Fishbauch- | |
| er, 25; Geo. W. Taylor, 10; D. | |
| C. Ullery, 25; Levi Kaufman, | |
| 50; Sarah J. Miller, 25; Wilson | |
| Eby and wife, 1 00; Emanuel | |
| Beeghly and others, 65; Spring- | |
| field church, Ind., 1 12; A. Shel- | |
| laberger, 10; J. B. Neff, 25; | |
| Rome church, Ohio, 2 66; M. R. | |
| Charles, 10..... | 10 10 |

Total to date..... \$79 44

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Quinter:—

Please insert in the COMPANION that those brethren going to preach in Kentucky, either on their return or going to Kentucky are also to preach to the brethren in the White Oak church, Highland county, Ohio. The undersigned brethren have made the arrangements they having been appointed a committee at the last district meeting of Southern Ohio, to attend to this matter.

H. D. DAVY,
G. V. SEILER,
S. MOHLER.

To my dear Brethren and Sisters who have an understanding of the German Language:

Quite a number of you have been asking for the publication of a German paper in the brotherhood. Now, dear members, you have an opportunity afforded you; you can have your wish gratified, providing you don't neglect to improve this opportunity. Our energetic young brother, L. A. Plate, of Lancaster City, Pa., has undertaken the publication of a very neat little German monthly periodical, *Der Bruederboten*, (The Brethren's Messenger), and so far as I can judge, it is a paper worthy and well-deserving its name, advocating the doctrine of the unadulterated Gospel of Christ.

Brethren, it is well deserving our undivided patronage. Let us encourage our young brother, by giving him our support in the undertaking of the enterprise. Let us all lend a helping hand. Our German brethren greatly need a paper of the kind. Let us all take an interest in the matter. The brother that subscribes for the paper and cannot read it, can hand it to some neighbor who can read it, in this way a great deal of good may be accomplished.

Yours fraternally,

E. K. BUECHLEY.

JAMES* CROSSINOS, Jackson Co., Kan., }
September 20, 1875. }

Dear Brother Quinter:—

We held our lovefeast here on the 28th and 29th of last month. We had an outpouring of the love of God in our hearts. Our meeting was conducted in the best of order. Quite a number of the brethren came down from Brown county, Kansas, who gave us their assistance, to instruct us in the proper way, knowing that we are new beginners in the work, for which we owe them great gratitude. We had a considerable number of ministering brethren with us on that occasion, who gave us much information in relation

to the word of God. Brother J. Forney baptized three more souls into the church of Christ, making our number forty. I and several other brethren arrived home a few days since from Brown county, Kansas, where we had the pleasure of meeting the brethren in their lovefeast, at brother John Lichty's. The meeting was conducted in the best of order and a large number of brethren participated in the feast, and a large multitude of spectators, who were very satisfactorily entertained, as there was ample provision to feed all, and more, too. May God in his infinite mercy bless us all, now and forever.

Your brother in Christ,
CHAS. W. ARMSTRONG.

Burned Up.

In Shoal Creek church, Missouri, a few weeks ago, while all the family were at meeting, brother Wm. R. Hubbard had kitchen, smoke-house, and livery-house with contents burned to the ground. With the assistance of the brethren at home, brother Hubbard can have the loss of the houses restored, but the loss of kitchen furniture, beds, bed-clothing, wearing apparel, and other things, with provisions, &c., is considerable. Their situation is at present embarrassing, and after consultation with the brethren of said church we feel it our duty to make this statement, and ask brethren who have this world's goods and feel like thus communicating to our beloved brother's necessities, to do so. One hundred and fifty or two hundred dollars would greatly relieve brother H., and somewhat restore his loss. He and sister Hubbard are both advanced in years and he is one of our deacons.

In addition to all this we want the brethren to remember that we are living where all eyes are turned upon us, and scrupulously interpreting everything we do. Let us give a good example, and show that the church of Christ needs no institutions of human benevolence, but that brethren will "bear one another's burdens and so fulfill the law of Christ."

All moneys may be sent either to myself or brother John Wampler at Carthage, Jasper county, Mo., and we will promptly receipt for the same in the Brethren's papers, or privately, if desired.

ADDISON W. BAKER.

The above statement confirmed by

| | |
|------------------|--------------|
| ELD. C. HARADER, | } Ministers. |
| DANIEL HARADER, | |
| JAMES HARRIS, | |
| JOHN WAMPLER, | |

To S. Z. Sharp.

My Dear Brother:—

In COMPANION No. 37, in your article headed "The Philosophy of Form in Religion," you have made expressions on which I ask your kind indulgence whilst reminding you of your digression from Gospel order,

After stating that "the pious Dunkard finds solace for his soul in 'keeping the ordinances as delivered unto him,' to obey all things whatsoever commanded him," you say, "To those of our members who have not received a liberal education, and cannot view and enjoy religion in its broader sense, we must grant the liberty to exercise it in a more formal manner. We must not deny the beginner in mathematics the use of the numeral frame and the multiplication table, lest we discourage him altogether; so we must allow a certain portion a more strict adherence to the 'first principles' of religion, the 'old paths,' and a careful observance of external forms in worship and appearance. Reb them of these, and they have little or nothing left; grant them these, and they may reach the higher Christian life. On the other hand those of few attainments should not expect those whose minds have been more expanded to adhere to the first principles as closely as they do."

Now, my dear brother, what do you mean by the terms, "first principles" and "old paths"? If you have reference to the "keeping of the ordinances," which you state at the close of your article is "the safest plan to adopt," then your criticism is a slur on the uneducated part of the membership, which grieves my poor heart to the uttermost. Is there a different way for the educated to receive the merits of Jesus than for the uneducated? If not, why make such abasing remarks? Are the educated of to day better than old Paul and young Timothy were when Paul thus admonished him, "Hold fast the form of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus"? or than he and the Romans when he wrote, "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you"?

What shall we understand by not expecting "those whose minds have been more expanded to adhere to the first principles as closely" as "those of few attainments"? Does not the Apostle say, "Therefore leaving the first principles of the doctrine of Christ"? And to whom did he say it? Did he say it any more to those of unexpanded minds than he did to those of expanded minds? If you say he did, then allow me as a lover of your soul, to say that you are on slippery ground; and I would not like to have an argument on that broad platform. Such an allowance would verily bring us into the sphere of those who are "ever learning and never able to come to a knowledge of the truth."

My dear brother, whatever may be the advantages of a "liberal education," or "an expanded mind," the same terms of salvation are given to such as to the most ignorant Hottentot. Have we not many noble brethren (and sisters, too,) with a liberal education, or expanded

minds, who stick as closely to "first principles" or "old paths", in the sense in which you use these terms as any unexpanded mind can do? And do not the uneducated part of the membership "leave the first principles," as used by the Apostle, to as great a degree as he of the most liberal education can do?

I have written the above in respect for the many brethren and sisters who "earnestly contend for the faith once delivered to the saints." May the "grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all."

GEO. BUCHER.

Cornwall, Pa.

From Rockingham County, Va.

Dear Brother:

I have just returned from a communion in Bedford county, held at the house of our esteemed brother Abraham Brubaker, of which I will give a brief sketch. The members of this infant church with those who visited them on this occasion, assembled at 2 o'clock, Friday, 17th instant. Public preaching commenced at that hour, adjourned at four and reassembled at five o'clock for examination and the celebration of the ordinances. During the entire services the most perfect order prevailed, so still that the speakers could at all times be heard by the whole congregation. In a word, it was one of the most beautiful meetings that it has ever been my pleasure to attend. Early next morning all met in the barn for devotion. At the close of the service brother Andrew Hagart, a native of Sweden, who says he can speak the Swedish, Danish and Norwegian languages, asked leave to address the congregation, which was granted, when he spoke substantially as follows:

DEAR BRETHREN AND SISTERS:—You who have read the COMPANION AND VISITOR have noticed that a movement is on foot to send the Brethren's literature, the "Perfect Plan of Salvation," and "Trine Immersion Traced to the Apostles" translated into their language, to the people of Denmark. I am glad to see an effort in that direction, in hopes that it may also be extended to my people, for whom I feel deeply interested, because they are to my knowledge greatly oppressed religiously, and panting for the bread and water of life. Before I left my native country and people, I was united with that body called Separatists, with whom I labored eleven years in the ministry. Our object was to cut ourselves loose from the oppression and formal usages of the established Lutheran church, and to worship God in spirit and truth according to our best understanding of the Scriptures, still praying for some one to teach us the way of the Lord more perfectly.

Our people are a plain, humble and honest people, and if an opportunity were

afforded, would readily accept the truth as it is in Jesus.

It may be, dear brethren, that to send our literature among them would do some good, but my idea is that much more would be accomplished by sending a living messenger there also to tell them these things by the word of mouth, and to give them a living example, and administer the ordinances. My plan would be to send a well established Elder, accompanied by an interpreter who could tell them what he said and interpret their language to him. To accomplish this would, of course, require pecuniary means. This we have in this land of freedom and Bibles, and no doubt would be the best investment we could make, and will afford rich returns in this world and in the world to come. Will we not, then, contribute liberally to a cause so noble and so remunerative? I believe we will. Seeing that the brotherhood gave so liberally to the suffering of the West, whose living was destroyed by the grasshoppers, surely they will compassionate those who are suffering a famine for the word of God, and hear this Macedonian call, "Come over and help us."

You are aware that there is a medium opened through which your charity may be applied, known as the Danish Fund, as proposed by brother Eshelman. This is a beginning, but it is too limited for such an important and urgent enterprise. I cannot therefore fully endorse this one cent proposition, but would rather say, Put your hand *deep* into your pocket and give all you can spare, and the Lord will bless the cheerful giver.

At the close of this address an opportunity was given to contribute, and as a beginning the amount enclosed was paid in. There will be more forthcoming before long. B. F. MOOMAW.

Dear Brother James:—

In order to disabuse the minds of the brethren in regard to the cost of our last Yearly Meeting please publish the following statement. There was paid in for the use of the meeting \$2200 85, and there was a surplus of \$488 86. Now subtract the last named amount from the former and it will leave \$1712 79, which is all that the meeting cost us in money. Some have added what the sale bill amounted to to the first named amount, or the \$2200-85, and then subtracted the surplus from that amount which would swell the amount to upward of \$2500 00, which is wrong, as the lumber and some other things sold after the meeting had been bought and paid for out of the \$2200 85, consequently, it would be counting the money from the lumber, &c., twice. I will here give you the amounts returned to the several districts:

| | |
|-----------------|-------|
| Donald's Creek, | 31 42 |
| Oakland, | 26 73 |
| Covington, | 33 42 |
| Pice's Creek | 24 50 |

| | |
|---------------------|----------|
| Palestine, | 24 50 |
| Upper Twin, | 35 35 |
| Lower Twin, | 26 73 |
| Bear Creek, | 35 35 |
| Lower Miami, | 16 69 |
| Beaver, | 11 12 |
| Lower Stillwater, | 40 11 |
| Wolf Creek, | 35 35 |
| Salem, | 35 35 |
| Ludlow and Paether, | 22 27 |
| Lost Creek, | 6 66 |
| Union, | 8 89 |
| Upper Miami, | 16 69 |
| Clermont, | 4 43 |
| Newton, | 11 12 |
| Fall Creek, | 5 59 |
| Fairview, | 2 22 |
| White Oak, | 1 22 |
| Total, | \$488 86 |

SAMUEL MOHLER,
Sec'y and Treas.

Information Wanted.

Elder J. Quinter:

In No. 37, brother S. Z. Sharp has an article on the "Philosophy of Form in Religion," in which he proves that all religion assumes some form, and that it is indeed necessary to have "some form by which to express our religious emotions or to receive religious impressions." He proves that all religionists, of whatever creed or denomination, have their set forms and ceremonies; and even those who theoretically discard all forms in religion, as the Quakers, for instance, are the ones who adhere the most strictly and tenaciously to form. From this it would seem that the brother wishes to be understood as arguing in favor of keeping up the forms, not of the Catholics or Quakers, but those laid down by Christ. But from what follows it seems that he holds this to be necessary only so long as we have not received a sufficiency of education, or so long only as our minds have not been sufficiently "expanded" to receive our religious impressions without the intervention of forms and ceremonies; but until this has taken place—the expansion of our minds—we must adhere to the first principles of religion, and the old paths; for, says the brother, "To those of our members who have not received a liberal education, and cannot view and enjoy religion in its broadest sense, we must grant the privilege of exercising it in a more formal manner; * * * we must allow a certain portion of our members a more strict adherence to the 'first principles' of religion.....and a careful observance of external forms in worship and appearance... On the other hand, those of few attainments should not expect those whose minds have been more expanded to adhere as closely to first principles as themselves."

Now, does the brother mean to be understood in this as saying that form in religion is necessary so long only as our minds are ignorant of the principles of

science or philosophy, and, that as our minds are stored with the treasures which we may gather in the investigation of the hidden mysteries of nature, we may more and more dispense with the first principles, such as baptism, the communion, &c.; that we may, indeed, after our minds are sufficiently expanded, discard all forms of religion, hear all our "sermons in the babbling brook, read them in the strata of the rocks," and thus look up through nature to nature's God, and thus receive all our religious impressions, and draw grace from on high? And if this is his meaning, does he also mean to say that the infidel is the highest type of Christian perfection? for he appends this conclusion to his philosophic argument: "It is a noticeable fact that those who discard all forms of religion in every sense, invariably drift to infidelity." I must confess I do not understand the brother's philosophy. How is it, brother S?

D. J. SPICHER.

Lester Center, Iowa.

SEPTEMBER 12th, 1875.

Dear Brother Quinter:

The brethren and sisters of Springfield church, Noble county, Indiana, met in church council on the 11th of September. This church has been divided, and part of it has been attached to the Haw Patch church, which leaves but few of us in number; and although we have not much to encourage us at present, yet we hope and pray for better times. We remember the promise to the few, and that nearly always the darkest cloud has a silver lining.

We are glad to hear there is a move made towards carrying the truth to foreign lands. Although there were but few of us the matter was laid before us, and \$2 25 was contributed to the cause; half of it for the Danish fund, and half for the Stein fund, which with the 25 cents I had already sent will make \$2.50 from a small church of about forty-five members, and not more than half of those present. May God prosper the cause.

LUCINDA WEAVER.

HUDSON, ILLINOIS }
September 26th, 1875 }

Brother Quinter:—

As church news are generally interesting, and nothing has appeared lately from this arm of the church, (namely, the Hudson church,) I will give a short sketch, and tell you how we are prospering in the good cause. We have had three additions to the church this summer. On the 17th of September we dedi-

cated our new meeting-house, and had our lovefeast in the evening. Surely we had a feast of love; and splendid order was observed by the spectators. Brethren Philip Moore and George Gish from Woodford Co., and John Barnhart, and others, were with us, and labored faithfully and earnestly with us; we hope the Lord will reward them for their labor while here with us. We think some good seed was sown by the way-side which will finally spring up and bear fruit in some future time. Some, I have no doubt, are almost persuaded to be Christians, but still stand back. May the Lord still have mercy and spare them a while longer, that they may see the error of their way before it is too late. May they lay off the vanities of this world and walk in his way, despising not his commandments, but accepting his offered mercy while it is called to-day, is the prayer of your unworthy sister in Christ.*

MAGGIE LYON.

BUNKER HILL, IND. }
September 24th, 1875. }

Brother James:—

I will inform you, and the readers of our periodical, that our feast of charity was held in the church of the Santa Fee congregation, of Miami county, Indiana, September 23rd and 24th. We had indeed a feast of love. We were admonished to our several duties by a large representation of able ministers. We hope the word spoken may root deep, spring up, and bring forth fruit to the glory and honor of God. Dear brethren and sisters, how many we beheld who were watching our every motion, while we were keeping the word in obeying the precepts of King Immanuel, as if to say, "Do you believe what you practice?" Oh, let us confirm what we do by our daily walk and conversation. How much every member of the body of Christ could do, by living the gospel, can only be known by putting the same in practice. There is a power in your life, brother and sister, either for good or evil; and do you not know that God expects your life to speak the things you profess. Refrain from the appearance of evil; bring forth fruits unto God. Be up and doing, for the end draweth nigh; and remember your young brother.

D. A. BAILEY.

NORTH MANCHESTER IND. }
September 25th, 1875. }

Brother Quinter:—

In regard to money sent for Danish and Stein, it should read Ogan's Creek church, instead of North Manchester church. I wish this correction made because I don't think the Manchester church donated anything. Danish and Stein fund each \$1.70.

Yours,

PERRY A. EARLY.

Announcements.

LOVE-FEASTS.

In the East Nimishillen congregation, Stark county, Ohio, on the 18th of October.

HENRY BRUMBAUGH.

In the English River District, Keokuk county, Iowa, on the 20th and 21st of October.

JACOB BROWER.

In the Covington church, Miami Co., Ohio, October 18th.

SAMUEL MOHLER

At Cherry Grove, Carroll county, Ill., October 21st and 22nd.

M. M. ESHULMAN.

At brother George Gills, 2 miles west of Beatrice, Gage county, Neb., on the 16th and 17th of October, commencing on the 16th at 1 o'clock p. m.

MARRIED.

By the undersigned, at his residence, July 4th, 1875, Mr. WILLIAM JACKSON and sister LUCINDA SHIVELY.

Also, August 8th, 1875, Mr. WINFIELD SHRATZLEY and Miss SARAH A. KIMES.

Also, September 5th, 1875, Mr. BENJAMIN BERRY and Miss LYSBETTA SHIVELY.

Also, September 13th, 1875, Mr. PHILIP W. CONSER and Miss AMANDA HUMPHREY, all of Columbiana county, Ohio.

J. A. CLEMENT.

September 19th, 1875, by the writer, at the residence of the bride's brother, DANIEL WISE and Miss OLIVIA MILLER, both of Washington county, Pa.

A. J. STERLING.

On Thursday, September 16th, 1875, at the residence of the bride's father, by Eld. Samuel Murray, Mr. ABRAM C. YOUNG and Miss MINERVA LANDIS, both of Covington, Miami county, Ohio.

JOHN F. SHOEMAKER.

DECEASED.

We submit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Gettysburg, Pa., AMELIA, wife of brother Michael Bushman, in her 89th year. She

leaves a kind husband, but no children to mourn over her demise. Brother Michael shall have the sympathy of the brethren.

B. F. KITTINGER.

In the Indian Creek congregation, Westmoreland county, Pa., brother DAVID HORNER, at the residence of his son David, in Donegal township, departed this life August 7th, 1875, having lived 87 years, 5 months and 13 days. Brother Horner lived a faithful member of the German Baptist church for a number of years, and no doubt he has met with that God-loving companion who but a few years ago passed over "The chilling river to the heavenly world; Their they have met to part no more."

Funeral services by J. M. BURNETT.

In the Elk Lick congregation, Somerset county, Pa., August 14th, 1875, SARAH SAYLOR, daughter of brother P. M. and sister Saylor; aged 4 years, 3 months and 25 days. Funeral discourse on the 5th of Sept., by the editor.

Near Wade's Branch, Miami county, Kansas, Sept. 8th, 1875, after an illness of eight days, H. H., son of friends Jacob and Mary Wingert; aged 17 years, 8 months and 16 days. The subject of this notice took a violent attack of typhoid fever, and was unconscious for at least 48 hours, seemingly suffering much. He was hurried into eternity in the bloom of life. Truly in the midst of life we are death. The deceased like many others, put off the one thing needful. May this circumstance be a warning to his friends and relatives, and especially to his parents, to prepare for a better world.

Occasion improved by the writer.

GEO. MYERS.

In Lexington, Highland county, Ohio, of a disease of the stomach, after protracted pain and suffering, sister RUODA FRANCIS; aged 32 years, 8 months and 20 days. Our deceased sister was a faithful and exemplary member of the church, with which she had been connected since her 17th year, having enlisted early under the banner of Christ.—She ever labored to prove herself worthy of her Master's cause, as well as of the daily avocation of instructing the youth, in which she had gained for herself a reputation excelled by none of her fellow teachers. She leaves a widowed mother and three sisters to mourn their loss, which, we trust, is her eternal gain.

Funeral discourse by sister Sarah Major, to a large concourse of sympathizing friends, from Rev. xlii. 17.

J. E. O.

Peacefully and calmly, on the night of the 17th of Sept., 1875, expired our beloved sister, RACHEL PROUTZ. In her eventful life she won many warm friends and acquaintances. Our traveling brethren, too, will remember the kind hospitality received at the hands of the departed one. More than twenty years of pain and much suffering, did she endure with the utmost patience and resignation. Could her survivors but imitate her in these Christian graces, as well as in many other virtues which it was her happy privilege to possess. She attained the age of 69 years, 4 months and 20 days. When young and vigorous she attached herself to the church at Marsh Creek, Adams county, Pa., in which she lived and died an exemplary and devoted Christian. She was the mother of 13 children, 9 of whom are surviving and members of the church, the eldest son filling the responsible office of deacon. Another has been called to minister in the word and doctrine. She has 31 living grandchildren. Nine of these have entered the

fold of Jesus, and seem to take an interest in Zion's good, and in promoting their own spiritual interests. The aged and infirm husband will deeply feel the loss he has sustained in the absence of his companion, an invalid for at least a score of years; yet with the glad consolation of the word of the Lord, the prayers and sympathies of his people, will be bow submissively to the Providence of God.

Funeral on Sunday, 19th. Occasion improved from Luke x. 42, to an attentive audience, by Elder D. P. Saylor and Jos. Shertey. "Peace to her ashes."

B. F. KITTINGER.

In the Knob Creek church, Washington county, Tennessee, August 10th, 1875, our aged and much beloved sister, ELIZABETH BYERLY, widow of brother John Byerly. Her maiden name was Bowman. She was born in Rockingham county, Virginia, where she lived until about thirty-five years ago, when she moved to said church, where she lived till the time of her death, with her oldest daughter, her husband being dead 44 years. She was the mother of 10 children, five of whom are living; 68 grandchildren, 113 great-grandchildren, and 7 great-great-grandchildren. She was a pious and faithful sister in the church for 78 years. By her request her remains were brought to Limestone church in said county, where the funeral discourse was attended by brethren S. G. Arnold and J. B. Pence, (the last named a grandson of the deceased,) from Rev. 14: 13; after which she was buried in the graveyard near by, to await the resurrection of the just.

PETER D. REED.

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A small farm of 31 acres of good land $2\frac{1}{2}$ acres in timber, improved by a two-story brick house, a small bank barn, 30x50 with wagon shed and corn crib attached, a brick wash house, hogpen, wood-house, hen-house, and bake oven all new and substantially built. Also, a well of good water and cistern, with pumps near the door; near 100 choice fruit trees in bearing—apple, peach, pear, cherry, apricot; also grape and other small fruit.

This farm lies $3\frac{1}{4}$ miles north of Hagerstown, Washington county, Maryland, along a good turnpike, leading to Hagerstown.—Mills, saw-mills, and school house very convenient. Quite near the Longmeadow meeting house, in the Beaver Creek church.

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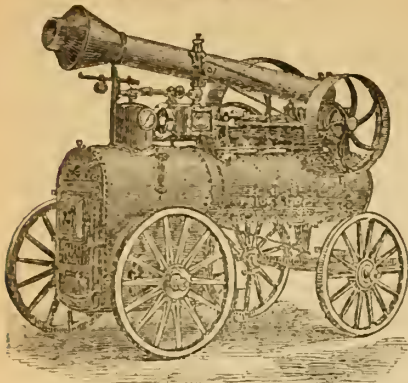
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Will not blow down or freeze up in winter. Has but three joints and two places to oil. Can be attached to any pump. Every mill fully warranted. For descriptive circular and price list, address manufacturers. STOVER WIND ENGINE CO., Greencastle, Pa., or H. WOODMANSE, Freeport, Ill.

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VALUABLE MILL PROPERTY,

with 76 acres of GOOD LAND, a large four-story Mill, with water and steam power, a large Stone House, a frame Tenant House, large Bank Barn, and other necessary out-buildings, all in good repair.

This is a valuable property, is in a good country, near markets, situate one mile east of Middletown, Danphin county, Pa.

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G. V. Vol. XXV. N. 13. h. 86

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

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NEW SERIES.

MEYERSDALE, PA., TUESDAY, OCT. 19, 1875.

Vol. II. No. 41.

The Weary Pilgrim.

Slow, step by step, day after day,
I journey on my homeward way;
And darkly dream the land of light
Is drawing near, night after night,
Where I shall reach my rest at last,
And smile at all the perils past.

Sometimes I sing, sometimes I sigh,
Sometimes I lift the longing eye,
Sometimes my heart laughs 'neath its load,
To think of that august abode,
Where I shall reach my rest at last,
And smile at all the perils past.

This poor mortality of mine
Shall soon put on its dress divine,
To meet Him with the blest above,
Who gave his life to gain our love;
And rich will be my rest at last
When all the poverty is past.

He will be near—my life, my hope—
When at the gloomy gate I grope—
And take my hand, and reach for me,
The fruit of immortality;
And I shall know my rest at last,
And triumph in the trials past.

Just one more thorn razed from his crown
Of sorrows, I will cast me down;
And my last tears shall run to meet
Him! pour my full heart at his feet.
And I shall reach my rest at last
To smile at all the troubles past.

—Selected.

For the COMPANION AND VISITOR.

"Charity."

BY JAMES WIRT.

The term charity properly defined is love. It is thus translated in the New Testament by the American Bible Union Society.

Love stands the highest among the Christian graces, and forms the true ba-

sis of moral order; it also comes first as a command, and by the Savior is called the greatest one given in the Decalogue. When this principle governs intelligence, it is the promotion of peace and happiness; and in the absence of this, principles diametrically opposite to love cause anarchy and confusion to appear; but love diffuses an influence for good. When this element prevails, society experiences the virtue of this heavenly principle.

The principle of love is fully illustrated in the history and character of the Son of God, and one of the grandest exhibitions of its benign influence. An exposition of this is so amply unfolded by him whom Jesus loved. A celebrated writer has said that "this principle is the cause of physical, moral, and spiritual order throughout the realms of creation." Thus we see that those actuated by an impulse of love are fulfilling the design of their creation.

There has been considerable thought upon this subject. It has been the theme of men and angels. Good results follow by instilling this into the mind. It is even displayed among the lower orders of creation, as in the feathered tribes, as the singing, mating, and rearing of their young would indicate.

In a higher sense moral beings are the recipients of this divine principle; and in all their proceedings they try to enhance the joys and pleasures of others, they being assured of this fact, that wishing to become residents of heaven, they must cultivate principles preparatory to enter those beautiful mansions.

Sentient beings are animated with various faculties or powers, and the power of love appears to have been given with special reference to promote the design of the Creator. The Gospel contains this love in its persuasive form. No physical force is required for its promulgation in the world, but whosoever will may partake of the waters of life freely. The term implies good news, "Peace on earth and good will toward man;" and this good will is the love of God for his erring children, which was so forcibly demon-

strated by the Son of God. The story of the cross exhibits to mortal man the infinite love manifested toward the human race.

Benevolence is an attribute of the Deity; and in all his dealings with his creatures love is a distinguishing feature. Our regard and admiration of his law is raised by a devout study of the works and ways of God. In contemplating the kind providence of the Supreme Being, the conceptions we are able to form of his majesty, show the divine love toward man, and make us conscious of the humble sphere we at present occupy.

Love has for its object the cementing and binding together beings of similar dispositions. This similarity of manners and actions is the effect of love. Believers in Christ are instructed to be of the same mind, to dwell together in love, and to keep the unity of the spirit in the bond of love. "How pleasant it is when brethren all agree." To bring about this oneness it is required that love be the predominant element. There is but one WILL in heaven, and the greatest degree of spirituality attainable is when the WILL of man is brought into subjection to the WILL of heaven; and being thus in subjection is in accordance with the requisitions of Holy Writ. The Savior saith, "He that loveth me, keepeth my commandments." It is love that constrains the true disciple of Jesus to walk in the path of humility and obedience, to deny himself, and take up the cross and follow the Lamb whithersoever he goeth.

Love is an essential element in morality, and a fundamental principle in Christianity. There can be morality without spirituality; but in the absence of morality there can be no advancement in the divine life. The highest aim of man should be to attain to perfection. To be perfect is to be in such a state of advancement of which the nature of fallen man is susceptible, and by being regenerated we will be enabled to see the utility of complying with the injunctions of love to God and love to man, for upon these two hang all the Law and the Prophets.

For the COMPANION AND VISITOR.
Watching and Prayer.

BY D. W. GEORGE.

There is a tribunal before which we must all appear, in order to give an account of our deeds performed while sojourning in this world. If performed in harmony with the spirit of the gospel, all is well; if not, eternal misery is awaiting us as our doom. Since this is the case, how important the above subject. We are commanded to watch and pray, lest we enter into temptation. I think there is a great deal of praying done without watching. When I see a person making a loud profession, confirming it with much praying without adhering to all the injunctions of high Heaven, I must most certainly exclaim, if I speak the truth, "He is not watching."

Watching comes before prayer. There are evil besetments at every period of life to draw us away from the path of duty, if we do but adhere to them. We are all differently constituted,—no two constituted alike,—hence different failings. I consider this a wise provision of Providence. If we were constituted alike, we would probably all have the same failing; but as it is, we can see each other's mistakes. Since we can see them, we have great opportunity of helping each other along. Let me tell you, since we are constituted so as to be liable to fail, we often come short of our duty through carelessness. Therefore we are not watching.

I believe, as I have reason to, that we are often guilty of some particular offense through carelessness, or not giving proper heed to our ways; such as jesting, levity, foolish talking, &c. Again I repeat it, we are not watching. Remember watching comes before prayer. "Watch and pray, lest ye enter into temptation." I care not if we pray often, give alms to the poor, and fast twice a week, it will benefit us nothing unless we are watching our conduct, walk and conversation, all the time. The devil is always on the lurk. We dare not suffer ourselves to be the least exposed; for if we do, he is sure to leave some impression of his character in us.

The Scriptures inform us that we are tempted when drawn away through lust and enticed. It is not

God that tempts us, for we read that he can not tempt any one. We can see where we have got to when we are tempted and drawn away. Does it not cause us to feel like saying to our Father, "Lead us not into temptation." I believe if we would earnestly entreat the Lord, and give strict attention to all the precepts and precedents of the Scriptures, with diligence look to our general deportment as professed followers of him who died for us, we would not be drawn away.

When we look around, we can see, to our sorrow and regret, the church mingling too much with the world in regard to apparel. Have we not been led into this place by not watching? It certainly cannot be for want of sacred testimony. See 1 Peter 3: 3, Tim. 2: 9, 10, and many others. Do you not think we have been overcome through lust? *Not watching!* How dare we conform to the world in dress, when the Scripture denounces it in such strong terms. The same God that said "repent" also said "Adorn yourselves in modest apparel." I will further state that He who forbade conformity to the world in dress, also said we shall not wear costly array; 1 Tim. 8: 9. Now brethren, since the Scriptures make this declaration, I consider it is no more harm to dress fashionably than it is to attire our bodies in costly array. Why is it that fashions are so opposed, and there is not one word said about costly array. Brethren, you who are placed as watchman on the walls of Zion, in warning the people, neglect not to warn them in regard to this danger which has been so much overlooked.

I tell you, brethren, this thing of dress is growing on us. I can see a vast difference in things since my recollection, and I am only some over one score and five. We all must admit that conformity to the world is a grand stepping stone to costly array; but at the same time we see brethren's clothes made plain, but costly. This brings to mind an old saying—must I say among the Brethren? certainly I will, to my regret—that it does not make any difference what we wear, just so it is made plain. But remember "if we offend in one point we are guilty of the whole law"—James. I cannot attribute this to anything else than carelessness; that is, we are not watching properly. The more we conform to the customs and maxims of the world, the greater will be the increase of the church. We love to see the ranks of the Redeemer enlarge, but we

would be much pleased to see them come from a motive that will prompt them to obey "that form of doctrine once delivered to the saints." Go to some arms of the church and call on them to conform to the order in dress, and they will in many instances relinquish their membership. Whose fault is it? Is it the fault of the member, or preacher? I answer, it is the fault of the preacher? What else can you expect if they are not any better taught? Remember what is required at the watchman's hands. Ezek. 17: 21. May Zion's good be kept in view by watching unto prayer.

Williamsport, West Va.

For the COMPANION AND VISITOR.
To be Happy be Humble.

BY CHARLOTTE T. BOND.

While humility seems to be the most difficult thing for our human nature to submit to, it appears to be one of the noblest graces that can adorn a Christian. If we could be content to make the most of whatever position in life should be assigned us; content to take the lowliest place and strive to make it the highest by filling it well, how much happier we would be. There are many who might be cheerful, happy, and content, all the day long, if they could think less of themselves, and more of making others happy. God, in mercy, very often sends afflictions and trouble to give us simplicity of character and lowliness of heart, that we may learn to speak the little words of truth, and to do the little deeds of kindness, to scatter the little gifts of love along the pathway of life. We are told that it is more blessed to give than to receive. How important that we should bestow our gifts unto the needy. The things that make us great in the sight of God are those that are the lowliest—a patient continuance in well doing under little encouragement; a careful watch against little sins; to be willing to give such as we have, be it ever so little, and a willingness to submit to every duty that presents itself. If we would set up a kingdom of righteousness in all nations, we must first make one province of the kingdom in our own hearts. He who is faithful in small and lowly things, will be first to meet the demands of duty when the trial is great. They who are first to speak a kind word to a friendless child, or to carry a look of sunshine

into an afflicted and desolate home, will be first to make great sacrifices of duty when the Master calls. It is the minute and conscientious attention to what the world calls lowly things that makes the great success and beauty of life.

These common, little acts of kindness are such as any of us can do any day of our lives. If we would compass the earth upon missions of charity, we must begin at our own door—must show the Spirit of Christ to those of our own household—must show, by a meek and lowly walk, that we are taught of him to humble ourselves that he may exalt us in due time, and show us the divine simplicity and perfect beauty of his teachings and his life. We fear that many in our day perform the solemn ordinances of religion as a mere matter of taste. They would have the singing, the preaching, the prayer and the sermon, the minister and the people, simply an exhibition of the fine arts—so elegant, so polished, that the dews of divine grace can not touch them: the homely and humble story of the cross is entirely too old-fashioned and common to be rehearsed and listened to. But we would do well to remember that God is no respecter of persons, and he sends rain upon the just and the unjust; and the heavenly grace often takes effect upon the rude and uncultivated, while the tasteful, refined, and critical are left.

Great Crossing, Kentucky.

For the COMPANION and VISITOR.
A Life Work.

BY MRS SARAH J. MILLER.

Paul teaches us to present our "bodily a living sacrifice, holy and acceptable to the Lord, for this is our reasonable service." We are not to be conformed to the world, but to be transformed by the renewing of our minds. I do not think that any one that gives this scripture text a careful investigation, will understand it to mean dress only. I understand it to mean the whole life work in the Christian religion; the life consecrated to God—naught in reserve for self; time talents, health, wealth—all; naught is our own. These are God's gifts. In Him we live, and move, and have our being. By Him are all things; without Him we could not exist for a moment; no matter

how wicked and godless men live, we cannot extricate ourselves from that mighty hold. The time will come when these rebels must come under His control; for every knee shall bow, and every tongue confess that Jesus is Christ to the glory of the Father. Those who now live in offering themselves a sacrifice unto Satan, to whom talents are given angel bright, and instead of using them to the glory of God and the saving of souls, use them to pervert the truth until light is taken for darkness and darkness for light. Oh, the deceitfulness of the human heart! Who can fathom the depth of that treachery? God has wisely hidden from all men a sight so black, so hideous. What numbers will go astray because of false teachers.

Beware, ye, who are seeking for truth, how you hear. Seek in the word of God for the good old path. Let the holy Scriptures which are able to make you wise unto salvation be your counterfeit detector. The Bible teaches no vain life. It will allow no altar of vanity, no money spent for that which is not bread, no labor for that which satisfieth not. If to do our Master's will is our meat and drink, then will we be consecrated to God. Then will we no longer grieve God and his people with the trappings of sin; external pride will not corrupt the church, neither that other pride, which becomes so conspicuous at times and which is so hurtful to the cause of Christ, that spirit of envy, which is said to be the blackest passion of the soul. Pride, in all its forms, defaces our holy religion. We are to be a city set upon a hill, that cannot be hid. The time has come when we, as a church, have an important part to act. A great work is before us, and I believe that we almost all feel that it is time to be up and doing. I have felt to rejoice somewhat. Through the gloom a light of hope is dawning, a great and effectual door is opening. Are we going to avail ourselves of the opportunities? Oh that it may be our life work to work out our own salvation, and to seek out those who are willing and honest hearted; believing there are some in almost every locality. Our time may be short: it may be that the great, final gathering is near. The field is large, the laborers are few, the harvest is ripening. It will require nothing less than a life consecration

to do the work the Lord has given us to do. The least of us must act our own part, if we would share in the rich reward. But to the faithful minister there is a glorious hereafter; "For they that turn many unto righteousness shall shine as the stars forever and ever."

"Ho, reapers of lives harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle—dumb?
The Master calls for reapers;
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?"

Prayers and Sermons.

Prayers and sermons should be no longer than there is something important to say. Mere filling up, or vain repetitions, or common-places spoken against time, are not only trifling with a congregation, and placing a stumbling block in their way, but trifling with the Gospel itself.

We have often thought that the best preparation for pulpit terseness and efficiency would be a year or two in the editorial department of a daily paper. Articles which have to be written on the news received by telegraph an hour or two before the paper goes to press, would be as condensed and pithy as the writer could make them, and he would stop as soon as he got out his most important thoughts. This apprenticeship should, however, precede that gone through by the preachers, or the press would suffer. Leading articles on the usual plan of a sermon would outweigh the most lively daily in the world.

It is, however, to be remarked that the most popular preachers are not remarkable for short sermons, nor do the hearers desire them to be so. The attention of the largest audience is often riveted for forty minutes or more, but in all such cases there is something important to say all the time, and it is earnestly and well said.

—The true wealth of a community lies in the integrity of its citizens, and its chief honor arises, not from the possession of great riches, but the possession of true men.

Up in the Clouds.

BY DANIEL CONNOLLY.

My friend, your fancy flies too far,
 The world of man lies round our feet,
 Here its unceasing conflicts are
 And here its varying forces meet.
 Pray, curb the thoughts that vaguely rise
 Above life's real and stubborn facts,
 Give o'er wild flights to distant skies,
 And do some good by human acts;—

Utopian dreams are pleasant things
 No doubt; but dreams are poor at best;
 We live not by imaginings,
 Nor thrive on vague and vain unrest.
 We must behold with eyes of sense,
 Our feet must tread in actual ways,
 And ere we gain the recompense
 'Tis ours to number toilsome days.

Grand theories of what might be,
 Prodigious schemes for changing all,
 Heaven's order here can never free
 Mankind from Nature's bond and thrall.
 What is, howe'er or whence it came,
 Is that which all must recognize;
 What *might* be wears a winsome name,
 But brings no joy to tearful eyes.

So, friend, give o'er your fancy flights,
 Below the clouds you'll daily find
 Much strife 'twixt struggling wrongs and
 rights,
 Much good to do to aid your kind.
 Pray curb the dreamy thoughts that rise
 Above life's real and stubborn facts;
 Forsake void realms and vacaut skies,
 And do some good by human acts.

—N. Y. Independent.

For the COMPANION and VISITOR.

**Blasphemy against the Holy
 Ghost. Matth. 12: 31, 32;
 Mark 3: 28, 29.**

BY NOAH LONGANECKER.

A great amount has been written and spoken on the above subject; and, no doubt, all true Christians have carefully and solemnly meditated upon it to their profit. An improper understanding of it has led many to believe that they had committed the unpardonable sin, and thereby were led unnecessarily to grievous troubles. For my own good, as well as for the good of the readers of the COMPANION and VISITOR, I will give it a brief notice.

The first query that presents itself to my mind is. What is the difference between sin and blasphemy? Sin is the transgression of the law. Blasphemy is to revile; or to speak impiously, irreverently, reproachfully,

indignantly, or maliciously, of God the Father, God the Son, or God the Holy Ghost. It is to attribute to God that which is contrary to his nature, and does not belong to him, and to deny what does."—*Webster*. One may transgress the law, whether enforced by the Father, Son, or Holy Ghost, and not blaspheme; but no one can revile, or speak maliciously against God the Father, God the Son, or God the Holy Ghost,—which is blasphemy,—without sinning. To get a proper understanding of the subject, let the reader bear this in mind.

From the above we learn that we may sin against the Holy Ghost, and not blaspheme against him. When I make use of the term "*unpardonable sin*," I have no reference to a common sin against the Father, Son, or Holy Ghost; nor to blasphemy against the Father or Son; but alone to the "*blasphemy against the Holy Ghost*."

Here a second query presents itself to my mind, namely, Why may one blaspheme, or speak against, the Father or Son, and receive forgiveness, and not when he blasphemizes, or speaks against the Holy Ghost? I take the position—as all Bible readers must—that "*these three are one*." Why, then, the difference in the sin referred to? In order to understand this more fully, I will call the attention of the readers to the Divine Godhead,—which consists of a plurality, as well as a unity,—and the different offices performed by each of them. "It is true, as far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence, and redemption." But "the Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design, and mission, belong to the Father; reconciliation, to the Son; sanctification, to the Spirit."—*Campbell*. Thus it was in his creation; is in his providence; and will be in the redemption.

Let us notice the work of redemption briefly. The Father prepared the body and soul; the Son offered them, and thus executed the work of atonement; and lastly, but not least, the Spirit applies the blood of atonement, and thereby consummates the great work of redemption. As in the great commission, so here, Father first, then Son, and lastly Holy

Ghost. It is true the Father prepared the sin-offering, and revealed, to a great extent, the necessity of that offering, as well as the manner of its offering; and that finally the Son executed that offering and gave new evidence of the same, and that those who would see and hear, and still reject, would see and hate the Father and Son; but it remained yet for the Holy Spirit to come, and "reprove the world of sin, and of righteousness, and of judgment." It is one of the offices of the Holy Ghost to thus reprove the world by guiding into all truth that the world might see its great sinfulness, and be prepared to believe on, and accept of, Jesus as "the Lamb of God, which taketh away the sin of the world." And as "there is none other name under heaven given among men, whereby we must be saved," it follows that if we speak against him, and grieve him by opposing his convictions that he would enforce upon us, and reject Christ as our Savior, we can never obtain forgiveness.

I know that "God in times past suffered all nations to walk in their own ways." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," and this was accomplished by the Spirit. It now remains for the Spirit to plead Christ's cause before a guilty world; and if the world receives his pleadings, and accepts of Jesus as the innocent and righteous One, it shall be well with it; but if it, like Pilate, crucifies him by condemning him as having been an impostor, and as having suffered justly, woe to it. But like Pilate, so with us, it is not when the first opportunity is presented to us of letting the innocent One go free, that we deliver him over to be crucified. A hint to the wise is sufficient.

The great work of redemption begins with the Father, and is finished by the Spirit. We can only have our souls purified "in obeying the truth through the Spirit." It is not, then, because the Spirit is greater than the Father or the Son, that blasphemy against him is without forgiveness, but because of his peculiar office in re-

demption. Well may the Apostle say, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." But to our subject.

Christ was performing a great work; so great that "Nicodemus, a ruler of the Jews," declared, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Well might they say, "How can a man that is a sinner do such miracles?" Christ needed not to send word to John to inform him who he was. It was sufficient to inform him that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." And when all the people saw these notable miracles that Christ performed, they "were amazed, and said, is not this the son of David?" But the self-righteous Pharisees hated Christ, and went from one degree of sin to another, until, finally, they not only reviled Christ, and spoke maliciously of him, but also spoke maliciously and impiously of the Spirit, by which alone Christ could perform his miracles. They attributed to the Spirit that which was contrary to his nature, and did not belong to him. In their great malice "they said, This fellow doth not cast out devils, but by Beelzebub, the prince of devils." Mark informs us that they said, "He hath Beelzebub, and by the prince of the devils casteth he out devils." He also informs us that Christ said, "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; BECAUSE THEY SAID, HE HATH AN UNCLEAN SPIRIT."

I take the privilege of writing the above in capitals, from the fact that the words are a sure key to the preceding words. Christ cast out devils by the Spirit of God. The Jews held idolatry as the chief of all wickedness, and applied the name Beelzebub, or Beelzeboul, to the idol, or god, that ruled over all the rest, as chief of all idols; or, as Luke records their words, "the chief of the devils." They, in their ignorance, believed that Beelzebub, the chief of

the devils, had power to perform miracles; therefore they maliciously said that "he hath an unclean spirit," and by Beelzebub, that unclean spirit, the chief of devils, he casteth out devils.

Shocking, indeed, it must be, to all lovers of God, to hear any one speak so impiously, irreverently, reproachfully, indignantly, and maliciously of the Holy Spirit! No wonder that Christ declared that "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." What do the words "this world," and "the world to come," mean?

From what I can gather from the Bible, as well as from various other writings, I infer that the meaning of the words is, "neither in this dispensation, (the Jewish), nor in that which is to come, (the Christian). The world to come is a constant phrase for the times of the Messiah, in the Jewish writers; the Gospel dispensation being the world to come in the Jewish phraseology."—*Clarke*. The Jewish dispensation was natural, and was first. The Christian was to be afterwards, and was to be spiritual. "That was not the first which is spiritual, but that which is natural; and afterward that which is spiritual." For the presumptuous sins for which there was no forgiveness under the Jewish dispensation, see Num. xv. 30, 31; xxxv. 31, 32; 1 Sam. ii. 23-25; for those of this, or the Christian dispensation, see Matt. xii. 31, 32, Mark iii. 28, 29; Heb. vi. 4-6; x. 26-29. More might be said about these expressions, but I deem it unnecessary. None but those who believe in the doctrine of purgatory can consistently draw any other inference from them. Those who believe the phrase "the world to come," to mean after death must admit that there are sins and blasphemies that will be forgiven after death, yea, all of them except the blasphemy against the Holy Ghost. This would be purgatory in its true colors, and Antichrist, in his deceitful workings.

The question has often been asked, Can the sin of blasphemy against the Holy Ghost be committed now? The majority of the theologians of the present age contend that it cannot. I take the privilege of differing with them, and shall briefly give some of my reasons, to which I desire the reader to give a close examination.

It is one work of the Spirit, to lead into truth. He pleads Christ's cause on earth. It is true, Christ is not now here in person, or body, but his "words are spirit, and they are life;" and in that sense he is here now, and will be even unto the end of the world; and to preach Christ and him crucified, we need but "preach the word." Christ says, "the Spirit of truth, which proceedeth from the Father, he shall testify of me." First he would reprove the world of sin, and then the righteousness of Christ, and then of the necessity of believing on him to be saved from sin, to escape judgment. In doing this, he would testify of the Law and Prophets; for the Law is our schoolmaster to bring us to Christ, and the Scriptures testify of him. He will testify that the One who was born of the Virgin Mary, was "the Son of the Highest, the Son of God;" that the One who healed the sick, created food for the hungry, cleansed the lepers, gave sight to the blind, created limbs for the maimed, and gave life to the dead, did it all by the Spirit of God; that the One who was mocked, reviled, scourged, and crucified, was "the Holy One of Israel." "Truly this was the Son of God." And any one who knowingly—for the Pharisees had a knowledge of the Scriptures, and the Spirit can do none other than lead into the Truth—and maliciously speaks against Christ Jesus, as having been the bastard of a prostitute, and that he was a deceiver, and performed his miracles through Beelzebub; that he was an impostor, and was justly made a public example by being crucified, having been worthy of the death which he suffered; and that he expects no more benefit from the blood of Jesus Christ than from that of a cow or sheep, most assuredly does even now "blaspheme against the Holy Ghost," and hath no more forgiveness. In connection with what has already been said, I will adduce Paul's language to the Hebrews on this part of my subject. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." That there is a

possibility of falling away from the grace of God, is plain from the above and many other passages of Scripture. And if one thus apostatizes from the faith, it will be impossible to renew him again unto righteousness; for, "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Such a sin is unto death, and we are not authorized to pray for it; for "he hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." They crucify to themselves the Son afresh, by denouncing him to have been justly put to death as an impostor; and put him to an open shame, by declaring openly that he was worthy of the death he suffered. Such tread the Son under foot, and count the blood of atonement an unholy thing, by declaring that they expect no more benefit of Christ, and his shed blood, than of any other animal and its blood. Such do despite unto the Spirit of grace, by maliciously—for despite means malice, defiance—opposing him in all his influence. Shocking! But as the child of God has to take many a step of faith, before he comes to a full stature in Christ, so the sinner has to commit many a sin before he will be given over to that hardness of heart that he will commit this unpardonable sin. But God declares, "My Spirit shall not always strive with man;" therefore "quench not the Spirit," and "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. God is not mocked." My fellow readers, let us all beware lest that come upon us spoken of in Rom. 1: 28, 2 Thess. 2: 10-12. O God, "cast me not away from thy presence; and take not thy Holy Spirit from me." Psalm 51: 11.

For the COMPANION AND VISITOR.

Life and Death.

BY C. H. BALSBAUGH.

*To Valentine and Mary Balsbaugh,
on the death of their Daughter.*

DEAR BROTHER AND SISTER:—You have entertained Jesus often enough

to understand that if He retires "beyond Jordan" when the one "whom He loveth is sick," it is "for the glory of God, that the Son of God might be glorified thereby." God cannot set His bow of promise unless there be a cloud; and the darker the cloud the brighter the bow. If Melchisedec is to "bless with bread and wine," there must first be a "slaughter of the kings." If the Divine Healer is to pour in oil and wine, there must first be a wounding. If there is to be an exaltation to "the Third Heavens," and a hearing and beholding of things unutterable, there must first be a falling to the earth, and a three days rayless imprisonment in "the street which is called Straight." If we are to have an Apocalypse of a sunless, sinless, sorrowless Heaven, with its Lamb-illuminated Temple, Golden Streets, Jasper Walls, Pearly Gates, and all the Glorious *Et Cetera* of the Infinite Wonderful, we must also have our Patmos. If we are to have life—Everlasting Life—we must have Death.

There is nothing easier than to misconstrue the dealings of God. He seems so far off, and works so silently, and so intangibly, and so intermediately, that we do not see His footprints, or mark the operations of His hand, although He is visible in every atom of dust, in all the forms of organic life, and tangible in every sunbeam and Zephyr. Nature comes in between God and us, as the medium through which He works, and we are apt to lose ourselves in second causes, forgetting that there could be no second if there were no First cause from which they spring. This subtle form of atheism is a kind of native leaven to fallen mind, blurring its capacity clearly to apprehend "the invisible things of God by the things that are made, even His Eternal Power and Godhead," Rom. 1: 20. To find the way back, out of the darkness and mistrust of sin, into the filial, glad-some recognition of the Divine presence in the falling leaf and the falling raindrop, equally with the descent of the body into the grave, or the consumption of the world in the final conflagration, is the fruit of that faith which sees in Christ the First and the Last, the Beginning and the Ending, in whose forewritten roll of Providence no hair is omitted, and no sparrows forgotten.

Our loved ones are smitten down

with disease, waste away and die, and we bear them to the tomb, saying to ourselves, it is natural and inevitable that we all die. Yes, it is natural, but nature does only what God bids or ordains. There are no self-ordinations in nature. Without God nature is not only inert but a nonentity. Cause can exist without effect, but not effect without Cause. As life proceeds directly from God, so death is ordained by Him as a penalty of transgression and a remedy for the penalty. "Death is the wages of sin," and at the same time its atonement; and both by appointment. The wages are dealt out by the hand of the Almighty, both as wages and deliverance. Man would have no power to die, if "the law of sin and death" were not equivalent, in the deepest sense, to "the law of the Spirit of Life in Christ Jesus." Rom. 8: 2. If sin had been permitted to enter the world without death, all possibility of redemption would have been forever blotted out. If God had come in the flesh, and there had been no death here as the fruit of sin, He would have to leave the world again without redeeming us, because He could not die for our sins. "The blood thereof is the life thereof," and "without shedding of blood"—or sacrifice of life—"there is no remission." O the goodness of God in making the law of sin also the law of death, so that He could "condemn sin in the flesh," and "through death destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Rom. 8: 3. Heb. 2: 14. No wonder that Paul includes death in his inventory of the believer's inheritance. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 22, 23. This throws light on two other passages, which are often quoted with only half their meaning. "We know that all things work together for good to them that love God; to them who are called according to His purpose" Rom. 8: 28. Now recall the words already cited, "for all things are yours," and put an emphasis on the word "for" strong enough to press in the whole "purpose" of God. "Ye are Christ's and Christ is God's," and this makes "for" a pivot on which swings a "purpose" which

reaches over the Eternity past and to come, taking in the facts of sin and death and redemption. The other passage is in Col. 1: 17, and is even more explicit in relation to Christ and the Universe than those already referred to. "He is *before* all things, and *by* Him *all* things *consist*." Again, He is "Head *over* *all* things to the Church." Eph. 1: 22. Here is no room for Satan to gain an advantage over God, as all the results of perverted moral agency are in the providence and at the disposal of Him who "came to destroy the works of the devil."

The "law of death" is the law of God, and He must necessarily have all its issues under control, or leave man to the eternal consequences of its infringement. "The law is holy, and the commandment holy, and just and good;" but "sin worketh death in us by that which is good. It is 'ordained unto life,' but is 'found to be unto death;' not that the 'commandment' was *inherently* inefficient, but was 'weak through the flesh.' And this very weakness, coupled with Deity in the Person of Emmanuel, becomes the means to re-establish us in the Life Eternal, which the Law was abundantly able to minister in the first instance if we had made a legitimate use of it. Death is just as much the fruit of Divine Love, after the existence of sin, as is Life in the absence of sin. Every falling leaf and every opening bud, every grain and seed that decays in the earth and reappears on the top of the stalk, is a standing commentary of sin, death, redemption, and resurrection. "Do *thyself* no harm," and *death* will not harm thee. Live in the constant fulfillment of the curse, transferred to the atoning Lamb, and you will find it a right good curse, full of the Life and Love and Peace and Joy of God. "Cursed is every one that hangeth on a tree." "I am the Resurrection and the Life." Curse and Blessing, Death and Life in One. If we be crucified with Him, risen with Him, we shall also live with Him, mounting up into highest life through death, to die no more. "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." "THERE SHALL BE NO MORE DEATH." No shrouds, nor coffins, nor cemeteries in the Upper Eden. The tree of Life, the Water of Life, the Bread of Life, the

Uncreated Fountain of Life, and the ever-deepening Bliss of Life. O, God! "make us meet to be partakers of the inheritance of the saints in light."

For the COMPANION and VISITOR.
A Confession.

By reading the COMPANION (No. 39), I was both comforted and made sorry.— Comforted by my dear brethren; and I tried to give myself altogether into the hands of the Lord as the potter's clay to be formed by him. God bless you you all, dearly beloved, who pray for me and my native country's people. God bless you for your liberality in order to open up the door of knowledge to those people.— Do ever remember them and me when you go to offer daily sacrifice upon your altar.

I was made sorry by reading on page 620, column 3: "No, I won't do anything; for this is something new again—there is a speculation in it." I am not sorry that the brother said "there is a speculation in it," for this I confess; but I am sorry that some think "it is something new," for it is not "new," but very old. You are right. "There is speculation in it." This I freely and frankly confess. "Well, what will the *gain* be?" The gain? Why souls, *souls*, SOULS, SOULS! Yes, this is the *gain* that is to come out of this great speculation! O what wonderful gain! It will be so great, so grand, that we cannot use it to build fine houses and barns, buy fine horses, carriages, and cattle! Nor can we use it, to enrich our children; but it will all go into the *Lord's* treasury.

When I joined the church of the living God, and heard the new thing set forth that God had left the old world in darkness, and that they had no chance of being saved, I wept night and day; because if this is true, thought I, then I too am cut off from grace, for I was one of them. I finally found out that that this "new" thing was not true; and since then I have given myself up into the hands of the Lord, to be used or not used at his will or pleasure. With fear and trembling I wrote some on the commission in the *Pilgrim*, not knowing any brother or sister who favored sending the truth to Denmark. However many of the dear brethren and sisters had come out on the Lord's side in this matter by the time the letter from Denmark came to "the Trine Immersion church at Lanark, Ills.;" and now their cheering words cause us to weep for joy. We then concluded that brother Moore's works, translated, would do good to send over with this "speculation," and hence undertook the task of translating.

With that "speculation" still in view, the "One Cent Proposition" was made. That done, our part in the active work of the grand speculation came to a close by our calling for a committee to be compo-

sed of one member from each congregation in Northern Illinois, unless it should see fit to make further use of us.

Now, dear brethren, we have told you the truth, and we love the brother none the less who imagined that this is "something new." We that if you feel your duty as you should, you would soon be found with us on the "old" platform, "Go ye therefore and teach all nations," etc. If you can find a *better* speculation than to gain sinners for Christ, well and good; just so you reach all nations, and you will not find us unconcerned, whether for Danes, Swedes, Germans, French, English, or any other tongue or government. Do you suppose that a committee composed of brethren selected from different congregations would think of speculating other than for the glory of God? Do you suppose that those churches would appoint brethren to come together to devise a plan to gain dollars and cents from the Brethren's contributions? And it is not to be supposed that those tracts cannot be printed and sent out without losing a single cent. We, whom the Lord has used to start this matter, are out of the way, having given the money and translated matter into the hands of the committee; and they need not use us further unless they see fit.

God be thanked for the printing press! It is a means in the hands of God's children for the spread of eternal truth.— "Yes, but Satan uses the printing press," says one. Well, why does Satan use it? Simply because we leave him use it. If God's children would use the whole of the press there would be none for Satan to use. The less we use, the more Satan uses. If we wouldn't use any, of course Satan would have all. But that part which has been used to print the Bible, so that all may read it daily if they will, was not used by Satan. You know what I mean. I mean Satan didn't print the Bible; that much printing, at least, is on the Lord's scales. And if that much is good, why not a little more which is built upon that Word.

May God, our Father, unite us in love for "all nations;" and make us wise unto salvation. I know there are fiery trials to try me; and hence I remain firmer in the faith of the Gospel.

CHRISTIAN HOPE.

For the COMPANION and VISITOR.
A Few Thoughts Upon the Labors of our Late Annual Meeting.

BY B. F. MOOMAW.

Not with the intention of criticising or fault finding. I suppose my sentiments as to the propriety and utility of such meetings are too well understood by my labors in connection with them, to need any expression from me to satisfy the brethren of my cordial concurrence in them. Yet we are not so fanatical as to

regard these meetings as being infallible, or that everything that is done is the wisest and best that might be done. When we have been present and taken an humble part in its deliberations these have been our impressions, and when not present and reading the minutes, they are the same. At our church meeting a few days since the minutes of our last Annual Meeting were read and very generally approved, or at least no objection raised in the main; yet on a few points some objections were raised. Looking at the general feature of the decisions, it appeared that there was a little too much tendency toward a centralization of power in the Annual Meeting, an assumption of prerogatives, that properly belong to the churches and districts, being purely local in their character, and not in any way involving any doctrinal point, or of a general character. This point, we think, should be carefully guarded. That is, the churches and districts not to encroach upon the authority of the Annual Meeting, and the Annual Meeting not to invade the rights and prerogatives of the churches or districts, otherwise it will be the fruitful source of jealousies and dissatisfaction.

The first case in point is with reference to publishing the proceedings of District Meetings, as set forth in the nineteenth article of the Minutes, where it is asked, How is it considered for District Meetings to publish their proceedings when the A. M. of 1866, has decided that it shall not be done? The answer is that it should not be done.

Now in the first place, the question arises, what was the meaning of A. M. when it said in 1866, (the latest action upon this subject and now operative), "A record of the District Meeting may be kept but not published"? Does it mean to say that there shall be no copies circulated among the churches composing the district? does it mean that these proceedings shall not be published beyond the limits of the district in which they originate? Or does it mean that there may be written copies distributed among the churches composing the district, but that they shall not be printed for such distribution? We understand the A. M. to say that they shall not be published, not that they shall *not be printed*. It is reasonable and right that each church should have a copy at least of the proceedings of their District Meeting, and if not allowed to be printed, would require the writing of some twenty, or perhaps thirty copies, which would be a Herculean task, and if every member would desire to have a copy for reference we can see no impropriety in their having them. Why not print them then for the gratification of members of the respective districts? If it should be that the A. M. means that they should not be published at all beyond a single copy, what can be the object of the restriction? Is she afraid that it will originate a rival power to invade its prem-

ises? I hope that such is not the case. Nor do I apprehend any danger underlying such a privilege, because its prerogatives are clearly defined, and limited to questions of a purely local character, and most assuredly the writing or printing of a number of copies of the minutes of the District Meeting is purely local and within the legitimate province of the districts themselves, and ought not to be interfered with by A. M. Let the districts attend to their own business, and the A. M. to that which belongs to it, and all will be harmony, while the more the districts attempt to encroach upon the A. M., and the more the A. M. attempts to circumscribe the legitimate rights of the districts, the more arbitrary will both be likely to become, and the more danger of the spirit of rivalry.

Another point which we wish to notice is that involved in the twenty-fifth article; in the language of the district from whence it came, we have the following:

"We request this meeting and A. M. to agree to grant the established districts of the States to choose their committees to settle the difficulties instead of the A. M., thereby saving expense, and much labor in brethren traveling east and west. Sometimes business must also lie over for six or eight months until brethren get around."

The answer is, "We cannot consistently grant the power asked, without repealing former decisions of A. M."

We do most heartily concur in the sentiment expressed in this request, because we consider it wise, prudent, economical, and legitimate, and, if granted, would be attended with the best of consequences; because, aside from the saving of the enormous expense of sending committees from the west to the east, and from the east to the west, while there is just as much wisdom and ability in the brethren within the limits of the district where the difficulty exists, as can be found elsewhere, they being in possession of some knowledge of the attendant circumstances, are better prepared to guard against deception that might otherwise be practiced successfully upon strange brethren, by ingenious and malignant persons, in a hurried investigation, and thereby causing injury and injustice to be done. And we approve of this resolution for the further reason, that we know of no decision by A. M. that would be violated by its adoption.

We know of no act of council of A. M. that says we may not as individuals or as churches appeal to the District meeting, and that the District Meeting may not appoint committees to settle difficulties of a local character. While it is not said in so many words that they may do so, it is certainly implied in the expression, "They should endeavor to settle all matters of a local character." This is the language of A. M. in 1866, the acknowledged rule for the government of the affairs of the church. This to my knowl-

edge was the usage of the church before that time, for the churches to call upon adjoining Elders, &c., to settle matters, if they chose to do so in preference to appealing to A. M., and I have no idea that it ever entered into the mind of the A. M. of 1866 to interfere with this principle. — This idea, too, is virtually confirmed by the action of the late A. M. in its decision of the twelfth article of the Minutes—referring to building a Brethren's poor house; the answer is, "We refer this back as a matter of purely local interest." This is the principle underlying the intention of the A. M., and we hope that the next Yearly Meeting will reconsider this twenty-fifth article and give their decision accordingly.

I opine the A. M. had before its mind what is said in the conclusion of the article on District Meetings of 1866. See Encyclopedia, pp. 88, 89, where it says, "Nothing in this arrangement shall be so construed as to prevent any member from presenting himself before the Standing Committee of A. M., to offer anything that cannot be brought before it in the manner prescribed, and the committee shall hear his case and dispose of it according to its judgment."

What is the "manner prescribed"? Let us see. "The States shall divide themselves into District Meetings; these meetings shall be formed by representatives from the churches. These representatives bring the business of their churches respectively; the district should endeavor to settle all questions of a local character", but if it cannot succeed it should be taken to the A. M., and nothing shall be so construed as to prevent anything to be brought to A. M. that cannot be brought in the way prescribed."

The plain meaning and principle involved in the whole arrangement is, that the churches should exhaust every means to settle matters at home; if not successful, then bring them to the District Meeting, and it shall endeavor by all proper means as it may, in its judgment, think wisest and best to settle them, and if not successful, then let them come to the A. M., the highest court, where the matter must end. The idea is, if it cannot be settled in the church, the lower, it must go to the higher, and in case of a failure, then it must, as a last effort, be taken to the highest court. And in each of these departments of church government, we think it perfectly right and proper to employ the same means to the accomplishment of the desired end, if it is thought best to employ committees through whom to accomplish it, and nothing so construed as to prevent an appeal to the Annual Meeting, if not disposed of in the lower courts.

We therefore do not think that there is any repeal necessary in order to the exercise of the privilege asked for in the query, but that it is a right inherent in the districts themselves, and ought not to be interfered with by A. M.

FOR THE YOUNG.

A Child's Birthday Hymn.

What shall I ask from heaven,
On this memorial day,
When one more year of childhood life
Has just now passed away?

I'll ask the Lord in prayer,
To pardon all the past;
To bless the future with His grace,
So long as life shall last.

I'll ask the Spirit, too,
To come as gentle dove,
To teach the Saviour's precious name,
And fill my heart with love!

I'll ask the Father's hand,
To guide my steps aright,
And lead me safe through ev'ry snare,
To His own Home of Light!

If I Had Leisure.

'If I had leisure I would repair that weak place in my fence, said a farmer. He had none, however, and while drinking cider with a neighbor the cows broke in and injured a prime piece of corn. He had leisure then to repair his fence, but it did not bring back his corn.

'If I had leisure,' said a wheelwright last winter, 'I would alter my stove-pipe, for I know it is not safe.' But he did not find time, and when the shop caught fire and burnt down he found leisure to build another.

'If I had leisure,' said a mechanic, 'I should have my work done in season.' The man thinks his time has been all occupied, but he was not at work till after sunrise; he quit work at five o'clock, smoked a cigar after dinner, and spent two hours on the street talking nonsense with an idler.

'If I had leisure,' said a merchant, 'I would pay attention to my accounts and try and collect my bills more promptly.' The chance is, my friend, if you had leisure you would probably pay less attention to the matter than you do now. The thing lacking with hundreds of farmers who till the soil is not more leisure, but more resolution—the spirit to do it now. If the farmer who sees his fence in poor condition would only act at once, how much might be saved? It would prevent breechy cattle from creating quarrels among neighbors that in many cases terminate in lawsuits, which take nearly all they are both worth to pay the lawyers.

The fact is, farmers and mechanics have more leisure than they are aware of for study and improvement of their minds. They have the long evening of winter in which they can post themselves upon all improvement of the day, if they will only take ably conducted journals and read them with care. The farmer who fails to study his business, and then gets shaved, has nobody but himself to blame.

A Lesson to Teach.

It is a sad thing that we find among children so much hardheartedness and indifference to the feelings of others. But it can hardly be a matter of surprise when we recall the training in this direction which so many of them receive. Too often they hear matters made the subject of mirth or ridicule which should call forth a sigh or a tear for other's misfortunes. The unseasonable garment which poverty has compelled some poor child to wear; the sad sight of a downcast drunkard's child steadying the homeward steps of her father; the privations and even the sufferings of others are spoken of lightly, if not mirthfully. Our poor dumb friends had sore need of the eloquent apostle who has opened his mouth so effectively in their behalf of late years, and it has not been the least of his labors to protect them from cruelty at the hands of the children.

If parents will not teach these blessed lessons of sympathy and tenderness, it becomes doubly the teacher's duty to supply as far as he can the omission. He should instruct them to "respect the burden" wherever it is met in this burdened world. There is nothing more lovely, in young or old, than this delicate regard for the feelings of others; yet, is it not rather the exception than the rule? It is not every class of young ladies who would have done as did a class in Chicago, when a young colored girl entered the room and stood for some time in a diffident way beside the door. They sent a note to the superintendent requesting to have her put in their class, and they made room for her politely and cordially.

Endeavor to establish a moral sentiment among those who gather weekly about you that shall incite them to just such little acts of Christian courtesy. Teach them that "God is no respecter of persons" in the sense that

men discriminate. "A gold ring and goodly apparel" are nothing beside the dress of the heart. If they would be Christ-like they must be pitiful and tender-hearted toward all who need their sympathy.

You will need to bring home the lesson by abundant and close illustrations. They will be plenty and ready-made to your hand if you will only appropriate them. Correct errors in this direction with all loving kindness and you will run small risk of giving offence. If you can make a careless heart feel, you have gained quite an important point.

Much More.

Wonderfully does the Lord multiply his mercies, piling mountain on mountain. "Much more" is his chosen rule. He gives life, then adds "more abundantly." Five times in a single chapter, (the 5th of Romans), he asserts this towering order of love. The argument runs: Christ died for sinners, for the bad, the vile, and hateful; "much more" does he impart life, protection, salvation. He reconciles enemies to God by dying; "much more" he sanctifies, purifies, glorifies, by living. The curse following Adam's sin was terrible; "much more" the grace of God and the gift by grace" abounds; not only is the evil cured, for the saved are joint heirs with Christ the Lord. Death reigned by sin; "much more" shall the saved "reign in life," be clothed with regal glory, vested with royal power. Sin is prolific, abounds, multiplies like locusts in Egypt; grace abounds "much more," is still more prolific, grows like trees by the water courses. To him that hath is given, and he hath "more abundance," his virtues grow in number, strength, beauty, and fruitfulness "much more" than sin ever multiplied. The more we appropriate of the riches of grace, "much more" will clouds of mercy empty their treasures on our souls; the better we are made by faith in Christ, "much more" rapid will be our growth, "much more" vigorous our spiritual health, "much more" sweet our rest in Jesus, "much more" unspeakable our joy. Praise the Lord for "much more."

—Most of the shadows that cross our path through life are caused by our standing in our own light.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Oct. 19, 1875.

Fellowship with the Exalted Society of Heaven.

Among the elements which constitute the "lively hope" of the Christian, is the prospect of enjoying the society of all the holy characters of whom we read in the Bible, and with these, the society of angels, and the Trinity of the Divine Persons who constitute the source of all that is pure, and good and great in the universe.

The thought of mingling with such society as will be formed by the assembling together of all the holy beings in the universe, forming a gradation from the lowest among the class of blood-washed and saved sinners, and ascending upward until God himself is reached, is a grand one, and opens the sublime future of the saints in a way that makes it most attractive to the appreciating mind. It is said by our Lord, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." And Abraham, Isaac, and Jacob, and all the prophets, according to the same authority, will be in this kingdom. Christians are also represented as joining an "innumerable company of angels, and the general assembly and church of the first born, which are written in heaven, and God the Judge of all, and the spirits of just men made perfect, and Jesus the mediator of the new covenant.

The holiness and purity of the heavenly society is a consideration that must make it very attractive and desirable to all who can estimate with any considerable degree of correctness the enjoyments of exalted society. And holiness and freedom from sin, are prominent features in the Society of heaven. "The spirits of just men made perfect," "they are without fault before the throne of God," "in their mouth was found no guile," and they have "washed their robes and made them white in the blood of the Lamb," are allusions to the saints in heaven which plainly and forcibly convey the idea of great holiness. And while the saints in the society of heaven will be holy, all the other orders of intelligen-

ces will be none the less so. Angelic beings with their angelic natures undefiled by sin, constitute a very high and holy order of intelligences. Their number must be very great as they are alluded to as "an innumerable company of angels." And with the greatness of their number and the excellency of their characters, the influence which they will exert upon the society in heaven will be correspondingly great.

But the "Holy One of God" is present in the society of heaven. And what a prominent place he will fill and what an influence he will exert! He occupied a place in the midst of the throne when John saw him. "And I beheld, and lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood the Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." The thought of being in holy and personal fellowship with Jesus, was a precious thought to Paul.—And he, knowing that it would be also precious to his brethren, when administering comfort to them, presented the same thought to them. And in alluding to the second advent of our Redeemer, he said: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

And the saints in glory are to see the "face of God," and dwell in his presence where "there is fulness of joy," and at his right hand where "there are pleasures forevermore." "This honor have all the saints."

When we contemplate the holiness of the society of heaven, and in addition to this the high attainments of knowledge that will characterize the redeemed in their glorified state, for there "they shall know even as also they are known," and all the holy beings that will constitute the society of heaven, what a grand picture of the exalted state of heavenly society have we presented to us! And what a high and blessed fellowship is that which brings us into close communion with such society! Oh, who can fully anticipate the richness of that bliss which will arise from that fellowship! If Jesus and but two of his saints constituted a little society which possessed such attractions that Peter was loth to depart

from it, what will it be to enjoy the fellowship of that society made up of the "multitude, which no man could number, of all nations, and kindred, and people, and tongues, which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands," and of all the higher orders of holy beings, including God himself? Surely this will be "glory, honor, and immortality." "Brethren, press forward to the mark of the prize of the high calling of God in Christ Jesus." Friendly alien, let the aspirations of your spirit for fellowship with the highest society in the universe, lead you to seek fellowship with Christians on earth, and then you will, one day, enjoy fellowship with the exalted society of heaven.

QUERISTS' DEPARTMENT

LADOGA, Ind., July 28, 1875.

MR. QUINTER:

Dear Sir,—There is a request I would like to make of you, and if it is consistent with your feelings, you will please answer it. It is this: It has been said that the Dunkards are not prospering and that they are declining. Now if it is not too much trouble to you to do so, I would like for you to give through your valuable paper the number of your churches and meeting houses, and of your ministers and members.

JOEL HARSHBAUGER.

ANSWER.—We always feel willing to gratify our friends in answering all questions put to us that we can answer, when by doing so we can in any way subserve the promotion of the cause of truth.—What led the person or persons referred to in the query, to say our Fraternity is declining in numbers, we cannot tell. It may have been from a want of information in regard to the number and extent of our brotherhood, or it may have been from a prejudice against us, as the idea that we are not prospering, but rather declining is more a reproach than an honor to us. We will hope it was from a want of information, and we shall try to give some information upon the subject, and trust that it will be conveyed through the querist to the person or persons who need it, in order that they may have a more correct knowledge of the condition of our brotherhood.

As the query refers to the decline of our brotherhood in numbers, we shall look at it under this aspect. The friend

who sends us the query desires some statistics of the church. We shall give him something of this kind, though the statistics of the church at this time will not decide the question in regard to its increase or decline. To settle this, we must have the numerical strength of the church at some former period, and that of it at the present time, and by comparing these, it would be ascertained whether it is prospering or declining.

We have no official record of the statistics of our Fraternity. We have not been keeping such a record. Some of us have some knowledge of the extent of our Christian body, and we give the following approximate estimate of our numerical strength: Number of churches, about four hundred; number of ministers, about sixteen hundred; number of members, about eighty thousand. In the most of our congregations there are meeting houses, but we shall offer no estimate of the number in the Fraternity, as such an estimate would have to be made without any satisfactory data.

Though we as a body do not keep any official record of the number of persons added to or expelled from the church yearly, it is very apparent to any person that is observant of the course of events in our Fraternity, that it is increasing in number and enlarging its territory considerably every year. Our position as editor gives us a very good opportunity to know something of the state of the church in regard to its increase and extension. Our correspondents in reporting to us the condition of the branches of the churches in which they live, very frequently report additions to the churches, and also the organization of new ones.—Our brotherhood is divided into districts, and being in the district of West Virginia recently, and in conversing with one of our elders, we asked him of the state of the church in regard to the progress of the doctrine of the Gospel as held and preached by the Brethren in his district. He replied, after some reflection, that there had been five or six churches organized in that district in the last ten years. There has been quite a number of churches of our Fraternity organized in the Western States in the last few years, and there has been a considerable number of accessions to the churches throughout the brotherhood, in the same time.

And we think we can with propriety

adopt the language used by St. Luke in describing the progress of Christian truth in the primitive church, as expressive of the condition of our own fraternity, especially in regard to our increase, when he says, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

GLEANINGS & JOTTINGS.

Editor Absent.

On the 5th inst. the editor and his wife, and Gracie, their youngest daughter, left home on a visit of love to the brethren in the State of Maryland. By last news from them they were at Union Bridge in Carroll county. Their letter was dated on the 11th, and states that they were all enjoying themselves very well. On the 12th they expected to go to brother D. P. Saylor's. We wish them a pleasant visit. B.

Business Retarded.

Our machinist having failed in coming up to time in repairing our boiler, we had to turn out machinist in daytime, and reserve the night for business and rest.—We secured an old-time threshing-machine horse-power, and part of a machine-shop, and succeeded in attaching them to the press so as to run it pretty nicely. We are mentally worried and physically wearied, and beg for time and patience. B.

Almanacs for 1876.

Some of our agents are sending orders for almanacs for 1876. It is all right, but they must wait awhile before their orders can be filled. When the Almanac is ready due notice will be given. B.

Report of A. M. for 1876.

1. We favor a full report, including the names of speakers.

2. We advocate the publishing of the report in pamphlet form.

3. If not published in pamphlet form, we will publish a report AS FULL AS THE A. M. WILL ALLOW.

This statement is made to enable our agents to answer inquiries on this subject. The probability is that the report will be published in pamphlet form and prohibited in the papers. B.

A WELCOME VISITOR.—We take pleasure in recording a visit from brother H. R. Holsinger, the former editor, publisher, and proprietor of the *Christian Family Companion*. He spent part of two days with us, coming on the 5th inst., and leaving on the day following. He seems to enjoy good health, and manifested his usual zeal in the good cause.

Brother Holsinger is now engaged in teaching music. He is also actively at work in revising the Brethren's Tune and Hymn Book. It will yet require some time to complete the work, and we bespeak for him patience on the part of those who are anxiously waiting for it, and feel safe in encouraging them to expect important improvements in the new edition. When the book is ready for distribution we will give notice of it.

B.

WITH No. 40 our Prospectus for 1876 was sent out. If any of our agents were missed, we should be pleased to hear from them, and we will cheerfully send an outfit. We have but little room to say anything to agents in this issue; but we hope that all our agents and all our friendly readers, will exert themselves to secure subscribers for the PRIMITIVE CHRISTIAN. The paper is to be enlarged, and in other respects improved; and we believe that these improvements will be appreciated, and hope that there will be a strong and united effort made to extend the circulation. We ought to have ten thousand subscribers; and, if a united effort is made, we can have them. More in next issue. B.

PLAIN MILLINERY.—Our young sisters Annie Holsinger and Amanda Musselman have associated in business at Berlin, Pa., and would respectfully solicit all kinds of plain millinery work, such as bonnets, caps, hoods, dresses, cloaks, knitted and crocheted work, and ladies' wear of any pattern, on shortest notice, and satisfaction guaranteed. Material furnished at fair prices.

SISTER Mary R. Charles, Wrightsville, Pa., September 27th, 1875, says:

"Inclosed you will find 25 cents for the Danish fund, and 10 cents for the Stein fund. I feel like doing something for the good cause. And now, as I am writing, my little boy, (George M.,) says: 'Put 10 cents in for me, mamma, for the Danish fund.' Now it will be 45 cents."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Report of Treasurer of Danish Fund.

LANARK CARROLL Co., ILL. }
October 1st, 1875 }

Brother Quinter:—

I send you a list of all the moneys that have been sent and handed to me by the churches, and by individuals, up to this date.

| | |
|--|----------|
| W. H. Hopkins, | \$ 0. 10 |
| Mineral Creek church, Mo. | 75 |
| A Sister, | 50 |
| Sarah R. Mayer, | 25 |
| Hickory Grove church, Ills. | 75 |
| Maquoketa church, Iowa. | 45 |
| Replogle, Unionville, Iowa. | 80 |
| J. Quinter, Meyersdale, Pa. | 50 00 |
| Nettle Creek church, Wayne Co., Ind. | 5 55 |
| Pudge church, | 1 50 |
| Ashland, Ashland Co., Ohio. | 1 50 |
| Avie Hoover, Marlberry, Stark Co., Ohio. | 50 |
| A young sister, | 25 |
| Nancy I. Miller, Shelby, Iowa. | 20 |
| Jacob J. Miller, " " | 25 |
| Newhope church, August Co., Virginia. | 3 35 |
| David Suyder, Warnock, Ohio. | 1 00 |

Total \$67 70

The above is a correct account of all the moneys that I have received to October 1st, 1875, belonging to the Danish Fund.

ISAAC ROWLAND, Treasurer.

Danish Fund—Give that You Feel It.

Brother Quinter:—

Enclosed find one dollar for the Danish Fund. I send twenty five cents for father, twenty-five cents for mother, twenty five cents for brother,—who all died several years ago, and who, I feel sure, if they were living, would send it,—and twenty-five cents more for myself.

I sent fifty cents some time ago, when our church made up money for that purpose. I am not willing to offer my Lord a penny, but I wish him to have some of the larger pieces. He has done so much for me, and given me the little I have.—We, as brethren and sisters, when we give to the Lord, should give enough to feel it. With such sacrifices God is well

pleased. I have long talked and preached up the necessity of more fully spreading the Gospel; and have prayed for such a movement. Now, dear members, here is an opportunity to lay up treasures in heaven. Shall I satisfy myself with a penny at a time? God forbid; let us, as God's children, be in earnest, and send the bread of life to those for whom Christ died, in Denmark as well as for the American people.

Since the world has taken such a hold upon the the American people, and the love of many professed Christians waxed cold, let us turn to other nations; and especially since such a door is opened in a part of the old world. Yet, let us not slack our efforts at home. Let us cry aloud and spare not; and spread the Gospel, which is the only means of salvation.

Now, dear brethren and sisters, those of you who have given a few pennies for the glorious cause, send up another installment of a few dimes or dollars. Let us make deposits in the bank above; and when we get sick, we will feel good over it, and when dying, feel better still to know that we have given some big pieces to the Lord.

Yours in Gospel bonds,

A PILGRIM.

St. Joe County, Ind.

JACKSONVILLE, OREGON. }
September 25th, 1875. }

Dear Brethren:

Having had numerous letters and enquiries about my whereabouts, and why I did not write for the paper, I am induced this morning to write a few lines in response to all.

By the heading of this you can see that I am on the Pacific Slope, near the western extremity of Oregon, in the renowned Rogue River Valley—renowned not only for its rich soil, products, and beautiful scenery, but for its fine climate, which is not excelled in any country under the sun, the temperature averaging about 58° during the whole year, neither hot nor cold, but almost even, summer and winter. This summer was somewhat of an exception; for it was very hot, at times as high as 100°. But even then it did not seem excessive, for the air is so pure and bracing that the heat is not felt like in the Mississippi Valley. At this time of year it is most disagreeable on account of the dust and smoke. The smoke comes from the fires in the mountains, and settles down on the valley, which makes it look quite gloomy. But we will soon have rain, when everything will be clear as a whistle, and the

grass will begin to grow again, and farmers put in their next year's crops; for all the crops, except corn, are put in during the rainy season. I would here remark that the rainy season here is not the great scare-crow that many in the East believe it to be; for really the weather in the western states along the Mississippi in the month of April, is more disagreeable than are the winters here. There does not such a wonderful amount of rain fall here either, but enough for all practical purposes.

Besides agriculture and stock raising, this is a mining country; but of late years not much has been done on account of scarcity of water. An industrious person can do well here, but it is verily a land of complaints, for money is rather a scarce article, owing to no communication with the rest of creation, except by wagons and stage, which makes travel high and money scarce. But I have never been in a place where people had a better and more abundant supply of the necessaries of life, the grain and fruit crops being immense; yet, with all this, I know of but one individual that does not complain, that being myself; and why should I complain—or any one else if they have plenty to live on?

Sickness here is as mere nothing; for what few are sick make themselves so by some indiscretion; yet some die here, but more from accident than any other way; also occasionally some contagious diseases, like diphtheria and small pox, carry off many. In the last six months, only three funerals have taken place in this cemetery: one child, from sickness; one man, from a wound; and another had his neck broken by a fall; and all this out of a very mixed population of about 1,500—very mixed meaning many nationalities, but will tell you about them and the cemetery some other time. * * * We have all the religious denominations here in America, besides many from Asia and Europe, each working for his creeds with might and main, and many of them also take all the secret organizations with them they can pay for,—things that are almost imperatively necessary for the existance of many of the churches, for they have so mixed the church and world by affairs together, that they do hardly know which is the greater, but my acquaintance with many shows, that the church comes in on

the second line, and that their grange &c. is of the first importance—the two, to my mind, are as opposite as the poles, for what concord has *light* with *darkness*.

I have not been to a meeting of the *Brethren* for almost four years, but have met a few of them in the valley, several living here but much scattered, all are just as zealous as though there was nothing to oppose, and I have not heard of any that joined in with other churches or the devil, but all live in hopes of some day or other having a church in this valley.

Emigration from the East has been lively, but little of it has come to this valley, owing to its isolated condition; besides many that come here go away disappointed, for they expect to find perfection, which, by the way, is not here. If a person wishes to enjoy this country, he must come and make his home here awhile. Invalids come here, get well and fat, and then sigh for their old homes, and are not content to "let well enough alone." Since on the coast my health has been very good; have enjoyed myself well, have hunted much and been quite successful; besides I teach school, and could be employed at it all the time if I wished to do so. Hoping there is peace and prosperity throughout the brotherhood, I subscribe myself yours, &c.

J. S. McFADDEN.

Our Scrap-Book.

THE MISSIONARY MOVEMENT IN NORTHERN ILLINOIS

At the District Meeting last Spring, a proposition was presented to send ministers to preach the gospel in the territory lying between the southern line of Lee and Whiteside counties, and the northern line of the southern Illinois District; but it failed to assume a definite shape. Many brethren, feeling that so large a field should not remain ignorant of the great and undying principles of the gospel, took measures to send evangelists to the region named.

Should any one wish to know our plan of reaching those who know nothing of the doctrine as preached and practiced by the brethren, they can receive full particulars by addressing Bro. S. H. Sprogle, Shannon, Ills., who has been untiring in his effort to make the mission successful; at least the preliminaries thereof.

Brother David Rittenhouse and David M. Miller, will pass through Henry and McDonough counties; and Bro. Enoch Eby and Lemuel Hillery will take a route east of those counties. Should there be any brethren or sisters living in the counties named, or east of those counties, they can address Enoch Eby, Orangeville, Stephenson Co., Ills., or D. M. Miller, Lanark, Carroll Co., Ill., if they desire the brethren to stop and preach to the people.

May our prayers ascend to God for the success of the missions. Paul went into the very depths of heathenism to tell the story of the cross; and we feel glad that there are even some in the present day who are not afraid or ashamed to venture among the perverters of gospel truth. It is a responsible undertaking,—not strewn very thickly with flowers and "ease-beds," but rather filled with thorns and hedges, for this reason the prayers of those who have received "like precious faith" should ascend daily in behalf of those dear brethren who have been sent.

DANISH PUBLICATIONS.

The majority of the churches in the northern Ills. district have already acted in response to our request for a committee, and the committee will meet at Cherry Grove, Oct. 21st.

To disabuse the minds of those who have mixed together the publication of pamphlets and the sending of ministers to Denmark, we wish to say that the committee called for, do not intend to pass upon the subject of sending ministers. We called for a committee in accordance with Art. 29 of the minutes of 1875. We want *good counsel* how to proceed, and we know no better way to get it than to call on each church to send us one who could give us the desired advice. Their advice will extend so far as the endorsement of a plan of getting the pamphlets printed and distributed. They will also listen to the reading in English of the Danish works, i. e. Bro. Hope will read in English his Danish manuscript. In this way the committee will be able to determine whether the spirit and style of argument has been successfully transferred from the English into the Danish.

In thus coming together, the churches will be enabled to become

pretty thoroughly acquainted with the Danish matter. The members of the committee can give the brethren and sisters at home an account of the work, and then, when the good work comes up to the District Meeting, all can work upon *facts*, and thus do the work more successfully. How often are things neglected or defeated for the want of knowledge on our part! To know, is to act right. It is pretty difficult to act right without first knowing. Nor is it wisdom to try to cross a bridge before we get to it. When when we get to the bridge and it is a good safe structure, then is the time to cross it,—not before.

QUERIES AND THEIR ANSWERS

(Continued.)

3 "Does it seem remarkable that man made so prone to evil should receive everlasting condemnation or punishment?"

4. (a) God has imparted, in some degree, to man, his Spirit, which at death returns to the Giver. (b) Will he receive this Spirit again for punishment? (c) If not, will he be sensible of his wrong for which he is suffering? (d) Would he not be similar to the brute?

5. On the other hand, would not the Maker receive punishment also in punishing that which he has made?—J. W. B.—n, of Virginia.

2. ANS.—God did not make man *prone to evil*. He made man *good*; but man was deceived, and that deception made him prone to evil. Since man is not the author of sin, but was led into it by Satan, it was not the righteousness of God to punish man; but "it pleased the Lord to bruise him (Christ.) And the Lord hath laid on him the iniquity of us all." Isa. 53. If God laid upon Christ "the iniquity of us all," then *man* cannot suffer for that iniquity. God does not ask a debt to be paid twice. The debt being paid, salvation is free to all. But the one who rejects this salvation is not deceived, (the fact is, man has greater offers than has been offered to the devil;) but is the author of rejecting eternal life, and chooses eternal punishment. In other words, the effect of rejecting eternal life is eternal punishment.

4. (a) This admitted. See Eccl.

2. (b) If by "this Spirit" is meant the "breath of life," (Gen. 2:

7.) then we say, Yes. This "breath of life" was good; and since "God is a Spirit," this "breath of life" was of Him,—not *Him*. At death, God receives this "breath of life," and at the resurrection gives it back to man.

(c) Since man receives at the resurrection, his former consciousness, he will be sensible of his wrongs. (See Luke 16: 25). (d) No.

5. No. The Deity cannot suffer. If the Deity could be disturbed in the punishment of man, then would he also have been disturbed in the time of the flood. If God could suffer in the punishment of man, then with the same propriety we might say that God was punished by the death of his Son, who was divine. Does the parent feel the child's pain? If not, is it not possible that God will not feel the pain which man brought upon himself by rejecting the gospel?

Let us act the part of wisdom by using the means of grace, and thereby avoid the punishment that must follow their rejection. Let us be more concerned about "the free gift," than about the vain speculations and theories of man. Let us all "watch and pray."

Was God angry with his Son when he poured out on Jesus *his wrath for sin*?

CHRISTIAN HOPE

No. God ever loved his Son, and ever will; hence never was and never will be angry with his Son.

A great mountain of sin had grown up before God from the fall of Adam to the time of Christ, as well as all the sins in the future, (except the one unto death,) therefore God had to get rid of them; and the only Being able to bear them was his "beloved Son." Neither men nor angels were able to receive such a weight; but Christ *could and did*. Christ "being the brightness of his (God's) glory, and the express image of his person," (Heb. 1: 3,) was *able* to suffer. Jesus was not only the "image" of his (God's) person, but the "express image of his person." Men and angels are not the express image of God, but Jesus alone. The sins of the world killed Jesus—not God. By "the sins of the world" are meant all sins, past and future, except the unpardonable sin, or "the sin unto death," which is not believing "the record that God gave of his Son." 1 John 5: 10.

TO A REFORMER.

Will you please write me more explicitly what you mean by "the idea is too ignorant and inconsistent to go hand in hand with immersion in all places, and at all times, and in all kinds of circumstances?" We failed to get your idea, and shall be pleased if you will give your views more clearly.

M. M. ESHELMAN.

LIMA, OHIO, }
Oct. 7th, 1875. }

Brother Quinter:—

By these lines I will inform you that we are enjoying common health, for which, in our way, we are trying to feel thankful to the giver of all good. However the health in our parts is not very good, in a general way; but since the cool weather, the health is improving. The season is very good, and the growing crop is now promising a good stand for winter.

Religiously we are prospering slowly; a few are added occasionally.

A disposition among some of us for holding next A. M. in Ohio is being agitated. We hope it may result favorably. The objection among us to holding the A. M. is not on account of expenses, or feeding a multitude, but it is more on account of the long and tedious arguments offered by some of our brethren, harassing the minds of many a good brother at whose expense they are offering some new ideas.

D. BROWER.

ELDERTON, Pa., Oct. 2, 1875.

Dear Editors:

As our communion meeting is over, I am glad to say we had a very quiet, well-behaved audience; good meetings, although brief. Brother John Wise was with us, and discussed the greatness of the Lord as our Savior, after his usual manner.

At the closing sermon of our meeting, three youths came out from the world, asking to be taken into the church.—While angels, fathers, mothers, and the good rejoiced, I, too, felt so, not only to see such come in tender age, thus to obey the Lord's word, but because one of our pupils was of the number.

May they lean on the kind shepherd's arm, follow his bidding, always finding plentiful pasture and living waters in the fold, and not have any desire to go out into the elements, or excess of the world, from which they came, or ever look back with a desire to be there. Let the prayers of the faithful be for the old and young, that we all may be kept from falling, and God's name be glorified in us, and we in him. We have longed for Paul, so to speak, that many of our students may believe and glorify God by

obedience in faith. Our health is as usual. The summer seems to have been short. Prospects ahead, I think, are brighter. We are thinking of meeting the scholars on the 10th inst.

Yours fraternally,

LEWIS KIMMEL.

"Kelch" Again.

Dear Brother Quinter:—

In answer to brother Fike in No. 38 of C. F. C. and G. V., on the "kelch" question, I wish to say that brother Saylor, brother Neher, and myself do not differ on the "wine" question. Brother Neher says in No. 29, that the German word "kelch" means *fermented* wine, and that is the only thing to which I took exception. That the Savior, had reference to the contents of the cup, and that the contents was wine, I do not deny; but in order to prove that it was wine, we refer to Matthew xxvi. 29. Mark and Luke also record the same. The term *kelch* is used in Matth. xxvi. 39, where it certainly does not mean fermented wine. In Rev. xiv. 10, we read of wine being poured into the "kelch."

Brother Neher says, "Prove all;" and that was what I was trying to do, and merely asked him for assistance. But as brother Fike has kindly volunteered his services, and thereby relieved brother N., I hope, therefore, he will give us the *proof* that *kelch* means *fermented* wine.—By referring to Nos. 23 and 24, present volume, we see that there was quite an animated discussion at the last A. M. about this wine question. Was it not very unfortunate that there was no one in that large and intelligent assemblage of brethren that knew that *kelch* meant *fermented* wine, to settle the matter and stop further agitation of the subject?

Yours in love,

JACOB MISHLER.

Mogadore, O.

WILLOW SPRINGS, KAN. }
September 26th, 1875. }

Dear Brother Quinter:

I drop a few lines from the west. Crops are good. Corn is very heavy. Potatoes are remarkably good. The people are getting up feed to winter stock well, by all appearance. Prairie grass is good. Health is good, generally. We are putting in a good deal of wheat. The weather is quite dry; wheat does not come up very readily. Water is getting quite scarce. The prospect for the winter is much more favorable than it was last fall. We had one frost September 18th, but it did not much damage; corn was mostly ripe.

E. W. FLORY.

Dear Visitor:—

The Brethren at Jacob's Creek held a communion meeting on the 25th of September, at the Fayette meet-

ing-house. It was well attended. There was good attention and excellent order; and there was one added by baptism. They also held an election for two deacons. The choice made called brethren William Stahl and Joseph Freed to said office.

The church here appears to be in energy for pushing on the cause. May the Lord preside over their deliberations; and may they be humble and pious in their daily walk; and we pray that they may all be kept from the snares of the evil one, and in the end saved by the word of the Lord.

J. I. COVER.

BEATRICE, NEP. }
October 1st, 1875. }

Brother James:—

Enclosed you will find 50 cents for the Danish fund. Please acknowledge it as contributed by the sisters of the Beatrice church. We are all poor in this world's goods, yet we feel like giving our mite to aid in the Danish call for the true principles of the doctrine of Christ, and hope to do so each month until no more is needed. Our church is in a prosperous condition. We organized on the 7th of last June with 13 members, 2 ministers and 2 deacons. Since then 6 have been received by letter, and 12 by baptism.

Brother Henry Brubaker of Morrisenville, Christian Co., Ill., has taken the offer of friend Crothers. We expect him here with his family sometime this month. In conclusion I will inform those brethren that contemplate coming west, that we would like to have them visit us and take a look at our country; for we think we have as good and beautiful land as can be found anywhere in this western country.

M. L. SHICK.

MARRIED.

By the undersigned, at the residence of the bride's parents in Salisbury, Pa., on the evening of the 30th of Sept. Brother MILTON C. HORNER of Summit, and sister MARY LIVENGOD, all of Somerset Co., Pa.

SILAS C. KEIM.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Within the limits of the Sandy district, of Columbiana and Stark counties, O., August 19th, 1875, infant daughter of C. W. and Elizabeth Biery; aged 29 days.

Funeral services at the German Reformed church, by the undersigned.

J. A. CLEMENT.

Near LaPlace, Piatt Co., Ill., Sept. 22nd, 1875, our much loved sister CATHARINE KUNS; aged 65 years 7 months and 5 days. On the 23rd, she was followed to her earthly resting place by a large concourse of people. She was a member of the church for about 47 years. She had lived with her first hus-

band, Christian Shively, 29 years 7 months and 23 days; and with her second, John Kuns, 4 years 4 months and some days; and since she lived a widow. She leaves one daughter, grand children, and the church and neighbors to mourn the loss of a kind mother and sister. We can truly say that our loss is her gain; and though she is dead her kindness and simplicity will be long remembered. Funeral discourse by the Brethren, from 2 Cor. 2: 5.

(Pilgrim and Vindicator please copy.)

At the residence of her son in Moultrie Co., Ill., on the 15th day of September, 1875, old grandmother HOOK; aged about 83 years. She was a member of the Lutheran church, perhaps; and was a good neighbor and kind mother. She leaves sons and daughters, grandchildren and others to mourn her loss. Funeral sermon by the Brethren.

On the 5th day of September, 1875, sister ANN BUEFFMEYER; aged 59 years 8 mos. and 10 days. She was a widow, formerly from Lancaster Co., Pa. She was interred on the 6th. Funeral sermon by the brethren.

MARTIN NEHER.

(Pilgrim and Vindicator please copy.)

At Lancaster, Huntington Co., Ind., in the Salamony arm of the church, Sept. 18th, sister MURRAY, wife of elder Samuel Murray. For the last nine months her sufferings were truly very great, but she bore all with Christian resignation. On the day before her death the deacons, being on their annual visit, called to see the family. She being very weak, they thought they would not disturb her. Brother Murray told them that they could talk with her. She then said to them: "Do not be afraid to talk, brethren. Do not be cold. Be warm in the cause of Christ. Be a light to the world. Let your light shine. I hope you will have a good time at your communion; but I will have a better one. I am going to commune with the angels." She died in the triumph of faith; saying that her way was clear to a rest in heaven which she so much prayed for. The bereaved need not sorrow without hope, as their loss is her gain.

In Maumee congregation, Aug. 21st, LEVI WILLIAM KINTNER, son of brother Andrew and sister Kintner; aged three months. Funeral occasion improved by the writer, from Matth. xviii. 1, 2. The above parents have buried ten children, the oldest being but 18 months of age.

JACOB BROWN.

In South Bend, St. Joseph Co., Ind., on Sunday, Sept. 26th, 1875, sister ANNA SALMON, daughter of Bro. John Witter, Sr.; aged 51 years 1 month and 21 days. Funeral discourse by elder C. Wenger. Text Rev. 14: 13. Our deceased sister was a very worthy member of the church for many years. She leaves a husband, brothers and sisters, and a large circle of friends, to mourn their loss. Her afflictions were of many years standing, (dropsy,) which she bore with great patience and Christian fortitude; never murmuring or complaining; but with uncommon calmness she spoke of the near approach of death, and her undying faith in the Savior, and of a blessed immortality beyond the grave. She has fought a good fight, she has kept the faith; and yielded up her life to inherit a crown of righteousness. Oh may we also be ready, like our dear sister, to meet death, and say, "All is well; I will gladly go with thee."

AARON MILLER.

In the Yellow Creek district, Elkhart Co., Ind., April 19th, 1875, little NORMAN, son of brother Joseph and sister Elizabeth Kulp; aged 2 years, 2 months, and 25 days. Funeral discourse preached by brother Moses Hess and the writer, from Matt. 8: 2, 3.

In the same church, September 8th, 1875, youngest daughter of brother Henry and sister Susan JONES. Funeral sermon by brother John Metzler and the writer, from James 4: 14. Aged 6 months, less 2 days.

Also in the same church JOHN FRANKLIN, son of brother Moses and sister DORR; aged 2 years, 3 months, and 14 days. Funeral service by elder David Y. Miller and the writer, from Matt. 18: 1 and 6, to a large and attentive congregation.

In the Elkhart district, Elkhart county, Ind., Sept. 16 1875, MARVIN ELTON, son of brother Henry and sister Matilda Wise, and grandson of brother David Helman, aged one year four months and sixteen days. Funeral sermon by brother D. Shively and the writer, from the words, "The people is grass."—Isaiah xl. 7.

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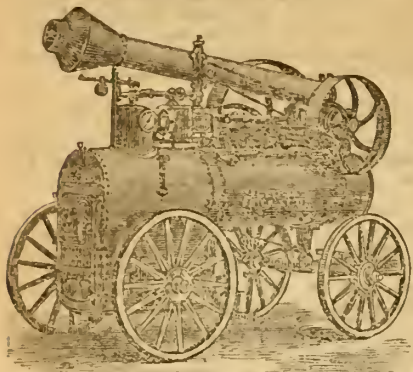
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MEYERSDALE, PA., TUESDAY, OCT. 26, 1875. Vol. II. No. 42.

The Peace of God.

We ask for Peace, O Lord !

Thy children ask thy Peace;
Not what the world calls rest,
That toil and care should cease,
That through bright, sunny hours
Calm life should flee away,
And tranquil night should fade
In smiling day;—

It is not for such Peace that we would pray.

We ask for Peace, O Lord !

Yet not to stand secure,
Gilt round with iron pride,
Contented to endure ;—
Crushing the gentle strings
That human hearts should know,
Untouched by others' joy
Or others' woe;—

Thou, O dear Lord, wilt never teach us so.

We ask thy Peace, O Lord !

Through storm, and fear, and strife
To fight and guide us on
Through a long, struggling life,
While no success or gain
Shall cheer the desperate fight,
Or nerve, what the world calls,
Our wasted might;—

Yet pressing through the darkness to the light.

It is thine own, O Lord,

Who toil while others sleep;
Who sow with loving care
What other hands shall reap ;
They lean on thee entranced,
In that calm, perfect rest,
Give us that Peace, O Lord,
Divine and blest,

Thou keepest for those hearts who love the best.

—We are so accustomed to masquerade ourselves before others that we are often caught deceiving ourselves.

For the COMPANION and VISITOR. The Discussion Between Miller and Hodges.

BY C. H. BALSBAUGH.

In reading the speeches of these disputants, I was frequently reminded of the famous debate between Lincoln and Douglas. On one side, the sobriety and confidence of truth; on the other, the adroitness, evasions, circumlocutions, and ipse dixits of a sinking cause. The Discussion cannot fail to bring into contempt, with many ingenuous inquirers the practice of pouring and sprinkling. Brother Miller's arguments are direct; consistent, conclusive. While the rejoinders of Mr. Hodges are so evidently bent, consciously or unconsciously, on obscuring the true issue, and awakening adverse feeling in the audience against his opponent, that they in large measure carry their own refutation.

The closing reply is a reproach to christianity. It is simply an appeal to the selfish attributes of human nature. So to caricature and misrepresent is utterly beneath a noble mind. He says, "We have enough of *louo*, *loutro*, *loutron*, of *baptizo*, *rhantizo*, *eccheo*, *nipito* &c.," as though his own side were not as rigidly dependent for success (if true) on the faithful elucidation of these terms, as that of his opponent. This is putting odium on an argument for the sake of effect, when it would gladly be made available for his own benefit if not placed by brother Miller beyond his reach. This is weak and disingenuous, if not decidedly coarse. He knew that these words were a power in the discussion, and that the accuracy with which

they were employed by his opponent, and the persistency with which he pressed them, could not but make a profound impression on the mind of the intelligent candid auditor.

He says further, "the *secondary* meaning of the word *baptizo* indicates the *true* meaning of the word." This is to scandalize every honest, competent Greek scholar, and is a forcible testimony to the inadequacy of his argument in favor of sprinkling, or against immersion. The meaning which requires so much twisting, frittering, stretching, and prevarication to support it, has no more claim to Divine authority than Peter-pence.

He closed with an exceedingly pertinent anecdote, only it applies to himself, and not to brother Miller. It is remarkable that his forensic dexterity could allow him to perpetrate a blunder so palpable to the common mind. All the interrogatories put to the "old negro" were *Divinely authenticated*. But the sable catechumen was mentally related to his catechisers as Mr. Hodges is to Bro. Miller. There was only truth on one side, and incredulity on the other. Here is the pith of the anecdote, and it is a fitting summation of the discussion. His language to brother Miller's arguments is, "No—dat is onpossible; I can't b'lieve dat no how;" although it is just as true as the "big fish story and big fire story," which proved too much for the faith of his colored brother.

Brother Miller has made an able defence of "the truth as it is in Jesus," and Mr. Hodges has clinched it. So may the great "enemy of all righteousness" ever defeat himself, and nail to the cross the sacrifice that is to

break the reign of sin, and emancipate the dupes of error.

Ye WILL NOT come to me that ye might have life. John 5: 40. Ye BELIEVE NOT because ye are not of my sheep. John 10: 26. IF I HAD NOT COME AND SPOKEN UNTO THEM, they had not had sin; but now they HAVE NO CLOAK FOR THEIR SIN. John 15: 22. THESE SAYINGS ARE FAITHFUL AND TRUE. Rev. 22: 6.

For the COMPANION and VISITOR.
Stop and Weigh It.

SELECTED BY H. R. MINNICH.

One morning an enraged countryman came to Mr. M's store with very angry looks. He left his team in the street, and had a good stick in his hand.

"Mr. M," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts; and that's the young villian that I bought 'em of," pointing to John.

"John," said Mr. M., "did you sell this man walnuts for nutmegs?"

"No, sir!" was the ready reply.

"You lie, you little villian!" said the countryman, still more enraged at his assurance.

"Now, look here," said John; "if you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts *gratis*."

"Oh, you gave them to me, did you?"

"Yes, sir; I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if that ain't a young scamp!" said the countryman, his features relaxing into a smile as he saw through the matter.

Much hard talk and bad blood would be saved if people would *stop to weigh* before they blame others.

The following little verse is suggestive of our duty, and is worthy of being committed to memory.

"It's a very good rule in all things of life,
When judging a friend or a brother,
Not to look at the question alone on one side,
But always to turn to the other.

"We are apt to be selfish in our views,
In the jostling, headlong race,
And so, to be right, ere you censure a man,
Just 'put yourself into his place.'"

Somerset, Ind.

FOR THE COMPANION AND VISITOR.

The Fountain of Life.

BY D. P. SAYLER.

"For with thee is the fountain of life: in thy light we shall see light."—PSALMS xxxvi. 9.

Fountain, signifies self-supplying, self-existing; also *original*, and first principle; cause, or source of anything. In the text, fountain is applied to God as being the principle of life and light; being self-existing, his being does not depend upon any other cause. He being the fountain of life and light, gives life to all his creation, animal as well as vegetable; all life springing from him, the head and fountain of all life and light. From him even that part of creation known as *inanimate* has the life germ in it. As the heart in man by the great *aorta* distributes the blood to the remote parts of the body; so God, the great fountain of life, conveys the life-giving streams to all the worlds and beings he has created.

When God created the heaven and the earth, he said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly. And God created great whales, and every living creature that moveth, which the waters brought forth; and every winged fowl. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after his kind; and it was so. And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so." Thus hath God the only fountain of life impregnated the *water, air, and the earth* with life producing properties, which accounts for the continued appearance of new species of insects, weeds &c. So with the Lord is the fountain of all life and light.

Man is a special work in the great work of creation. "And God said, Let us make man in our image, after our likeness, and let them have dominion" &c. In creating man four words are used to express the work completed: (1.) "Let us *make* man;" (2.) "So God *created* man;" (3.) "And the Lord God *formed* man;" and (4.) "*breathed* into his nostrils

the breath of life, and man became a living soul. Thus in the most distinct manner does God show that man is a compound being; having a body and a soul, distinctly and separately *created, formed, and made*; the body out of the earth, and the soul immediately breathed from God himself. Does not this work in the creation of man strongly mark that the soul and body are not one and the same thing. The body being of the dust of the earth, is earthy, decomposable and perishable; the soul being of God, is without beginning or end of days, as God himself is; hence man has two lives to live—the life of the body, and the life of the soul. The body lives and has its support from God through the productions of the earth, both vegetable and animal. God having impregnated the earth with life-producing properties, the use of its productions supports and sustains life; hence in the sweat of the face man must eat bread all the days of his life on earth; while the soul derives no benefit, no support, from these things.

God having sent his word, which is life, and by which all things were made, into the world; and God, the fountain of life, being in it, it is eternal life, for it liveth and abideth forever; and the soul feeding on it by faith and obedience, will have eternal life. Hence it is written that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Faith in the word of God as revealed in the New Testament Scriptures, with implicit obedience to all its precepts, is the food on which the soul lives and feasts. And so God the fountain of life is the life of the soul by and through his word.

Even as God is the fountain of life so is he the fountain of light: "*In thy light we shall see light*." When God said, "Let there be light: and there was light," that was natural, or physical light, and by it the eye sees the things that are. Dr. Clarke says, "Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known." But grand, excellent, and sublime as this light is, it is yet too dim to illuminate the soul which sees not with natural

eyes. By this light man can never see the kingdom of God, though it is the light the body needs to enjoy the things of God so far as this natural, or the life of the body, goes; but the soul which is of God must have another light in which to work out its salvation with fear and trembling. The word which at the first said, "Let there be light," was made flesh and dwelt among men in the person of Jesus Christ. In him was life, and that life was, and still is, the light of men. That was the true light, which lighteth every man that cometh into the world. In this light, the *life* and *word* of the Lord, by which life and immortality is brought to light through the gospel, we see light, the light of divine truth, which shines and penetrates into the dark recesses of our human, carnal, and benighted minds. In reference to the natural mind of man, the Scriptures abound in phrases like the following: "Thy whole body shall be full of darkness"—"How great is that darkness"—"Sitting in darkness, and in the shadow of death"—"Men love darkness"—"Chains of darkness"—"The blackness of darkness"—"Full of darkness," &c. &c. How needful that God the fountain of light should send light into the world, so that in that light men may see light.

"In thy light we shall see light." Christ, the true light, came into the world, "to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace." He saith, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And so "All things are of God, who hath reconciled us to himself by Jesus Christ." The body hath its life from God in the life-sustaining productions of the earth. The soul from the life and virtue in his word; and the mind or understanding is illuminated by the light of the life and word of God by Jesus Christ our Lord. Then let me dear reader beseech you in Christ's stead be ye reconciled to God by the word of reconciliation.

Double Pipe Creek, Md.

Bogus Confession.

The ministers tell us the way of salvation is very easy; we have only to confess our sins, and Christ is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The truth is, however, that nothing is so hard as to confess sin. A real, genuine, *bonafide* confession is about the rarest utterance one ever hears. We know some excellent people who never in their lives, never, at all events, since their maturity, have gone frankly to the public, the church, or their own most intimate friend, and said, "I was wrong; I am sorry: forgive me." As a matter of curiosity, we wish the reader would stop right here, and see if he can recall *one solitary instance* in which he has done this.

There is plenty of bogus confession; but of real, honest confession, very little.

There is the *confession commendatory*. "I tell you," says Mr. A., "I have got an awful temper. It flares up mighty quick; don't last long; but it's hot while it burns. There's considerable of the lion in me, and I suppose there always will be. I often say things that I am sorry for afterwards. But I cannot help it. It's in me, and it's got to come out." He thinks he has made a confession. Not at all. He has been patting himself on his back, and pluming himself on his sin. The peacock is not prouder of his tail than this man of his pet passion.

There is the *confession general*. The man catches up the general confession of public prayer, and repeats it over and over in prayer-meeting, in family prayer, at his own bedside: "I have done the things I ought not to have done, and I have left undone the things I ought to have done, and there is no health in me." Now the confession of a congregation must be in general terms; but the confession of an individual to his own conscience and his God ought to be particular. If Harry were to come to me on Monday night with, "I have done the things I ought not to have done, and left undone the things I ought to have done, and there is no health in me, good night, father," and again on Tuesday night with, "I have done the things, &c., good night, father," by Wednesday night I should stop him and say, "Hold here a minute; tell me some of the things you have done that you ought not to have done, some of the things you have left undone that you ought to have done." I should ask him, in the language of lawyers, to give a bill of particulars. Confession in mere general terms of sinfulness is no confession at all.

There is the *confession theological*. This is the declaration of an article of

belief. It is in effect an orthodox syllogism, thus: "All men are sinners; I am a man; therefore I am a sinner." Sometimes it is put in a less orthodox way, thus; "Oh yes! I suppose I am a sinner. All men are sinners. And I do not pretend to be any better than my neighbors."

There are three occasions when a man has nothing to do with his neighbors; when he is born; when he dies; and when he stands before God's judgment-seat. And there is a fourth occasion when he had better forget his neighbors, namely, when he stands before his own conscience to be judged. Correct views concerning the general sinfulness of the race are important; but they are unimportant compared with correct views concerning our individual selves. We have known men as proud as Lucifer, who were unimpeachably orthodox concerning Adam's fall, and general depravity; and we have known men who held views a great deal more charitable than philosophical respecting human nature in general, who keenly felt their own sins and shortcomings, and their own need of a personal Savior.

It is very easy to brag of our sins, or to role off by note formal confessions of sins, or to incorporate in our creed a general recognition of the general sinfulness of mankind. But those are only bogus confessions. To go to God and say, "In that business transaction I was mean, in that one I lied; in that word to my wife I was cruel and barbarous, I might better have struck her a blow with my hand than with my tongue; in that punishment of my child I was tyrannical and unjust; I have been selfish, proud, vain, false, mean"—that may be a simple matter, but it is just the hardest thing any man is ever called on to do. No penance imposed by pope or priest, no pilgrimage by Mohammedan devotee but would be easier to average humanity. And it is only this sort of confession that means anything.

Slander.

The tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drops honey, and sometimes gall. It is bitter now, and then sweet. It insinuates, or assails directly, according to circumstances. It will hide a curse under a smooth word, and administer poison in the phrase of love. Like death it *loves a shining mark*. And it is never as voluble and eloquent as when it can blight the hopes of the pure, and break down the character of the brave and strong.

Let us take care how we speak of those who have fallen on life's field. Help them up—not heap scorn upon them. We did not see the conflict we do not know the scars.

Out of Darkness into Light.

"He hath sent me to bind up the broken-hearted . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—ISA. lxi. 1-3.

Dark was the night of sorrow.

Benumbed and cold I lay,

Round me the robe of heaviness,

Eyes closed to break of day;

I footsteps heard, but could not see

The One who passed that way.

I heard him stoop and call me,

But I heeded not. I lay

As one too faint to mark or care

For the call of the bright and gay;

I knew not the "Man of Sorrows" though

'Twas he who passed that way.

He spoke; but I would not answer—

I wished him away, away.

He spoke again, but I deemed him one

Who had robbed me of sunshine's ray—

Who had stolen my treasures and left me
lone,

Frenzied with wild dismay.

And I would have lain in my misery;

I begged him to let me stay;

But he gently came, and tenderly

Lifted me as I lay;

And faint and weary though I was,

He bore me thence away.

He opened my eyes to the sunshine

Of a world of perfect day;

He gave me treasure—oh! better far

Than that which he took away!

And I wear the gift of Jesus' love,

The garment of praise to-day.

—LONDON CHRISTIAN.

**Review of Brother Rosenberger's
Article on the Reporting
Question.**

BY LEWIS O. HUMMER.

Having carefully read brother R.'s article, I still remain unconvinced. And if brother R. will grant me the same privilege that he takes for himself, and the weapons he recommends in his article, I will commence the work of reviewing.

He says, "argument, strong reason, sound speech that cannot be condemned, is to be the ruling element in the church." Brother R. having given us the ruling element in the church, we will proceed to use it. I will not attempt to sustain all the arguments offered at our late Annual Meeting, in favor of a full report; but will consent to risk my ease by assigning one reason out of many.

In the first place, we must know the object of our Annual Meeting before we can comprehend the necessity of a full report. The object is to obtain all the light upon subjects on which there exists

a difference of opinion among the members; each side offers their views and the arguments that sustain them; and if the arguments are self evident, or of sufficient force to command universal acceptance, the controversy is at an end, a union of sentiment established and a greater knowledge of the Bible obtained. The object of our Annual Meeting is a good one,—one that every one should feel a deep interest in; for we all need more light and knowledge of the Holy Bible. When I look around me and see such a heterogeneous mass of absurdities practiced among Christians, and then look into the future and see the near approach of the time when Christianity must stand upon its own merits or fall, it makes me feel like my brother R., that I ought to try and convert my brethren, and I must ask for admission into the columns of our periodicals. All that I regret is that our periodicals are not appreciated as they should be. They should be enlarged to sufficient size to admit all articles that might impart more knowledge. Articles of a controversial character impart more knowledge than others. I am decidedly in favor of more controversy in our church papers. Let Christians of other persuasions and the world around us know that we are honest in our profession, that we are truly disciples in the school of Christ, that we spare neither time nor money to advance us in the school. I do not think that brother R. thinks we are done learning or that Christianity is thoroughly understood. If he does, there are some who do not, and like brother R., wish to convert their brethren in error. And in order to effect their conversion, they must do just as brother R. has done,—first point out the truth and then expose the error. So brother R. must see the propriety of controversy, which is entirely unavoidable in the Christian school. The object of our Annual meeting is to acquire knowledge. For this we leave our homes, spend our time and money to meet, or unite all or as much of the talents of the church as possible. Then we have the arguments from both sides; and according to the arguments our decisions are formed. The arguments, then, are what we want, and not the controversy; but controversy is necessary to obtain the arguments. If sometimes a brother becomes discouraged with the views of his brethren in error, and allows himself to become personal in his remarks, we all know that he does wrong; but if he at the same time gives us good, sound arguments to sustain his side of the issue; the arguments should not be underrated or their merits overlooked. Neither should controversy be underrated nor its benefits overlooked. Brother R. has well said and well knows, what should be the ruling element in the church—sound argument. But he labors hard to destroy the process by which the arguments are acquired.—Brother R.'s logic in this is lame and

needs a surgical operation, and if I per-
form the work and restore him sound he will only be the more useful, and for such service he should not only thank me, but love me, (if I do the work free of charge), although I have performed the cure with an instrument he very much dislikes, viz: controversy. I know that the personal remarks that are made when discussion is engaged in are sometimes very distasteful to many of our well-meaning and beloved brethren; and their feelings are often wounded and we are made sorry on their account, that such personalities were used, and would gladly heal their wounds. But we cannot afford to sacrifice a process so efficient in the acquirement of knowledge in order to effect a cure. And I hope brother R. and those like him will make all due allowance and thereby heal themselves, and instead of entering their protest against controversy, enter it against personalities, which is the proper place. The object of our Annual Meeting being the acquirement of knowledge by arguments or sound reason, all those who go to the Annual Meeting get the advantage of these arguments, but those who remain at home are entirely ignorant of these arguments, and can give no reason for the decisions of the church. They are ignorant themselves and cannot impart any knowledge to others. Nineteenths of the whole brotherhood remain in ignorance, and are therefore unable to give an answer (to those who ask) of the hope that is within them. How many even among the brethren are able to give an answer of the hope that is within them? And then go to other churches who are so ignorant that they know but little or nothing of Christianity. Oh, what ignorance pervades the Christian world! And for this reason alone a full report is not only allowable but demanded, not only by the church but by the word of eternal truth. Brother Jude, under the guidance of the Holy Spirit, in his epistle to all Christians, says it was needful for him to write and exhort them that they should earnestly contend for the truth or faith which was delivered to the saints. Here we have an express command by the authority of the Holy Spirit to be controversial. But brother R. seems to think an angel communicated to him the light he obtained at our late Annual Meeting, and the sleepless night at home. But I am inclined to think it was only a creature manufactured by his own imagination.—At any rate I will prefer the Bible Revelations to imaginary angelic ones. Being commanded to be contentious about the truth, I think we should obey orders.—This is just what we do at our Annual Meeting—contend for the faith or truth as delivered to the saints. And we are also commanded to manifest a courteous or Christian spirit in our controversies. This command is often disobeyed. We are also commanded to have forbearance one with another. This, too, is often overlooked. Now if the two latter commands were obeyed, no fault could be

found against controversy. Brother R. should have filed his protest against personalities and strictly observe Christian forbearance and then he would not have needed that light that he claims to have obtained at our late Annual Meeting and thereby engage in warfare against the Holy Spirit. Let brother R. and all who favor his view of the case, remember that they, too, are commanded to contend for the faith of the Gospel. And how can they contend for a thing of which they are ignorant? Ignorance or a distaste for personalities will not excuse your indolence in the day of judgment. Brother R. may reply that he is doing just that which I recommend—he is revealing the truth or faith as delivered to the saints. But is he not using the same means that he is trying to destroy. He uses the sword of controversy to establish his view of the case. He should allow his brethren who differ with him the same sword to defend themselves.

Brother R., after all, is not fighting against controversy, for he himself says it is unavoidable; but the report of the meeting is what he is warring against,—and instead of meeting us with good, sound arguments, he is trying to bewilder us by firing his shot and shell at controversy. Why has he brought controversy into the battle? What has Mr. Controversy to do with Mr. Report? Must he criminate Mr. Controversy in order to convict Mr. Report? This is a strange course of procedure in warfare, to criminate an innocent man in order to convict the guilty one. I will now lay aside his manner of procedure and meet him fairly on the issue—the reporting question.

He first calls attention to the fact that a report stands opposed to the encouragement of the saints and the conversion of the sinner, and then goes on to prove the fact from his observations of the evils of controversy. There is no evil in controversy itself, but it may be the means of evil. Just so with Christianity itself. An improper use of anything may result in evil. Christianity is a good thing, but look at the evil it has done. Whisky is a good thing, but look at the evil it has done. A gun is a very good thing, but look at the evil it has done. A rope is a very good thing to tie a calf, but put it around your neck and hang yourself and evil is the result. Christianity was sent from heaven as a means of salvation, but look at the millions of lives it destroyed. And will brother R. be willing to give up Christianity and its benefits on account of its evil use or abuse? I hope not.—And does he expect us to give up a full report of the Annual Meeting on account of the evil resulting from the abuse of controversy? And now I will engage to show that both controversy and a full report of the Annual Meeting are no barriers to the courage of Christians or the conversion of sinners, but just the reverse. What did the Jewish Rabbi do, or what was essential for him to do to con-

vert his brethren to Christianity? To convince them by solid arguments that carried conviction to the heart. Argument that mastered their knowledge and carried the truth to their hearts with such force that they could not resist, but were compelled to submit to its power. This is just what brother R. must do to convert his brethren to his views. But until he has something more formidable than his present article contains, his position is easily refuted, and conviction or conversion is out of the question. And inasmuch as it is argument upon which the Christian bases his hopes of future felicity, and as it is argument that convicts and converts the sinner, and as a report of Annual Meeting is a source and the best source to acquire these arguments, does it not follow that the report would be of incalculable benefit.

What would brother R. take in exchange for his knowledge of Jesus? and what would he take if his knowledge were tenfold more? The greater the knowledge the stronger the incentive. And if a report of Annual Meeting is a means of disseminating knowledge so much desired, how can it be so destructive to Christian courage and the conversion of sinners? I shall notice but one point in brother R.'s argument from naturalism, and that is the small quantity of salt mixed with so much mud as to make it worthless; but I ask, is the small particle of salt not as good when extracted, or separated, from the filth, or mud, as though it had never been thus mixed? This is the object of our A. M., to gather the truth from the great mass of error that is mixed up by men of little knowledge and no desire to learn. Controversy being the refining process, by which truth is brought out from error, it is indispensable.

Brother R. goes on to criticise our editors for hinting about the great additional expense of publishing a report. This is all right and proper; and if our editors are at additional expense to secure a reporter, they should be remembered and remunerated in some way.

Then he asks, "Has there ever been one sinner converted or one saint encouraged from the agitation of the reporting question?" I am not able to say about the conversion of sinners, as but few, if any, ever heard of the agitation; but many saints are encouraged to know that the majority is in favor of a full report, and that we will have one by another year, so that we who are poor and live from the place of A. M. can have the benefit of said Meeting.

Brother R.'s sixth and last argument is based upon the mere assertion that the advocates of the reporting theory have not one single logical argument. This assertion I will allow to go for what it is worth.

He also feels very safe behind his entrenchments; but if I do not rout him, it will be because he has not the perspicacity

to discover the force of my arguments. I have shown that his course of procedure is illogical; that he had to criminate an innocent to convict, as he thinks, the guilty one. I have given but one argument to answer, and if he meets that, I will surrender like a man. I will never undertake to defend my cause by criminating the innocent to convict the guilty. If the report is an evil, why did brother R. not point it out? If the controversy is the evil, why did he not open upon A. M.? To be firing at a report of A. M., is virtually firing at A. M. If a report is a useless expense, and of no benefit to any one, A. M. is the same. A report is nothing more than the proceedings of A. M. reduced to print; and if the proceedings are so distasteful to brother R., and many others, why not fight A. M.? The proper question is, Is A. M. beneficial? Let brother R. bring Gideon and his warriors against A. M., and I think some little fears will be apprehended. He is now engaged against A. M., but appears to be so unfortunate as not to perceive it. He still keeps firing away at the evil of a report, but happened to strike A. M. with a shell, at last. He foresees that a majority will rule A. M., and that a report will be granted by A. M. He, with his men of war, must feel a little alarmed, seeing they are outnumbered, and must surrender or ignore the authority of the church. Brother R. says, "The majority is not always right." From this I infer that he would not submit to the decision of A. M. He ignores the right of the majority to rule. This is to destroy the right of the church to rule; and he goes on and tells us what the leading element should be—not the majority, but "argument, sound reason," &c. This is as much as to say, "I will not surrender to the authority of the church, but to argument, sound reason, &c." This is coming to the point. Bring your batteries to bear upon the proceedings of A. M., instead of the report; for, as I have already said, the report is nothing more than the proceedings reduced to print, and to fight against the report is to fight against the proceedings of A. M.

Were I in favor of church power, I would continue to review brother R.'s arguments; but inasmuch as I loath and abhor church power, I will never write against the dictation of my own conscience. Brother R. has some proper conceptions of church government. He is correct when he says, "argument, sound reason" should be the leading elements in the church, for this is the very essence of Christianity. It is the essence of Popery to assume any authority but that of argument.

Having already said more than I started out to say, I must close, hoping my brother R. may receive some light from what I have written, with that of brother Quinter. We, like our beloved brother, feel for his conversion. He has tal-

ents, if properly cultivated, that will qualify him for usefulness in his Master's cause; and although I have been somewhat critical in my review, I hope brother R. will take no offence; for I can assure him that I have written with the very best of feelings, and that I lay no claim to his judgments. If I convince him I do him service; if I fail, I have no complaints to make. He is not accountable to me, and I concede to him the same privilege that I take to myself—to be honest with his own convictions, and judge for himself. May this little controversy be the means of shedding light on this perplexing question, is my desire.

North Topeka, Kansas.

For the COMPANION AND VISITOR.
Time.

BY PETER STUCKMAN.

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are and the sea and the things which are therein, that there should be time no longer."

On reading a subject like this, the question arises, What is time but the measuring of duration, as days, months, and years? In other words it is the duration of the application of God's remedial means of mercy to a dying and sinful world. Our race has been permitted to live for nearly six thousand years since its fall from original holiness; but as it had its beginning it will have its end. But God in his long-suffering, infinite wisdom and mercy, is not willing that one soul should be lost, and thus sent a heavenly messenger which took his position with one foot on the land and the other on the sea, indicating authority over all. These words seem to have a three-fold meaning, the first referring to the dealings of God with us as individuals. As the angel declared in relation to time in general, so the angel of death is proclaiming every second to some of our race, that time shall be no longer—the time in which we have access to the means of grace, the time of God's forbearance with us, the time in which we have to enjoy the society of our companions and friends.

Secondly, it refers to the general conflagration, which we are led to believe will take place when the whole world are gathered together for battle, when the sixth vial of wrath is poured out upon the great

river of Euphrates, and it is dried up; when God's sealed elect will come riding on white horses, a hundred hundred thousand; when the wine press is trodden and the blood has come to the horses' bridles by the space of a thousand and six hundred furlongs; when the world and all its fine towers and temples will be wrapped into flames of the last and general conflagration; when the sun has gone out in darkness, and the stars have fallen, like worlds of fire, from their courses on high; when the heavens will depart as a scroll, and Christ will come riding upon a cloud of glory; when the righteous from their long resting places are startled forth to life and immortality, and are caught up to meet the Lord in the air, and the living millions of the wicked are howling, in the madness of despair, for the rocks and mountains to fall on them and hide them from the rugged and awful crisis; when voices of much people in heaven are sounding, "Alleluia, salvation, and glory, and honor, and power unto the omnipotent Lord God almighty."

Thirdly, it refers to the final judgment when time will be swallowed up in eternity, and the dead will stand up, both small and great, rich and poor, bond and free, to be judged according to their works. Then will parents learn for the first time what have been the lives of their children, then will children see how many errors clustered around the lives of parents, then will wives and husbands, brothers and sisters, learn of each other what they never dreamed of before, and the secrets of all hearts will be made known.

Milford, Ind.

For the COMPANION AND VISITOR.
White Rock.—War.

BY GEORGE K. SAPPINGTON.

Seven miles north-west of Frederick, on the eastern side of the Catocin Mountains, a few hundred feet from their summit, is situated White Rock. Its elevation above sea-level is about four thousand feet, and arising perpendicularly from the side of the mountain to a height of seventy-five feet, it affords a fine view of the lovely valley of Frederick. Far to the north-east can be distinctly seen Round Top and the mountains encircling

Gettysburg. In the valley below, by means of the woods and other familiar land-marks, you can trace the course of the Monocacy along the base of the Sugar Loaf mountain to its confluence with the Potomac. Walking but a few rods to the top of the mountain, you can see in the west South Mountain, farther on, the mountains around Antietam, and far to the south-west Harper's Ferry Gap, Monocacy, Harper's Ferry, South Mountain, Antietam, Gettysburg! What sad memories cluster around those old battle-fields! How many homes made desolate, hearts broken in those bloody conflicts!

All is peaceful now, and those fields are as smiling, those woods as sober, as if nothing had ever disturbed their quiet repose. Nothing now remains to tell of the desolation and horrors of war, but the numerous graves in the national cemeteries, (proving literally that "they that take the sword shall perish by the sword,") and the darkened homes far away.

From the cold, rugged hills of the North, from the sunny South, and the far West, thousands of men crowded together, with the deadliest weapons human ingenuity could invent, for the purpose of *killing* each other. And for what? For the Union? No. For the slaves? No. For States' Rights? No: Massachusetts, the deadliest enemy of the South, had twice attempted to secede from the Union before the war; and travel in the North and West has confirmed me in the opinion that the bitterest enemy the negro has is the Northerner; and the simple question of the right of a state to secede would not call men from their homes and fire-sides to risk the unequal chances of war. These were but empty names to smother the real cause. What then was the cause? *Prejudice* and *hate*. Few of the wars in ancient or modern times originated from any other cause. I cannot for the life of me see, how men, who read the Bible, can throw over war, which is the gratification of prejudice and hate, the garb of religion. Never in a single instance do the teachings and examples of Christ or the Apostles defend war. But the whole life of our blessed Lord is one continual argument for peace and against war. He knew there would be war and took every opportunity he could to speak of it; and used his influence in his day to

prevent the Jews from rebelling against Cæsar. In the plainest terms, he encouraged peace: "Blessed are the peacemakers: for they shall be called the children of God;" and denounced war: "They that take the sword shall perish by the sword."

The sword of the Christian is the sword of the Spirit, not that which sheds blood, desolates homes, and breaks hearts. It is the sword that governs stubborn passions, defends truth, and wars continually against Satan wherever he can be found. No higher encomium could be pronounced upon the Christian mode of warfare than these words of Solomon: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Nothing is more beautiful than to see a true Christian, quiet and unassuming, loving and cheerful, with a smile for every one; giving freely to the poor and helping them in a dozen other ways, blessing his enemies and doing good to them that persecute him; yet at the same time waging a fierce and unrelenting war against satanic adversaries *within* and fighting a battle more terrible, more grand, more noble, than was ever fought upon the plains of any country. No sublimer spectacle was ever beheld than that of the young Christian just entering the great battle of life. Not only has he to bear the taunts and jeers of worldly companions, but near friends and even relatives, who are dearer to him than life, are often the bitterest enemies of the faith. Forsaken by all these, his wounded spirit seems to find no balm anywhere, and he is almost ready to reproach his Maker, and exclaim: "My God, my God, why hast thou forsaken me." But he is not forsaken. He receives a deeper faith, a firmer purpose. He has breasted the first volley which is the severest; and, catching the inspiration of the moment, he seizes the blood-stained banner and bearing it aloft, rushes forward. Up, up, he climbs, now disappearing in the smoke, then suddenly reappearing far above. Higher and higher he mounts, regardless of the deadly missiles hurled by Satan, gains the summit and looking calmly, forgivingly down upon his enemies now far below, plants his banner firmly upon the top of Zion, where it shall wave eternally in the breezes of heaven.

Frederick, Md.

For the COMPANION and VISITOR.

Paul's Conversion.

BY OBED SNOWBERGER.

Some two or more years ago, the inquiry was made through the *Companion*, how the difference between the following two verses could be accounted for.

"And the men that journeyed with him stood speechless, hearing a voice, but seeing no man." Acts 9: 7.

"And they that were with me saw indeed the light and were afraid, but they heard not the voice that spake to me." Acts 22: 9.

Lately I met a presbyterian minister who was quite a good Greek reader; and I asked him what his opinion was about the difference found in those two passages of Scripture. He understood at once what language I had reference to, and said; there was no difference in the Greek, "The men all heard a sound, but did not hear any words spoken."

The apparent mistake occurs in the translation of the first passage; yet not really a mistake after the Greek manner of speaking. It is to be observed, that in the first passage it is said, "Hearing a voice," now this does not say that they heard any words spoken; it only says they heard a sound; they heard something, it may have been a noise as of winds, or of thunder.

In the second passage it is said, "But they heard not the voice of him that spake to me." In this instance the word voice is qualified; Paul heard words spoken unto him. In the first passage, the words, "But seeing no man," have some tendency to make a wrong impression upon the mind. The language only amounts to about this, that they did not see anything. They did not see any men, or horses, or chariots, or anything else through which such a sound could have been produced, consequently according to the account given, the cause of the sound must have come down from heaven.

In the reading of the revelations of St. John, there is something singular to be noticed in the language into which it is translated. This appears to be owing to more of the Greek dialect being retained, than in most of other parts of the Scriptures. It seems probable that the translators much of the time, found the mysteries so

heavy and so great, that they were at a loss how to translate otherwise, than closely to follow the Greek text.

In the passage of Scripture Rev. 1: 8, where it is said "I am Alpha and Omega, the beginning and the ending," these are Greek words, the first and the last letters of the alphabet, and in English would simply be, I am A and Z, the beginning and the ending. In the German we have, "I am the A and the O."

Quincy, Pa.

Integrity.

It becomes the Christian never to euter upon any course of conduct, however trivial, while a doubt of its propriety continues on his mind—never to tamper under any circumstances with a conscientious doubt. "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Aim, therefore in all things to act as "one that feareth always." Walk circumspectly and cautiously through the world, seeking purity in the midst of its pollutions. Always in a questionable matter adopt that course which is more likely to tend to the glory of God, than to the gratification of the propensities of your own deceitful heart.

Let your motives be the love of God—your aim the glory of God—and the result for which you are in search, God's blessing and favor. Let it be your endeavor, as far as possible, to give to earth, in your society, your pursuits, your affections, and unearthly characters—to breathe in it something of the holy atmosphere of heaven; to spread the sacred influence of Scriptural principle over the sphere in which you move; to win others round you to join in the same blessed course; and endeavor daily to attain a nearer resemblance to Him whom you adore, and a more intimate fellowship with him whom you love. This is to keep yourself "unspotted from the world."

GIDEON destroyed not only the altars of Baal, but cut down the groves in which they stood. The evil and the appearance of evil were to be taken away. The sin and its resemblance to be cut off, and all temptation to fall back on idolatry to be removed. It does not do to compromise with sin, or spare that which God commands to destroy.

For the COMPANION AND VISITOR.

The Body the Temple of God.

BY BARBARA SNOEBERGER.

The body is the home of the soul. We read that in the beginning man was created in the image of God, pure and holy; and that in his fallen state he has become corrupt and impure; yet everywhere in the Scripture the sacredness of the body is recognized. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy: for the temple of God is holy, which temple ye are." And again, "Know ye not that your body is the temple of the Holy Ghost which in you, which ye have of God. Ye are not your own, for ye are bought with a price, therefore glorify God in your body and your spirit which are God's." From these passages of scripture, and many others, it will be seen that the body is the temple of God, and should be kept pure, as a meet indwelling of the Holy Spirit. We will then briefly consider how the body may be defiled, and how we may glorify God in the body.

The body becomes corrupt and impure by indulging the appetite. Many people desecrate the beautiful home of the immortal soul by the use of tobacco, by excess in eating, and intemperance in drink. It is a well known fact, though not generally heeded, that a majority of all diseases is caused by indulging in harmful luxuries; yet we indulge in those luxuries, and our poor, dyspeptic bodies are no honor to the God who created us, whose we are, and whom we ought to serve.

The tobacco smoker and chewer dishonors God in the use of his vile weed. This disgusting habit is an offence against cleanliness, especially offensive when indulged in the sanctuary, or, as we sometimes see, by the ministers at the sacred desk. The poisoned air of the smoker is extremely offensive to many; and those who love so well to smoke their pipes would do well to heed Paul's admonition to give no offence, neither to Greek or Jew, nor to the church of God.

It is a self-evident fact that the use of strong drink is a sin against the body, and that the Spirit of God will not deign to dwell in the bloated body of a drunkard. Many good people seem to think that they can drink moderately and enjoy the presence of the Holy Spirit. But the Christian should abstain from every appearance of evil; and moderate drinking has, at least, the appearance of evil. The Bible says, "Look not thou upon wine when it is red, when it giveth his color to the cup." Our friends say, "Take a little, it will do you good." The word of God says, "Look not upon it." "Touch not, taste not, handle not." My young friends, it may be pleasant now

when you take a social glass, as all the opening paths of vice are pleasant; but it will not be pleasant long, for, at last, "it biteth like a serpent, and stingeth like an adder."

If we sin against the body, the body will suffer. Not only the body of the drunkard must suffer, but the soul also must go down to eternal ruin; for no drunkard shall inherit the kingdom of heaven. Dear young friends, would to God that we could persuade you never to taste the intoxicating cup. Evil men, for their own profit, will offer you the tempting draught. Your associates will tell you it is manly to drink and smoke and chew. It is not manly, but it is dangerous. You cannot realize the terrible danger you are in, if you have commenced taking a little. If some prophet would read to you your future, you would turn away in horror and disgust. But it needs no prophet to tell you that a social glass occasionally, leads to drunkenness, a ruined body, a drunkard's death, a lost soul, and an eternal home in the lake of fire. Then take one serious thought. Never enter places of evil influence. Satan is there to lure you on to ruin, though he may be disguised as an angel. He is in all places where intoxicating liquors are sold, and has his name on every petition for license to sell this deadly poison.

In our dress, too, we can honor God. The prevalent opinion of the Christian world is, that dress has nothing to do with religion, and that one can deform the body with panniers and ruffles, and be an humble follower of the lowly Nazarine. We cannot find anywhere in our Bible that a certain style of dress is essential, or that a strict uniformity must be observed, but a plain neat dress is more becoming to a Christian woman than the foolish fashions of the day. Let us study the appropriate in dress. Sometimes, in looking over a congregation of worshippers on a Sabbath morning, we see such an array of striped shawls and bright colored dresses as would be more appropriate for the squaw in the western wilds, but are not appropriate for women professing godliness.

New Enterprise, Pa.

For the COMPANION AND VISITOR.

The Stein and Danish Fund.

BY C. B. LOBE.

At last there is an interest being manifested in the church in regard to the missionary cause. This we have been hoping and praying for, and are surprised that it was not agitated before this; and since we have started the ball rolling, let us keep it going; let us "put our shoulders to the wheel, and pray to God for success."

Brother Eshelman's one cent proposition is a very good one, but if he had made it ten cents instead, it would have been ten times better. However, we hope that no one will be so absurd as to send one cent only, but that every one will give according to his means, and that enough will be received in due time, for the purposes for which the calls are made.

We see credited in the *Companion* twenty-five cents and fifty cents to brethren who are able to give ten times that amount, and would never know they possessed it. And they are persons who pretend to be earnest workers for Christ, too. This certainly shows little love for Christ, and, to speak plain, looks *ridiculous*. Such giving we say, is a hindrance to, rather than a promotion of, the cause of Christ. For this reason. Brother A. is worth five thousand dollars, and brother B. is worth five hundred. A. gives one dollar. B. had intended to give the same amount, but upon seeing a credit of only one dollar to B, exclaims: "If brother A. can afford to give one dollar only, surely I can afford to give no more than ten cents."

We can purchase fine apparel, furniture; travel, and speculate in futures, and lose thousands by yankee sharpers. These things we can do, and we can scatter brother Moore's pamphlet over the Continent of Europe, and respond to brother Stein's call, too, and much more. It is not for want of means, but of will. I am very limited in circumstances, but, nevertheless, will send twenty-five cents for the Danish Fund. If it helps to save one soul *only*, I will feel that I have received more interest than those brethren who have their money out at ten per cent.

"From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver,
Their land from error's chain."

Trusting too much to others care is the ruin of many.

We have more indolence in the mind than in the body.

Patience and cheerfulness adorn the ruins of fortune, as ivy does those of castles and temples.

FOR THE YOUNG.

"What Father Takes."

There is food for thought in the story that is told of a young lad who, for the first time, accompanied his father to a public dinner. The waiter asked him: "What will you take to drink?" Hesitating for a moment, he replied: "I'll take what father takes." The answer reached his father's ear, and instantly the full responsibility of his position flashed upon him. Quicker than lighting various thoughts passed through his mind, and in a moment his decision was made; and in tones tremulous with emotion, and to the astonishment of those who were acquainted with him, he said: "Waiter, I'll take water."

There is a sermon in this paragraph. Boys learn to do what their fathers do. Girls imitate their mothers; and both men and women follow the lead of their superiors. If the Rev. Mr. Goodman takes snuff, his faithful parishioners—some of them—will follow his example, and the custom will become fashionable in his church, as it is in many of the Old Country churches, more especially in staid and pious old Scotland.

So, if the good man drinks whisky, or takes bitters, or cod-liver oil, or any other "medicine," will not every old gentleman in petticoats have the very same complaint, and take the very same remedy? Of course he will, or he is not a good "follower."

If a physician finds tobacco good for his complaint, he recommends it to his patients—i. e., a little of it, not too much. "Never in excess, you know." With one, "it preserves the teeth;" with another, "it helps to keep his victuals down;" with still another, "it takes the place of alcohol or of beer;" and the remark may be heard, "If I did not use tobacco, I should have to use bourbon. I must have one or the other, and I've chosen the lesser evil;"—and these things come about through imitation. "Like father, like son." Parents must be, themselves, what they wish their sons to become. This health reform is the open door through which all may pass, and leave all bad habits behind. We may drop our bitters, our pills, our plasters, and all pests and nuisances, and come into the open field of right living, virtue, purity, health, happiness and peace.

Then let us be very careful what we "take," not only for our children's sake, but for the sake of humanity and for the hope of heaven.—*Sel.*

A Little Hero.

In the city of Hartford, Conn., says a writer, lives the hero of the true story I am about to relate—but no longer "little," as the perilous adventure which made him famous in his native town happened several years ago.

Our hero was then a bright active boy of fourteen—the son of a mechanic. In the severe winter of 1835, the father worked in a factory about a mile from his home, and every day the boy carried him his dinner across a piece of meadow land.

One keen frosty day he found the snow on this meadow nearly two feet deep, and no traces of the little foot-path remaining. Yet he ran on as fast as possible, plunging through drifts, keeping himself warm by vigorous exercise, and brave cheerful thought.

When in the midst of the meadow, fully half a mile from the house, he suddenly felt himself going down, down!

He had fallen into a well. He sank down, down into the dark, icy water, but rose immediately to the surface. There he grasped hold of a plank which had fallen into the well as he went down. One end of this rested on the bottom of the well—the other rose about four feet above the surface of the water.

The poor lad shouted for help until he was hoarse and almost speechless, but all in vain, as it was impossible to make himself heard from such a depth, and at such a distance from any house. So at last he concluded that if he was saved at all he must save himself, and began at once, as he was getting extremely cold in the water. So he went to work.

First he drew himself up the plank, and braced himself against the top of it and the wall of the well, which was of brick and quite smooth. Then he pulled off his coat, and taking out his pocket knife he cut off his boots, that he might go to work to greater advantage. Then, with his feet against one side of the well, and his shoulders against the other, he worked his way up, by the most fearful exertion, about half the distance to the top. Here he was obliged to pause, to take

breath, and gather up his energies, for the work yet before him. Far harder was it than all he had gone through, for the side being from that point covered with ice, he must cut with his knife grasping-places for his fingers, slowly and carefully, all the way up.

It was almost a hopeless attempt, but it was all that he could do. And here the little hero lifted up his heart to God and prayed fervently for help, fearing that he could never get out alone.

Doubtless the Lord heard his voice calling from the deep, and pitied him. He wrought no miracle to save him, but He breathed into his heart a yet larger measure of calmness and courage, strengthening him to work out his own deliverance.

After this, the little hero cut his way upward inch by inch. His wet stockings froze to the ice and kept his feet from slipping, but his shirt was quite worn from his shoulders ere he reached the top.

He did reach it at last—crawled out into the snow, and laid down a moment to rest—panting out his breath in little white clouds, on the clear frosty air.

He had been two hours and a half in the well.

His clothes soon froze to his body, but he no longer suffered with cold, as, full of joy and thankfulness he ran to the factory where his father was waiting and wondering.

The poor man had to go without his dinner that day, but you may be sure he cared little about that, while listening with tears in his eyes to the thrilling story his son had to relate to him.

He must have been proud of the boy that day, as he wrapped him in his own warm overcoat and took him home to "mother."

And how that mother must have wept and smiled over the lad, and kissed him, and thanked God for him!

I have not heard of the "hero" for two or three years, but I trust he is growing up into a brave, heroic man, and I hope he will never forget the Heavenly Friend who did not forget him in the hour of his great need.

There is an old saying, that truth lies at the bottom of a well.

I trust that this brave boy found and brought up from there this truth: "God helps those who help themselves."—*Golden Censer.*

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Oct. 26, 1875.

Our Visit to Maryland.

We left our home with our wife and little daughter accompanying us on the 5th instant to visit some of the churches in Maryland. When we first made the arrangement for our visit, we expected to attend the the communion meeting in the two congregations of which D. P. Saylor has the oversight, he having made a request of us so to do. But the brethren of other congregations, learning our design to visit Maryland, requested a visit to their congregations likewise, and we extended our time and labors beyond what we first designed to do. We spent two weeks with the brethren in Maryland and attended six communion meetings, and several meetings in communities in which there were no communion meetings. We had invitations to visit several other congregations, but our circumstances would not permit us to do so, and we were sorry that we could not.

On our way to Maryland we stopped the first night at Martinsburg, the county seat of Berkley county, W. Va., and preached here in the Baptist church. In this place live brother Samuel Emmert, formerly of Washington county, Maryland and his son, who is son-in-law to brother D. P. Saylor, brother John Brindle, who is a minister, and some other members of the church. We had a pleasant time here with our Christian friends, and in our public meeting we had a fair congregation and an attentive hearing of the word preached.

Our first meeting in Maryland was at Union Bridge, in Carroll county, and in the Pipe Creek church. At Sam's Creek, one of the meeting places in the Pipe Creek church, was held the first communion we attended on our journey. It was a very pleasant and refreshing season to the brethren, and apparently not without interest to others. There were three young persons baptized at this meeting, two young sisters in the fourteenth year of their age, and a young brother in his twelfth year. It was an interesting scene to witness persons so young dedicating themselves to the Lord. The brother being so young, it was feared by some

he might not appreciate sufficiently the holy and responsible character of a Christian professor, but the proper officers of the church, upon an interview and conversation with him, felt quite free to receive him into the church. At this meeting we met brother Adam Brown, of Adams county, Pa., and some ministering brethren from other churches in Maryland. At this place the brethren have been at times very much annoyed at their communion meetings by the rude conduct of some of the attendants. There were in the early part of our evening services some indications of the same trouble.— We took occasion to inform those from whom the trouble was likely to come, that their reputation for order and good conduct had suffered abroad as well as at home, as the report had gone out pretty extensively, and we promised them that if they would respect the brethren and the service of the Lord sufficiently to deport themselves as became the occasion we would gladly help them to redeem their reputation from whatever improprieties it had suffered in the way above alluded to. After our remarks there was the best of order observed. And we are glad to know, and take pleasure in giving publicity to the fact, that the young folks assembling at the Sam's Creek meeting house can, if they try, deport themselves as it becomes them to do, at meetings for the worship of God.

From the Sam's Creek meeting we were taken to New Windsor, at which place we preached on Friday evening, the 8th inst. We had a good congregation and an attentive and serious hearing. The brethren have built a very neat and comfortable meeting house in New Windsor, and hold regular meetings in it. Our next labors were in the Meadow Branch meeting house. Here there was a communion meeting which commenced on Saturday afternoon, the 9th inst., and closed with public service on Lord's day morning. This is within the bounds of the Pipe Creek congregation. The meeting at Meadow Branch was large and serious. The power of the Lord was present. We lodged with sister Roop, who lives near the meeting house. On Sunday morning among those who lodged here, we became acquainted with a young lady who resides in Ohio, but who has for some time been visiting her friends in Maryland. She was a fashionable young lady, almost, or

perhaps altogether, as much so as any present at the meeting. She was brought under the power of the Lord, and became greatly exercised in mind on the subject of her salvation. And true to her convictions of right, she honorably yielded to the call of the Lord, and confessed Christ, and was numbered among the faithful. We were glad to learn from the brethren who had an interview with her preparatory to her reception into the church, that she willingly accepted of the Gospel principle of non-conformity to the world, and took up her cross with commendable boldness. Her ease suggests some thoughts that may be profitably pondered. Parents, who have children that have yielded to the worldly influences that have surrounded them rather than to those of a Christian character, and have thus become very fashionable, sometimes seem almost to despair of the conversion of their children, thinking that they have in their fashionable habits, put obstacles in their own way which it is almost impossible for them to overcome. Such despairing thoughts, however, should have no place in the Christian parent's mind. "Only believe," said Jesus unto the ruler of the synagogue, who applied to him to restore to health his "little daughter" who was "at the point of death." So, parents should "only believe" that nothing is "too hard" for God, and that the Gospel is the "power of God unto salvation, to every one that believeth." The word of the Lord when it has "free course" to the heart has done wonders. Oh! it is a precious thought that Jesus "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

We went to the Manocacy church from Meadow Branch. Here there was a communion. We stopped with brother Saylor and were made comfortable by his hospitality. Those that visited him while his wife was living, and visit him now when she is no more there to make their guests comfortable, will perceive a change in the family. She was a very kind woman. But there is no want of kindness still. Sister Roop, who has long lived in brother Saylor's family, is a very kind sister, as are the brother and sister who occupy a part of his house. We all enjoyed ourselves here as we did at all the places at which we stopped. The com-

munion meeting was on Tuesday the 12th inst. The congregation was large and the occasion one of interest. The services closed on Wednesday morning, and on the same night we preached in Mechanics-town. Here we had a large and serious meeting, and indications of considerable interest.

The next meeting was in Washington county, in the Manor congregation. Here we had a large and pleasant meeting.—From this meeting we were taken to Middletown Valley. Here is a congregation of which brother Sayler has the oversight, and he joined us at Mechanics-town and accompanied us hither.—The meeting was commenced on the 16th. and closed on the following Lord's day morning. There was some rain on the first day, but it cleared off in the evening and we had a very good meeting. We were taken from Bellsville, at which place we preached on Sunday evening to a large and attentive congregation, to Beaver Creek, in Washington county.—Here was our last communion meeting. This was on Tuesday, the 19th. On the night of the 18th we preached in Boonsboro'. We had a good audience and good attention. Here we lodged with brother P. S. Newcomer, whose son is learning the printing business in our office. We were very kindly entertained by this family. The communion meeting at Beaver Creek was very large, and we had a comfortable waiting upon the Lord.—After meeting we went to Funkstown and lodged with brother Schindler, and the next morning brother E. S. Miller conveyed us to Hagerstown, where we took the cars and reached home the same day at 3½ o'clock, p. m.

Our visit in Maryland was a very pleasant one. We all enjoyed it very much. Our own labors were considerable, having attended six communion and several other meetings, but as our health was good, and as we enjoyed some little of the grace of God, we felt very well at the close of the meetings, both in body and spirit.—Our companion was very much pleased with her visit. We shall remember with pleasure our social enjoyments with many dear Christian friends, and for their kindness to us we are very thankful. We should have been pleased to mention many dear friends by name, but we have not space to do so.

We found the churches that we visited

in Maryland apparently in a prosperous condition. They are increasing in numbers, and in peace and union. Such should be the condition of all our churches. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

A Talk With Our Agents.

TIME ENOUGH YET.

Not long since, while in conversation with an aged brother, who has been a faithful agent for the *Companion and Visitor*, we inquired of him what he thought he could do for the PRIMITIVE CHRISTIAN. He very appropriately remarked that he did not know what he could do, but that he would do all he could. This encouraging answer was followed by an intimation that it is rather soon to commence the canvass, and that *there is time enough yet*. This "time enough yet" we do not like; and fearing that some more of our agents might have the same feeling, we take this earliest opportunity of saying to all that the time is short enough—there is no time to be lost.—"Time enough yet" has blasted more hopes and frustrated more purposes, and made more extensive havoc than almost any other thing we could think of. "Time enough yet" is only another name for that old thief called Procrastination; that has for ages past been robbing men of fortune, success, happiness, and a home in heaven. When the sinner says "there is time enough yet," our apprehensions of his danger are justly aroused, and we at once warn him of his danger, but how easily we may feel and say and act in the same way in reference to many duties and noble works! King Pharaoh said, "To-morrow;" and Felix, the governor, said, "Go thy way for this time: when I have convenient season, I will call for thee." These were only other ways of saying, "Time enough yet." We want to learn wisdom from the mistakes of others, and avoid the rocks that broke and sunk their vessels. Will all our agents and readers read carefully and try to remember, the following

HINTS AND SUGGESTIONS.

1. Now is the time to solicit subscribers for the PRIMITIVE CHRISTIAN. It is very desirable that most of the lists be sent in before the present volume closes, so that the names of subscribers can be entered and our addressing galleys cor-

rected for the next volume before it begins. If all our agents and subscribers could see the vast amount of labor that this would save us from, we feel confident that they would go to work at once in order to relieve us from an unnecessary burden.

2. Early returns from agents will insure the prompt delivery of the paper. When a month's business is thrown upon our hands, in the first week in January, many papers must be delayed. We therefore solicit agents to work now. Many would rather pay a month or two earlier than to wait a week or two on the paper. If they cannot pay now, let them give their names now, and pay in thirty or sixty days, but fix on the time.

3. When agents meet with such as have not the means at hand and hesitate to fix on a time to pay, they can say, "Brother A., cannot you lend brother B. \$1.60 to pay for the PRIMITIVE CHRISTIAN? Or perhaps you can pay for his paper, and let him work for you to that amount." When agents are confident that a member is too poor to pay full price, and where none will pay for him, let them say how much he can pay, and the poor will be helped.

4. Let agents feel that they are working for the Lord, and obtain as many subscribers outside of the brotherhood as possible. They should not hesitate to ask their friends, neighbors, merchants, physicians, and in short, all with whom they meet, to subscribe.

5. When agents have a number of names, they should send them in, and then work right on to get up another list. Earnest, persevering efforts will be crowned with success.

PREMIUMS.

In addition to the usual percentage, brother Missionary proposes to give the following premiums.

1. A Valuable Commentary on the Old and New Testament. By Jamieson, Fausset, and Brown. Price \$7.50. This is to be given to the agent who sends in the largest number of new subscribers between Nov. 1st, 1875, and Feb. 1st, 1876.

2. Webster's Unabridged Dictionary. Price \$12.00. To be given to the agent who sends in the greatest number of subscribers between Nov. 1st, 1875, and Feb. 1st, 1876.

In both cases it is to be understood that the subscriptions are to be paid before the expiration of the time—Feb. 1st, 1876. B.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Our Scrap-Book.

GOOD BOOKS, AND WHAT THEY DO.

They lead people to *think*; and *thinking* frequently leads the mind to obey God. A scrap or a leaf from a good book may plant a desire that will grow up to ripeness in the Lord. Four years ago by reading a historical sketch of the Brethren, brother C. Hope was induced to seek for them; and after two years searching, found them. He then got brother Moore's pamphlets, and they set forth the doctrine of the Brethren in such plain and convincing terms that he resolved to have fellowship with the people of God. He declares that those pamphlets were the chief means of inducing him to obey the word of truth. From this little beginning, the fruits thus far are five precious souls in the vine, and prospects for more. Besides, the "little beginning" has spread as far as Denmark, and no telling what the end of this "grain of mustard seed" will be. Plants of grace may spring up in all the earth from what, to many, might have seemed an insignificant beginning. There is no use crying down *facts*. Facts are *facts*; and cannot be overturned by men. God alone can disperse facts.—It remains as a fact, therefore, that *good* books and pamphlets do effective work.

A REQUEST.

Will all those who have been led to obey God's word by reading Gospel doctrine in *good books*, please send us their names and the circumstances attending their conversion? State what book, and from whom received.

DOOR OF FAITH OPENED.

It might have been a query with some why Cherry Grove sends so little church news. We might have sent abroad how many sermons were preached, how kindly our sisters entertained their guests,—the warm beds furnished and the richly laden tables,—or how deep the snow was in winter, or the number and value of such and such a brother's stock, but that would only have been as stench to the faithful in Israel. But now we have some "wonders" to chronicle. On Sunday September 26th, five persons were added to the church by baptism. These are the kind of wonders we think worth chronicling. A door of faith was opened to those precious souls. Oh, what rejoicing! what feelings of thankfulness to God! May their journey through life be such as to admit them into the celestial city when their time of departure comes.

Can we not have more of such "good news" from the various parts of the brotherhood, and less about "I," "I"?

TELL HIM HIS FAULT.

This is not only a good rule for two when they meet to adjust a difficulty between themselves, but equally as good in council meeting. A member falls into the hands of the church, is heard, and when the case has been duly considered in his presence he withdraws, and the church passes judgment. When the offender comes in he is told (if the case is such as to demand it,) that he is "disowned." This is about the sum of the whole matter. Now why not "tell him his fault?" Why not proceed something like this: "Dear John,—Your case, we trust, has been duly considered in the fear of the Lord, and it seems good to reason a little with you, that you may be assured that we love you. Is it right to do wrong?" "No," says John. "You will agree that if a child becomes disobedient, yea, refractory, if the parent *loves* that child he will try to reform him, even if he must inflict severe punishment."—"Yes." "The child, then, you agree, has brought the punishment upon itself." "Certainly." "Then upon these grounds and for your good, the church says you shall not enjoy full fellowship with the saints in the matter of communions, the salutations of the holy kiss, the Lord's Supper, and feet-washing until you manifest a godly sorrow for your misdeeds.—In the meantime the church must look upon thee as a heathen man and a publican,—that is, just as much as the church desires the conversion of a heathen man just so much does she long to see you return to her embrace."

Would not such a course tell wonderfully upon the heart of the offender?—Convince him of his error, and repentance will follow speedily.

M. M. ESHLEMAN.

LEWISTOWN, Mifflin Co., Pa., }
October 4, 1875. }

Brother Quinter:—

I have been a reader of the C. F. C. for several years, and I am glad to say, as a whole, I enjoy its contents very much. This is my first attempt to write, or gain information in any way through the press. In consequence of which I feel my timidity.

I notice in Volume II, No. 37, 1875, an article written by brother S. Z. Sharp, on "The Philosophy of Form in Religion," concerning which I desire a little information.

1. The difference existing between churches, is it not principle as well as form?

2. What disadvantage is accompanied by wearing the coat as advised by the Brethren?

3. Would it not be accompanied with much difficulty to decide who have re-

ceived such a liberal education as to enjoy religion in its broader sense, and on account of which no necessity exists to adhere to the "first principles" of religion, the "old paths," and a careful observance of external forms in worship and appearance?

Would it not greatly discourage those who use the higher mathematics, if you were to deny *them* the use of the fundamental rules of Arithmetic?

Rob them of *these* and they have *nothing* left; grant them *these* and they can both use and enjoy the higher mathematics.

In conclusion I ask, To what extent, or degree, should a person be educated, so that it would be safe to lay aside formality in religion in any way, and still retain an orthodox faith, &c.? We ought to be careful how we exercise charity toward each other; charity may *cease* to be charity. This information I have asked for in love, hoping to have a reply from brother S. Z. Sharp through the COMPANION at his earliest convenience.

Your brother in the Lord,

JOHN M. MOHLER.

Stein Proposition—Money Report.

| | |
|---------------------------------|---------|
| Previously reported by us, | \$33 00 |
| Lewis M Kob | 1 00 |
| Ann Eby | 1 00 |
| J M Hutcheson | 1 00 |
| Julia A Wood | 10 |
| S F Bosserman | 1 20 |
| Christopher Hardman | 1 00 |
| Benjamin Kesler | 1 00 |
| John Stager | 30 |
| J R Marquis | 50 |
| A brother | 50 |
| Isaiah Horner | 90 |
| C Roop | 1 00 |
| T A Brown | 25 |
| John Y Snively | 25 |
| Cyrus Wallick | 1 00 |
| S S Mohler | 60 |
| Eliza Brandt | 20 |
| Mary A Ruppert | 50 |
| Catharine Bishop | 25 |
| Barbara Landis | 40 |
| A brother | 50 |
| Silver Creek church, Illinois | 3 00 |
| Stephen Shively | 1 00 |
| Catharine Shively | 25 |
| Susan Shively | 10 |
| Daniel Bowman (self and others) | 2 20 |
| Colorado | 30 |
| Newton church, Ohio | 3 70 |
| Covington church, Ohio | 8 75 |
| Big River church, Iowa | 2 00 |
| Euphrata church, Pa | 2 50 |
| J C Horsh | 1 00 |
| Noah Kinsey | 50 |
| Phoebe Holtz | 50 |
| A sister, Lamount Prairie Ill | 50 |
| Brother and sister Swartz | 50 |
| A brother | 25 |
| Catharine Long | 05 |
| M M Eshleman | 25 |
| Eld James Quinter | 65 30 |

| | |
|--------------------------|----------|
| Levi Snoeberger | 25 |
| A weak sister | 50 |
| John Zimmerman | 10 |
| A family | 20 |
| Stanislaus church, Cal | 2 50 |
| Levi Hafford | 15 |
| Jacob Ely | 1 00 |
| Needy, Stillwater, Ohio, | 50 |
| Nettle Creek church, Ind | 3 50 |
| Amos S Chamberlain | 10 |
| Lambert Hycl | 10 |
| David Cassel | 25 |
| Samuel Cowl | 25 |
| Christina Miller | 60 |
| Mary Crouse | 1 00 |
| A M Crouse | 1 00 |
| Total | \$152 10 |

DANISH FUND.

| | |
|--------------------------------------|--------|
| Catharine Bishop | 10 |
| Strong and Snyderman | 20 |
| Phebe Davis | 25 |
| Ephrata church, Lancaster co Pa | 2 50 |
| J C Horsh | 1 00 |
| Thomasboro congregation | 48 |
| A sister, LaMonte Prairie, Ill | 50 |
| A brother | 25 |
| Brother and sister Swartz | 30 |
| Catharine Kline | 05 |
| Catharine Long | 05 |
| A weak sister | 50 |
| Levi Hafford | 15 |
| Two little girls, 6 and 8 years old, | 10 |
| James Snyderman | 05 |
| David Cassel | 25 |
| Samuel Knupp | 05 |
| Total | \$6 78 |

If any mistakes are found in the above reports, the parties will please notify us at once, and we will gladly correct them.

J. H. MOORE,
Urbana, Ills.

October 13, 1875.

Stein Proposition Withdrawn.

For the present brother Stein and I have concluded to withdraw the Stein proposition in order to give full sway to the Danish Fund movement, and when this is once completed then we will renew our effort. All money now, or hereafter donated to the Stein Proposition will be used for that purpose only. The withdrawal will not interfere with the sending of money already raised, but is intended to enable all the brethren and sisters to concentrate their energies upon the one object, and thereby be sure of success in the Danish cause. Now, then, let there be one steady move all along the line, from the brethren in California to those in Pennsylvania, and let not one single overseer fail to put the matter before his congregation; and if this is attended to, we feel certain that there is not one single congregation in the Brotherhood that will neglect her duty to freely respond to the urgent calls across the great Atlantic.

Many of our members have been urging the Brotherhood to adopt plans to

raise money to spread the Gospel. Here now, is an opportunity for all such to show their faith by their works. Here is a plan—each one give as the Lord has prospered him. Here is a field of labor—Denmark calling for the Bread of Life: will you withhold it? Will one hundred thousand professing Christians refuse to raise the sum of \$1,500 00 for so noble a cause? J. H. MOORE.

WHITESVILLE, Mo., Oct. 10, 1875.
Brother Quintar:—

It has been quite a while since there has been any report from this part of the west. In the first place, we number 42 members in all, 2 ministers in the second degree, and 3 deacons. There is no elder. The members seem to be alive to their duty, setting examples in humility. But as to the old order in every particular, I cannot say that it is a very general thing. It sometimes causes feelings of regret that we cannot all be of the same mind. There are two extremes; and where these are found strife will be engendered, and hence the body must suffer. For one extreme to be submissive to the other, is hardly to be expected.

We do not receive visits very often from strange ministers. Last winter brother Harper, from Ray county, paid us a visit and preached several sermons, and I think much good was done. Brother Harper is able in the administration of the word, his address being such that but few are not convinced of the truth which he presents.

On the 18th of September brother Stein, of Neosho, Mo., made his welcome appearance in our midst. We were very happy to meet with brother Stein, he being the very man we needed here. On Sunday he commenced his labors. His first sermon was on the subject of non-conformity to the world, and to speak the sentiment of all unprejudiced minds, it is an impossibility to follow Christ in the simplicity of the Gospel, and at the same time follow all the fashions of modern religion. There were none who heard brother Stein upon this question who could say it conflicted with the Gospel.—Even the most fashionable said it was truth. On Thursday and Friday evenings of the same week and at the same place (Baptist church-house) brother Stein preached on the subject of Baptism.—These were also telling sermons. It seemed as though I could every now and then see the Baptists dodge the Gospel darts that were hurled at them, especially when that foundation upon which they stand began to totter before the holy ordinance of trine immersion. Brother Stein said he would give the Baptists something to do after he went away.—But not much. No doubt they thought much; but “never so much as a word” have we heard from them. This seems strange, too; for since that time there have been in attendance at the Baptist Associ-

ation about twenty ministers, or at least some one said they saw about 20 men with keg hats, and they supposed that they were preachers; and there were some big guns, but the truth in their range is too short to reach trine immersion. Brother Stein remained with us until the 28th. He preached in all 12 sermons, much good being accomplished. There were two added to the church.—One of this number is the companion of your unworthy correspondent. She was a member of the Baptist church, brought up in that faith and order. She never heard of the Brethren until some twelve months ago when I made her acquaintance. She thinks it very strange that she never believed the Gospel as she believes it now. But the strangest of all, she says, is to lay off her hat, ruffles, jewelry, collars, and ribbons before she can be like Christ, (a Christian). Willingly she laid them all aside. And oh, what a change there is when one goes through the refiner's fire; when one is born again; when one puts off the old man and is clothed with the new. When alone, as it were, in this little village, I often felt sad. Many discouragements loomed up before me. It seemed there was none to succor nor to encourage. But thank God, the one so very near my heart, in earthly ties, is now bound to me by that which is heavenly. I am encouraged by friendly advice; I am bidden to cast my all on Jesus, and by the prayers of the dear one I venture into the world to help fight the battles of the Lord, and willingly embrace the responsibility assigned to me by the church.

Hoping that all may work to the glory of God and the upbuilding of his cause, respectfully your brother,

SAMUEL C. BASHOR.

In Memoriam.

Brother Godfrey H. Shafer, who departed this life on Saturday, the 21st day of August, 1875, was born in Barbour county, W. Va. In early life he gave evidence of Christian piety. He had at the date of his death attained to about the age of 30 years. He had been a worthy and exemplary member of the Brethren's church for about seven years, and an earnest and worthy minister for about three years, having attained the second degree in the ministry. The cause of his death was accidental, having been caught by his clothing on an extended bolt of the tumbling shaft of a threshing machine, by which he was carried by the revolving shaft, it is supposed, near one hundred times. Strange to say, life was not extinct when he was released from his perilous condition, and he retained his intellectual powers and the faculty of speech. Upon examination it was found his shoulder was disjointed and torn from the body and otherwise mangled, bruised and torn, leaving the body almost a shapeless mass of flesh. He lingered for three days after his injuries, when God merci-

fully released him from his sufferings. During the time he lingered he retained his reason perfectly; and while he lay on his death-bed, earnestly, affectionately, and impressively exhorted his friends, wife and children to prepare for death and to live the life of the righteous, that they might meet him in the skies.

Brother Shafer was young and in the vigor of life, and it seems almost impossible to realize that one so young, so buoyant, and so gifted should have been called from our midst. "Truly in the midst of life we are in death." The death of brother Shafer has left a void impossible to fill, and many an aching heart will long remember his genial smile and cordial greeting.

A FRIEND.

Valley Furnace, West Va., }
October 5, 1875.

North Georgetown, Ohio.

October 14th, 1875.

Dear Brother:

As church news is pleasant, I will give you some.

I started on the 7th of this month to the Mahoning church, Mahoning Co., Ohio, and had meeting the same evening. On the next day brethren C. Kahler, M. Weaver, and D. Workman had meeting at 10 A. M.; and in the evening the communion. There was good order and attention. The brethren in the church are well fixed to hold their communion. They had a choice, and the choice fell on brother Jonas Hoke. May the Lord enable him to be faithful in his calling; is my prayer.

On Saturday, the 9th, we started to Bristol Center, Trumbull Co., Ohio, had meeting the same evening. We had good order. Next day, Sunday, meeting; and in the evening the communion. We had a crowded house; and there was some going in and out, so there was some noise; but the greater part of the assembly was quiet. We also had an election at this place for a Deacon, and the lot fell on brother Henry Hoffman. May the good Lord enable him and all the members, to be faithful, and to give no offence to any one; and may we all let our light shine, that we may not be ashamed of our profession. We expect to have a series of meeting at Bristol Center, commencing in December, next, the Lord willing. Brother D. Workman expects to be there.

LEWIS GLASS.

COLLAMER, WHITLEY Co., IND. }
October 18th, 1875.

The propriety of conducting a Sabbath-school having been duly considered, last spring, by the members of this (Spring Creek) church, an organization was effected May 2nd, Ezekiel Miller, being chosen as superintendent; Mattie Connell, assistant superintendent; Franklin Wyman, treasurer; David Connell, librarian, and Amos Bowman secretary. The teachers were—with one exception—members of the church. More than one hundred persons were enrolled as scholars, who attended ordinarily well.

The Children's Paper was distributed monthly; besides "Glad Tidings," (a four page tract,) weekly. "Brightest and Best" music book was used in addition to the Brethren's Hymn Book.

The sessions were interesting and instructive; and, although we were unaccustomed to the management of a Sabbath-school, yet, success beyond our expectation, attended our efforts, and we feel confident that, at least, a little good has been done. One thing however we very much regret; that is, that a few of the brethren did not labor with us, but rather against us. But we sincerely hope that when the work is resumed again next spring, all prejudice against it may be laid aside, and that we may be united in continuing the good work, which, if properly pursued, will doubtless result in much good. The school, (although in a prosperous condition,) closed September 26th, at which time appropriate addresses were delivered by brother O. W. Miller, of Warsaw, and several members of the school. All present seeming to enjoy themselves on this occasion.

AMOS W. BOWMAN.

Announcements.

LOVE-FEASTS.

In the Big Creek congregation, Richland Co., Ill., Saturday and Sunday, Nov. 6th and 7th, commencing at 2 o'clock P. M. on the 6th. Olney, on the O. & M. R. R. is the railroad station, where those who wish to attend the meeting will be met on the 5th, if timely notice is given.

In the Eight Mile church, Wells county, Ind., November the 12th, at the brethren's new meeting-house,

three miles south-west of Zanesville. Meeting to commence at ten o'clock and continue over Sunday.

B. F. PAUL.

In the Mississinawa church, Delaware county, Ind., Nov. 5th, 10 A. M.

Annual Meeting 1876.

Dear Brother James:—

As the brethren are slow in offering a place to hold our next Annual Meeting. We are now making arrangements to hold it somewhere in Ohio. Written by order of several of the elders in Southern Ohio.

SAMUEL MOHLER, Sr.
Covington, Ohio.

October 15th, 1875.

Changes of Address.

Brother J. S. Flory says, "Until further notice, my address, individually, will be Greeley, Weld county, Colorado, instead of Buffalo. I go to Greeley for some months that I may have better facilities to attend to the robe business. See advertisement in another column."

BROTHER Henry Brubaker has changed his address from Morrisonville, Christian Co., Ill., to Beatrice, Gage Co., Neb.

MARRIED.

On the 2nd of Sept., Mr. JACOB Z. REPLOGLE and Miss ELIZABETH HOLSINGER.

Also, Sept. 9th, Mr. LEVI ROGERS and Miss JENNIE SMITH.

Also, Sept. 30th, brother NOAH B. BROUGH and LEANNAH Z. BURGESS, all of Bedford county, Pa.

JOHN S. HOLSINGER.

By the undersigned, Sept. 5th, at the residence of Mr. E. Logsdon, Mr. WM. H. WHEELER and Miss ANNA YOWLER, all of Somerset county, Pa.

WM. MERRILL.

By the undersigned, October 3rd, Mr. CYRUS RODERMAN and sister LYDIA YODER, both of Elk Lick township, Somerset county, Pa.

JOEL GNAGEY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Sugar Creek church, Allen Co., Ohio May the 9th, 1875, Sister BARBARA consort of Bro. Samuel Miller, deceased, who preceded her over thirteen years.

Also in the same church, VanWert Co., Ohio, June 23rd, 1875. Bro. MARTIN BROWN. He leaves a large family and sorrowing wife to mourn their loss, which we hope is his gain.

Also in the same church, Allen Co., Sept. 22nd, 1875. Sister MATILDA, wife of Daniel L. Miller, who leaves a sorrowing husband

and six small children to mourn the loss of an affectionate wife and tender mother. Age 29 years.

Also in the same, Sept. 28th, brother WILLIAM MEEMAUGH, who leaves a sorrowing, aged wife and many children to mourn their loss. Age 80 years.

Funeral services of all the above by the Brethren.

D. BROWER.

In the Lost Creek church, on the 5th of June, 1875, brother GEORGE DUKSHEA; aged 81 years, 5 months, and 3 days. Funeral service by the writer.

Also, in the same church, sister LAVINA WEAVER, on the 25th of August. Her age, as supposed by her friends, was 97 or 100 years, as no definite record could be found.

Funeral services by the writer and J. S. Studebaker.

H. D. DAVY.

Brother WILLIAM ALLEN SEITZ departed this life September 30, 1875; aged 36 years, and 15 days. His disease was consumption. He passed in peace, and we believe is resting from his labors, and his works will follow him.

LEVI TROSTLE.

In the Woodstock congregation, Shenandoah county, Va., brother JOHN MAPHS departed this life September 23rd, 1875; aged 69 years, 6 months, and 8 days. Funeral services by the Brethren, from 2 Sam. xiv. 14.

SAMUEL A. SHAVER.

Near Belle Plain, Kansas, August 37th, 1875. WILLIS W. MASON, son of Thomas and Elizabeth Mason; aged 1 year, 6 months and 3 days. Disease, cholera infantum.—His funeral sermon was preached from the words, "They went and told Jesus." "I go to prepare a place for you." Matth. xiv. 12; John x v. 2.

SARAH NEHER.

In the Wabash church, Wabash county, Ind., Oct. 3rd, brother JOHN W. ADAMS, only son of brother Jonathan and sister Sarah Adams; aged 24 years, 3 months, and 1 day. Disease, consumption. He leaves a widow and one daughter and three sisters to mourn his early death; but they have the full assurance that they need not mourn as those that have no hope. I hope the dear sisters will take warning and prepare to meet their dear brother for their loss is his great gain.

The funeral services were conducted by the Brethren, from Rev. xiv. 13, to a large concourse of people. N. W. CRUMRINE.

Within the bounds of the Mohican church, Wayne county, Ohio, ISAAC HILEMAN departed this life, on the 23rd of August, 1875; aged 78 years, 6 months, and 28 days. The deceased was formerly from Westmoreland county, Pa., and came to this country many years ago. He was a good citizen and neighbor, and much respected by all who knew him. He suffered much from dropsy and heart disease. He was buried in the Mohican graveyard. His funeral was very largely attended. The services were held in the Brethren's meeting house. The occasion was improved from Rev. xiv. 13, to a large and attentive audience, by Rev. Eddy (Presbyterian) and the writer.

C. HOLDEMAN.

In the Howard church, Howard county, Indiana, October 16th, 1875, of typhoid fever, Jacob, son of brother Samuel and sister Elizabeth Bock; aged 25 years, 1 month and 3 days. He was much respected by all who knew him. The young men lost a bright example; the parents a kind son. Oh, let the young men, and old, too, not forget the

bright example he has left for them to copy after. Funeral address delivered by Elder Hiel Hamilton and others, from Ps. xvii. 15. GEORGE BRUBAKER.

JOHN HIVEY was born in York county, Pennsylvania, and died Richland county, O., on the 24th day of October, 1855, aged 67 years, 1 month, and 27 days. He was a member of the Lutheran church.

CHRISTINA SMITH was born in Bedford county, Pa., on the 29th day of Dec., 1897; died on the 24th day of August, 1875.—She was 18 years old when she was married to John Hively. They lived together in Starke county, O., 20 years, and twenty years in Richland county, O.; and then she lived a widow 19 years and 10 months. She had had six sons and seven daughters, and raised three sons and six daughters.—She was a member of the Presbyterian church. Her disease was dropsy, and a light stroke of the palsy. She was contented in her last sickness, and resigned to the Lord's will.

CHRISTOPHER STINE was born on the 29th day of September, 1811; was married to Lavina Hively on the 12th day of October, 1861, and died, after a few days illness, on the 12th day of May, 1873; aged 32 years, 8 months, and 9 days. He belonged to the Lutheran church. He was born in Ashland county, Ohio, and died in the same place.

October 2nd, 1875, in the Lower Cumberland church, Pa., brother JACOB MOHLER; aged 87 years, 9 months, and 23 days. Funeral services from Rev. xiv. 13. Brother Mohler was born in Lancaster county, Pa., on the 9th of December, 1787; and was married at Ephrata, Pa., to Nancy Stark, on the 10th of September, 1809. They lived together over 66 years; raised 12 children—six sons and six daughters—all living; have 11 sons and daughters-in-law, 63 grandchildren and 24 great-grandchildren, making 104 altogether, besides those who have died. Brother Mohler lived a virtuous, Christian life, and had hope in his death; he was buried on the 4th at Mohler's meeting-house.

Thus another of our dear old members passed away.

MOSES MILLER.

In the Cherry Grove church, Carroll Co., Ills., Aug. 7, 1875, SUSAN, wife of brother Daniel Kingery; aged 47 years, 8 months, and 20 days. Many brethren and sisters, no doubt, remember sister Kingery's kindness and hospitality while she lived near the Arnold's Grove meeting-house. She took great delight in making all around her comfortable. She possessed patience in more than an ordinary degree; and her labors through life, declare in unmistakable terms that her chief delight was to do "that good and acceptable and perfect will of the Lord." Services by the Brethren.

In the same church, Aug. 26th, 1875, ELIZABETH, daughter of brother Daniel and the late sister Kingery; aged 19 years and 8 months.

Also, in the same church, September 23rd 1875, ENORA CLAYTON KINGERY; aged 8 years, 6 months, and 23 days. The above all died of typhoid fever. Truly the hand of affliction has fallen heavily upon brother Daniel's family; but God loves them none the less. His promises are as precious as ever; and whether in prosperity or in adversity, he loves us all the same. May these solemn calls deeply impress the hearts of those outside of covenant relationship with Christ.

M. M. E.

September 19th, 1875, at 1942 Huber St., Philadelphia, of consumption of the lungs,

WILLIE J., only and well-beloved son of Annie and the late William J. De LaRue; aged 19 years and 8 months.

Our dear young brother so recently deceased was one around whom were entwined the loving, good, and pure essentials of Christianity. No eulogiums that we could confer upon his sacred memory could fathom the depth of sweetly cherished sentiment that to-day is chronicled upon the hearts of his friends. Patient and loving, long-suffering and kind, he leaves an example worthy of the imitation of his numerous associates, who to-day, with aching hearts, remember they once had a dear friend Willie, who now is sleeping. Yes, we say sleeping; for we cannot think of him as being dead. In yonder cemetery the poor, suffering body lies dormant and still; while far away, in lands unseen by mortal vision, his happy soul basks in the glorious sunlight of heaven. To him death was not a monster, but a welcome messenger of peace and mercy sent to hear his gentle spirit home to the land of its nativity. There, released from all sickness and sorrow, pain and death, he awaits the coming of those he loved on earth. Who that knelt by his bed-side, and heard his fervent AMEN, and beheld his countenance lighted up with the Christian hope of glory, that would not like to possess the same tranquillity of mind, as they, too, near the cold Jordan of death. Then let us profit by his loving example, heed his earnest entreaties to love the Savior; knowing that it is appointed unto all once to die, but after this is the Judgment.

Funeral services conducted by brother J. P. Hetric, assisted by brother J. Spanogle. MRS. J. S. THOMAS.

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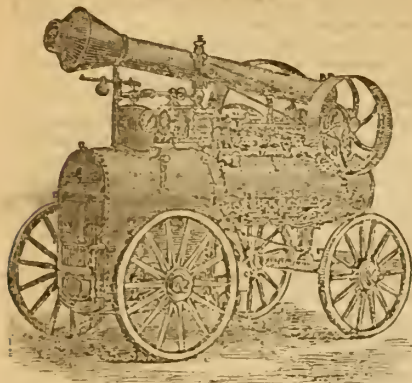
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In Memory of Effie McDaniel.

BY GEO. BRUMBAUGH.

Sweetest little Effie dear,
Thou art no more with us here;
Jesus did thee also love,—
Called thee to sweet climes above.

Thou wast pleasant and so bright,
And thy parents' great delight;
And thy lilting voice and smiles
Were so charming, dearest child.

Darling babe! our Effie dear,
Thy prattling voice we no more hear;
But 't is heard in sweetest tones,
Singing praise with heav'nly throngs.

There, an angel, shining bright,
Thou art robed in spotless white;
And within the Lord's embrace,
Singing sweetly to his praise.

May we all prepare to meet
Our loved ones that are over there,
And have gained the blissful shore
Where parting is known no more,
Waterside, Pa.

For the COMPANION and VISITOR.
Over-righteous-Over-wise.

BY B. F. MOOMAW.

"Be not righteous over-much, neither make thyself over-wise, why shouldst thou destroy thyself."—SOLOMON.

This saying of the wise man will be very likely to make a solemn impression upon every truly pious mind; for there is nothing so much desired, nothing for which the soul so much aspires, as a higher, yea, the highest, state of holiness; nor can we for a moment entertain the idea that this desire is not proper—that this aspiration is not legitimate, and pleasing to

God, who commands that we should be perfect as our Father which is in heaven is perfect. W'ed, therefore, we meet with such an admonition as the one in question, we naturally enquire, What is the idea intended to be conveyed? It is the language of inspiration; What, then, is the interpretation?

Different opinions have obtained in the minds of men upon this Scripture. Some suppose that it is the language of an ungodly man, who, hearing that sometimes a righteous man is ruined by his righteousness, gravely exhorts men not to be too diligent or exact about either the practice or study of religion, as it would be a disadvantage to, and would eventually ruin them; and that the following verse is Solomon's answer, in which he warns him against his presumptuous and foolish wickedness. But I am inclined to the opinion that he intends to caution us against unauthorized excesses, such as a pretended zeal, and wisdom above that which is written; the introduction of, and cooperation with, human inventions; affecting to have superior wisdom; presumptuously intruding into unrevealed things; arrogating to themselves more wisdom and piety than is in them. That the affectation or ostentation of extraordinary righteousness, while in their walk and conduct they manifestly exhibited the greatest inconsistency, if not palpable moral deformity, was intended, and not humble purity and holiness, seems evident, from the caution to the reader not to make himself over-wise; that is, "Be not wise in your own conceits." Here affectation must be meant; and so, doubtless, it is in this language of Solomon. It is certain that we cannot love and serve God

too much, or be over-righteous in anything for which we can produce the warrant of his word; and there is much more danger of the other extreme of being over-much wicked, and thereby bringing upon ourselves ruin and despair.

I have in my intercourse with the world and with the church, in my observations of the sayings, writings, and doings of men, often been forcibly reminded of this Scripture; seeing men affect a superior sanctity, making themselves over-wise, expressing themselves something like this, "Oh, I do love my Saviour so much, I would be willing to endure anything rather than displease him! I don't care anything for the world or its enjoyments. I was in the Spirit for such a length of time. I would do nothing but for the good of the church. I love the brethren so sincerely. I pray so much in public, in the family, and so often in private. God has answered my prayers on some occasions audibly, so that I distinctly heard his voice. I have talked with God all night," &c., &c. This is all to keep up appearances, and to cover over the deformity of an unconverted heart. Observation has brought me to this conclusion. I have also conversed with many who agree with me that it is not the best evidence of vital Christianity, when persons pretend to such a high degree of holiness, and that the language at the head of this article was especially intended for such.

A circumstance which came to my notice recently, which I will here relate, has, in the main, led to the writing of this article. On a public day, in a county town not far distant, a gentleman and myself were standing on the side walk of the street in con-

versation. A certain man came along and clasped the hand of my friend with both hands, and then embraced him in his arms, with the exclamation, "Oh, how I do love you! How I love all God's people! I have got religion! I am the happiest man in the world!" Presently he passed on. My friend then said to me, "I am sorry that I could not embrace my friend as cordially as he did me. I knew him to make just such demonstrations once before, and afterwards knew him to perjure himself. I have no confidence in him."

Another case was, a member of our own church, who was continually talking about his devotion to the church and to the Master, his deadness to the world, &c.; and after the church was worried and troubled with him for years, and when all patience was exhausted, she had to cut him off. Many cases I have seen of a similar character, where loud professions were made, and the conduct was such as to destroy all confidence. "Be not righteous over-much, nor make thyself over-wise."

For the COMPANION and VISITOR.
Home Education.

BY REV. W. H. LORD, D. D.

True Christian civilization rests upon the basis of family life. It is not in the solitary life that either manhood or womanhood reaches its best estate. The children are the glory of the parents, and God is the glory of them all. The Church and the State have their springs in the family; and such as the family is, such are they. We owe the family to the Bible. Heathenism never produced it. Theorists have tried to overturn it, but God has inscribed folly upon all their crazy attempts. Public education has been substituted for family training, but the experiment has terminated in a cold-hearted and selfish nature. Socialism has proposed a promiscuous, for a family, life; but the exchange has led to caprice, cruelty, and every form of vice. The family is the oldest and the best institution in the world. The first generation of men belonged to a family, while State and Church both came afterwards.

Other institutions change. This never changes in its organic life. It knows no progress and no elevation.

After the last monarchy has passed away, after the last republic has followed the last monarchy, the family will still remain. It is the only institution that belonged to the Paradise that was lost; the only one that belongs to the Paradise regained.

In the family, according to its idea, government rests upon affection and sentiment, rather than upon rules and penalties, or upon the mechanism of order. All other institutions of government or education rest upon law; this rests upon love. It cultivates the intellectual faculties, in combination with the affections. It imparts a healthy and genial freshness to the exercise of the reason. It brings it into happy alliance with the moral nature. It tends to reduce the force and self-assertion of the will, and to harmonize all the faculties by the blending of parental authority with parental confidence. We are born into the finest possible school in the world, if the family reaches its ideal; a school which combines all the forces of authority and moral power, with all the energies of wisdom and love.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard the tramping of her boy's feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers without an inward earnest prayer to God for wisdom to train them, and for the Spirit of the Highest to guide them. She mingled prayer with counsel and restraint, and the counsel was the wiser, and the restraint was the stronger, for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who "had fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great lights of righteousness and duty held their reverence and love, increased a thousand-fold by the remembrance of an early education that had its inspiration in faith in God.

And here lies the excellence and the power of home education in dis-

tinction from all other. It takes the pupil at a time when his whole life is necessarily a perpetual exercise of trust. In infancy and childhood all things are done in faith. The soul of a child lies in a nest of faith. He is so dependent on others for the supply of his bodily and his intellectual wants, that he is compelled to trust them implicitly. His father and mother are his providence and his teacher. He must trust them completely; believe in them perfectly. Not to do so, would be to starve in body and in mind. Not to do so would be, not to be a child, but a man. For doubt belongs to age and experience.

It is in this soil that home influence and instruction plant the seed; a soil fresh with all the powers of the spring time; ready to kindle every seed into life, and send it forth into luxuriant growth. What more responsive and willing soil could the teacher ask? Yet this is the soil which God gives to the parent. It catches at everything that can germinate, and sends its life-giving forces through it. In its blind unconsciousness, every seed is alike to it. It knows no distinction of good or evil, of healthful or noxious growth, and pours into all seeds the life-forces which are stored away in itself. If truth be the only seed that is sown, if that be watered with fidelity and love, and every plant whose seed is borne to the garden by the young soul on the wings of the wind, or by the fowls of the air, or by the hand of folly, be cut up by the roots by the thorough processes of home culture; then the child of the home becomes a child of the heavens, and the heir of time an heir of eternity.

And the beauty of this process is, that it is not arbitrary and mechanical, but vital, natural and constant. The power of the home education rests upon the reciprocal confidence and affection of the teacher and the taught, instead of falling upon routine and law. It is full of gentle adaptations to individual capacities to the taste, temperaments, and gifts of the learner, so that the utmost advantage can be secured for each scholar. It is exempt from irrational usages and conventionalism. There is no life so free, so under the control of common sense, so flexible and elastic, so ready to conform to every exigency and taste, and to admit every

improvement, as the family life. It is a system of true development, and not of rapid accretions. It educates and does not overlay.

Here the first principle by which man reaches his ultimate dominion over all things is learned; namely, obedience. This most precious element of character is never learned elsewhere. If the child acquires not its self-subduing strength, he goes out into life to be eaten up by his own vices, as Acteon was devoured by his own dogs. When fathers and mothers throw away their own rightful authority and are unable to implant unquestioning obedience in the hearts of their children, they make it impossible that their children should wear the crown of true loyalty. And this principle is not learned by the early development of the reasoning faculties, by teaching a child not to believe or trust in any higher wisdom than his own, by permitting him to demand a reason before submission; nor is it learned by coaxing and fondling a child, as if obedience be a matter of pleasure rather than of duty; nor by purchasing and bribing compliance with authority, but by the culture of that reverential spirit of faith or trust in the wisdom and love and authority of the parent, which is God's peculiar gift to a young child. If the parental fondness and foolishness do not spoil this native sentiment, then God ordaineth strength out of the mouth of babes and sucklings. Then, of such will be the kingdom of heaven.

I may be permitted to express a doubt whether any school education can meet the requirements of a child's life, whether the school be the "common" or the "Sunday" school. And if in the life of the child the principles of faith and of obedience have not been implanted by the culture of home, by all the reciprocities of wisdom, authority, helpfulness and love, it is next to impossible that they will be learned in any subsequent or supplementary school whose processes are mechanical rather than natural, and based upon rules rather than principles. The school, the academy, the university, are only useful in the highest degree when the home has first implanted, deep beyond uprooting, the sister principles of Faith and Obedience. We may bribe our youth "with honors, and make them drunk with emulation," but only in the do-

mestic sanctuary, uninvaded by the demon of Envy, unvexed by the presence of competition, full of mutual helps, confidences and loves, can we train those who will achieve present honor and power, and live for thousands of years after they are dead.

Selected by L. KIMMEL.

For the COMPANION and VISITOR.

Dangerous Road.

BY ELIJAH BERKEY.

I have frequently heard the above words when about entering the cars. What a dangerous road to travel! But how pleasant the way seems, when we are nicely seated, side by side, and the train moves off to carry us to our desired destiny, or place we wish to go. Here we all see the danger of losing our lives, perhaps in the twinkling of an eye, but at the same time do not comprehend things as they are in reality. Those who love God and have enlisted under the banner of King Jesus, always should, when seated in the car, and everything is quiet around them, offer their prayers in secret to our heavenly Father, for the care and protection of those on the train. Here the man of God has the pleasure in asking God for one of his precious promises in which he declared, "If ye believe in me, ask whatsoever ye will, and it shall be done for you;" or, in other words, "ye shall receive." On the other hand, those who are not concerned about their souls, salvation, have nothing to enjoy but the pleasure of this world for a season.

Dear friend whoever you are, let me admonish you that you are traveling an other road that is not merely "chance" as you may term it, but destruction is sure, and that to your souls, because ye cannot serve God and mammon; you must love one and hate the other. Remember, dear friends, that this road, which sinners travel on, will bring you down, and down to the foot of degradation in society in this life; and unless you repent of your sins, eternal condemnation and punishment are sure.

"But," says the moralist, "I deal honestly, live soberly, and keep in good society." I admit it, but it is only worldly society, which is still, in a Scriptural point of view, run-

ning in the same channel, as all other worldings are, and far from Christian society,

Young friends, I must say something yet to you. It has often penetrated my heart and troubled my weak spirit when I arrived at the place of any Christian institution, to see many of you standing without, and your seats left vacant in disrespect to your parents and yourselves, regardless of your own souls. How often do you see blooming youth taken from your midst in a moment's warning, and then, perhaps meet the omniscient God in displeasure! You are young, but as you live, so you die. Christ says, "If in ye die your sins, where I am ye cannot come."

Scalplevel, Pa.

Scolding.

Of all the disagreeable habits the world was ever tormented with; scolding is the most annoying. To hear a saw filed, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were a little child we have always felt a mortal abhorrence to scolding. And if we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the Spring buds, is scolding to all the child hearts. Scolding folks at home! How miserable! Lightning, thunder, hail, storms, and winds, rather than the hurricane of scolding. Let all the powers that be, wage a war of kindness on all the scolders, that they may be overcome with a better spirit.—*Selected.*

John Quincy Adams, said: "My own deliberate opinion is that the more of pure moral principle is carried into the policy and conduct of a government, the wiser and more profound will that policy be. If it is not the uniform course of human events that virtue should be crowned with success, it is at least the uniform will of Heaven, that virtue should be the duty of man."

For the COMPANION AND VISITOR.

A Lovefeast.

BY JAMES Y. HECKLER.

Away on the Rock Creek
In Illinois Northern,
Was a lovefeast communion
Of late by the Brethren.
It was not for the sake
Of the loaves and the fishes,
Of eating and drinking,
And exchanging good wishes.

But the eating and drinking
Were also connected,
With exchanging good wishes,
As the Lord had projected,
When he gave an example
Of holding a supper,
To his loving disciples
In a room that was upper.

Now, this feast on the Rock Creek
Was held as commanded,
And, we think, as the Author
Thereof had intended.
With quite a good feeling
In Christ, the Anointed,
Obeying his precepts
As he has appointed.

'Twas a season refreshing :
To all that were present,
Who improved the occasion,
The remembrance is pleasant.
And may it replenish
The hearts that were weary
In trav'ling their journey
Through this wilderness dreary.

To the office of deacon
A brother was chosen,
One Amos the burden
Must bear : while a dozen
Or more of duties and trials
On him are dependent.
He only can prosper
With God his defendant.

By baptism, triune immersion,
Two precious souls were united
In covenant relations
With Christ; and incited
To press onward and upward
In what is commanded
To all the believers,
Till their journey is ended.

Mount Carroll, Ills.

For the COMPANION AND VISITOR.

Did Balaam Fall from Grace?

BY J. S. FLORY.

Ambrose, Augustine, and other writers, affirm that Balaam was a man of an evil heart, who, by the help of kindred evil spirits and en-

chantments, was able to truly prophecy and work wonderful things. Others, among whom are Tertullian and Jerome, say he was a true prophet of God, and a holy man, but fell through the deceitfulness of sin. We are inclined to believe the latter view is correct. In consideration of the life and character of this man, who figured so conspicuously in the time of the wanderings of the children of Israel, we may learn some very important lessons.

Balaam at one time seemed to be conscientious in mind, and a true prophet through whom the Lord delivered gracious promises. (See 22nd, 23rd, and 24th, chapters of Numbers.)

It was Balaam that said, "If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord my God to do less or more;" also, "The word which God putteth in my mouth that will I speak." It was by the mouth of Balaam that God said, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. Blessed is he that blesseth thee and cursed is he that curseth thee;" and again, "I shall see him but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth." From the above we may conclude that Balaam was a special object of God's love as a prophet and a man of righteousness, who, in the depths of his soul breathed the prayer, "Let me die the death of the righteous, and let my last end be like his."

We now come to consider Balaam's fall. When the children of Israel pitched their tents in the plains of Moab, the king of the Moabites became alarmed, and he sent princes unto Balaam to tell him to come and curse the people. Balaam found upon inquiring of the Lord that it was wrong to go, because the people were blessed. So he told the messengers, "The Lord refused to give me leave to go with you." But he failed to tell the whole truth; he did not tell them that these people were a people blessed of God. There seemed to be an intimation in his words that if he had leave to go he would go; consequently his tempters returned and promised to promote him to honor, &c. Behold

now, the sin of Balaam; he the second time inquired of the Lord, thus tempting God, and manifesting a desire to go notwithstanding God had told him not to go, that the people were blessed. God's anger was kindled against him because of his covetous desires, and his will to go; so the Lord told him to go, "but the word which I shall say unto thee that shalt thou do." He went, and on his way he was made sensible of his great sin by the appearance of an angel of the Lord in his way with drawn sword. He repented, but not with a genuine repentance, so he was told to go on. By following him we see how willing he was to do as king Balak desired, other than cursing the people. From place to place he went, doubtless with a hope that the Lord would change his mind, and at last allow him to do as his heart desired, that he might gain the honor, wealth, and promotion promised. But nay, he had to "return to his place." Where next do we see Balaam? Among the enemies of God's people and there slain. "Balaam, also, the son of Beor, they slew with the sword." Also in Joshua 13 : 22 it is said, "Balaam, also the son of Beor, the soothsayer, did the children of Israel slay with the sword, among them that were slain by them." We here adduce such testimony that we readily infer Balaam fell from the favor of God, from the fact that he lusted after the honors of the world, and finally returned to the Moabites, identified himself with them, and tempted them to lead the children of Israel into wicked adulteries or idolatries with the Moabites. Hence in one instance Moses asks, "Have ye saved all the women alive? Behold these caused the children of Israel to sin through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor; and there was a plague among the congregation of the Lord." We find that Balaam hired himself to the Moabites; thus we see the lust of his heart led him to that which he coveted, and the result was his destruction. Having the character and iniquity of Balaam before our mind's eye, we need not wonder at the New Testament Scriptures making mention of him. Peter says: "Cursed children, which have forsaken the right way, and are going astray, following the way of Balaam,

the son of Bosor, who loved the wages of unrighteousness." Jude also speaks of "spots in your feasts of charity," such as "have gone in the way of Cain, and ran greedily after the error of Balaam for reward." Jesus in the Revelations also speak of some in the church who hold the doctrine of Balaam.

From a proper consideration of our subject we may learn the lesson that men may seem to have a strict righteous principle, and yet be tempted to love the ways of unrighteousness, as is said of Balaam. On the first appearance of the princes of Moab making alluring overtures to him, he makes an answer that no one could doubt his integrity or conscientiousness; but how soon do we find him tempting God. Hence we conclude that words or *loud professions*, are no criterion to judge by in matters of religion.

Again we learn the lesson how few can stand the great temptation of honor and wealth, and how ready the human heart is to plan some way to gain the favor and bounties of the sinful world, and yet ease the conscience in the belief that God will not be strict to his word.

How many, in this day, like Balaam, are unwilling to submit to God's refusal to allow them this or that desire of the heart. They know what He has said in the Bible, yet the desire of the heart is so great to make friends with the world that the question is asked over and over, "*Will not God allow me to go?*" Let me say just here, that to harbor and nurse sinful desires in the heart contrary to the teachings of God's word, you will most *assuredly* get the liberty "*to go*" as did Balaam; but in getting that liberty, *though it be from God*, you will kindle his wrath against you, and destruction will speedily follow as in the case of Balaam. God spoke the truth to Balaam, and Balaam knew it was God's gracious will that he should not go; but God knowing the wickedness of his heart, granted him his *wrathful will to go*. So with every one that learns what God's gracious will is as touching his commandments and from selfish motives seeks to find a way to shun doing them. God will comfort them with his *wrathful will*. Because they love not the truth, "God will send them strong delusions to believe a lie, that they may be damned." We learn that when men insult God

by asking him to approve the desire of the heart rather than the guidance of his Spirit, he will say, "Go, wrest the Scriptures to your own destruction." God often, in his *love* to his obedient children, may not grant their petitions, he knowing what is best to prepare them for heaven; so in his *wrath* he may grant the desires of the perverse and disobedient. Israel would not hearken to God, so he gave them "up to their own hearts' lust, and they walked in their own counsels." So with thousands to-day, they will not hearken to the voice of Jesus—will not obey the righteous rules of the church—hence they are given over to their own counsels or views, and are as spots in our feasts, "blemishes, sporting themselves with their own deceivings, while they feast with you, running greedily after the error of Balaam for reward." Oh, may the Lord deliver us from the error of Balaam, or the love of unrighteousness!

Buffalo, Col.

FOR THE COMPANION AND VISITOR.

Laura Bridgman.

BY ELLA WILLIAMS.

Our natures are so constituted that when under affliction one can draw comfort from the thought that there are others more severely afflicted than we are. Not that we are glad that the afflictions of others are greater than our own; but their sufferings prove to us that we are not yet as greatly afflicted as it is possible to be, and the thought awakens feelings of comfort, and of gratitude to the Giver of all good that our condition is no worse. The deprivations of Laura Bridgman are calculated to awaken such feelings in the highest degree. Her case is widely known, but doubtless there are still some readers of the *Companion* and *Visitor* that have never heard of her. In the hope that some one who may be dissatisfied with his condition and murmuring at his afflictions may rather give thanks unto God for his mercies—for your benefit, afflicted one, and mine, I write these lines. My information concerning her is mainly derived from a little sketch published ten years ago, and which was originally taken from the reports of the Perkins Institution, Massachusetts, where she was educa-

ted, and of which Dr. Howe was the superintendent.

"Laura Bridgman was born in Hanover, New Hampshire, December, 1829. She is described as having been a very sprightly infant, with bright blue eyes." She was subject to fits and was very delicate until she was a year and a half old, when the dangerous symptoms subsided; and, at twenty months old, she was perfectly well. Her mental powers rapidly developed themselves during the four months of health which she enjoyed. "But suddenly she sickened again. Her disease raged with great violence for five weeks, when her eyes suppurated, and their contents were discharged. But though sight and hearing were gone forever, the poor child's sufferings were not ended. The fever raged seven weeks. For five months she was kept in a darkened room. It was a year before she could walk unsupported, and two years before she could sit up all day." It was four years before her bodily health seemed restored. But how sad her condition! She could neither see, hear, nor speak. "The darkness and the silence of the tomb were around her. No mother's smile called forth her answering smile. No father's voice taught her to imitate his sounds; they, brothers and sisters, were but form of matter which resisted her touch, but differed not from the furniture of the house, save in warmth and in the power of locomotion." But the immortal spirit within her could not die. "As soon as she could walk she began to explore the room, and then the house. She followed her mother, and felt her hands, and arms, as she was occupied about the house, and her disposition to imitate, led her to repeat everything herself. She even learned to sew a little and to knit."

"At this time," says Dr. Howe, "I was so fortunate as to hear of the child, and immediately hastened to Hanover to see her. I found her with a large, beautifully shaped head, and the whole system in healthy action. The parents were easily induced to consent to her coming to Boston, and on the fourth of October, 1837, they brought her to the Institution. For a while she seemed much bewildered, and after waiting about two weeks, until she became acquainted with her locality, and somewhat familiar with the inmates, the attempt was made

to give her a knowledge of arbitrary signs, by which she could interchange thoughts with others. The first experiments were made by taking articles in common use, such as knives, forks, spoons, keys, &c., and fastening upon them labels with their names printed in raised letters. These she felt very carefully, and soon, of course, distinguished that the crooked lines *key* differed as much from the crooked lines *spoons*, as the key differed from the spoon in form. Then small detached labels with the same words printed upon them, were put into her hands, and she observed that they were similar to the ones pasted on the articles. She showed her perception of this similarity by placing the label *key* upon the key, and the label *spoon* upon the spoon. She was encouraged here by the natural sign of approbation, patting on the head. It was evident, however, that the only intellectual exercise was that of imitation and memory. After a while, instead of labels, the individual letters were given to her on detached bits of paper; they were arranged side by side so as to spell *book*, *key*, &c.; then they were mixed up in a heap, and a sign was made for her to arrange them herself, so as to express the words *book*, *key*, &c.; and she did so. Now the truth began to flash upon her; her intellect began to work; she perceived that here was a way by which she could herself make up a sign of anything that was in her own mind, and show it to another mind, and at once her countenance lighted up with a human expression. I could almost fix upon the moment when this truth dawned upon her mind, and spread its light to her countenance." The description of the process by which she was advanced in her education is interesting but too long to copy.

Dr Howe thus describes the meeting between Laura and her mother, after she had been six months at the institution. "The mother stood some time, gazing with overflowing eyes upon her unfortunate child, who, all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling her hands, and examining her dress, and trying to find out if she knew her; but not succeeding in this, she turned away as from a stranger, and the poor woman could not conceal the pangs she felt at finding that her beloved child did not know

her. She then gave Laura a string of beads which she used to wear at home, which were recognized by the child at once, who, with much joy, put them around her neck, and sought me eagerly to say she understood the string was from home. The mother now tried to caress her, but poor Laura repelled her, preferring to be with her acquaintances. Another article from home was now given, and she began to look interested. She examined the stranger much closer, and gave me to understand that she knew she came from Hanover. The distress of the mother was painful to behold; for although she feared that she could not be recognized, the painful reality of being treated with cold indifference by a darling child, was too much for woman's nature to bear. After awhile, on the mother's taking hold of her again, a vague idea seemed to flit across Laura's mind that this could not be a stranger; she therefore felt her hands very eagerly, while her countenance assumed an expression of intense interest. She became very pale, then suddenly red. Hope seemed struggling with doubt and anxiety, and never were contending emotions more strongly painted upon the human face. At this moment of painful uncertainty, the mother drew her close to her side and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared from her face, as with an expression of exceeding joy, she eagerly nestled to the bosom of her parent."

In a western paper, of recent date, there was published an account of a visit some person from her native state paid her. I will make a few extracts to show what she has learned and how happy she is.

"I any one supposes that by reason of her deprivations she is queer or awkward in person or manners, he is altogether in error. She is a genteel, lady-like person, looking about thirty-five, though her age is really not far from forty-four. As soon as the information was conveyed to her that she had a visitor from her native state where her nearest kindred live, she came swiftly across the room, leaving her work (crocheting) on the centre table as she passed it, and grasped my hand, laughing with the eagerness of a child. Then she sat down face to face with the lady who has charge of her, and commenced an animated

conversation by the manual alphabet. Partly by letters and partly by signs she said a great deal to me. She seemed brimming over with things to tell me, and wanted me to know about her teaching some of the blind girls to sew, which is part of her daily employment in the school near by, and she takes great pride in threading the needles, and making her pupils pick out their work if it is not done nicely. She is a good seamstress herself, does fancy work, and can run a sewing-machine. Next she caught hold of my hand and led me up two flights of stairs to her room to show me her things; but the first movement was to take me to the window, where she patted on the glass and signified that I should see what a pleasant prospect there was from it. And there she, who had never seen or heard, waited by my side in great content, while I looked and listened. It was a perfect April day, but she could get no consciousness of it except in the softness of the air. Yet her face was radiant, and she stood there as though she both saw and heard. I wish I could bring before those who are discontented with their lot, or repining because God has withheld something from them, or taken something away, the cheerful face of this girl who has so little, but who accepts it as if she had all; who has never seen a human countenance, or heard a human voice; who in the infinite glory and beauty of this outward world has no part, shut in by herself in that silent, dark, unchanging, awful loneliness. Finally she took out a sheet of paper, pressed it down on her French writing board, examined the point of her pencil, and wrote her autograph. "God is love and truth, L. N. Bridgman." And then from her needle-case and spool-box she produced a cambric needle and fine cotton, and showed me how she threaded a needle, which was done by holding the eye against the tip of her tongue, the exquisite nicety of touch in her tongue guiding her to pass the thread through it. It was done in an instant, and then she presented me the threaded needle triumphantly, having secured it by slipping a knot."

The writer of the above supposed that she was born blind, but according to Dr. Howe she was about two years old when she lost all her senses, save two, those of taste and touch. She who never understandingly lifted her

eyes to the starry firmament, or beheld the glories of midday, or the splendours of the rising and setting sun; she who can have but the faintest conception of the beauties of earth, who having flowers spread all around her can neither behold their beauties nor enjoy their fragrance; she who dwells in darkness and silence, such as we can have no conception of, tells us "God is love and truth." Oh! be still, repining heart, or let thy murmurings be turned to praise. May Laura Bridgman have an abundant entrance into the world to come, and her soul be ravished with the beauties of the heavenly world.

Punkstown, Md.

By the Wayside.

Two aged men entered a street car a few days ago, in a neighboring city. One of them, who was paralyzed, said, in reply to a question of the other as to his welfare: "I have a very large interest in the next world." When asked, "How are you off for this world?" he replied pleasantly that he had enough to meet his wants while he lived, and then again he added, "But I have a very large interest in the next world." The conversation attracted the attention of other passengers, and one of them who narrated it, said that those words kept ringing in his ears all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its joy and blessedness, the calm assurance of a portion beyond this life in "the inheritance of the saints in light."

Little, too, did the veteran think of the power of his reiterated sentence upon the hearts of fellow travelers, who did not even know his name. Yet these wayside utterances of warm-hearted Christians are often the most eloquent lay-preacher, both to unconverted people and to believers who happen to overhear them. Our unconscious influences are frequently the best or the worst that we exert.

But the best of all is when the pilgrim life draws near its close and when the staff and sandals are so soon to be laid aside, to feel that our best and largest "interests are in the next world." That treasure grows at more than compound interest. Its

value increases as the vision of it widens like the firmament. These riches cannot "take to themselves wings and fly away." It is a life interest for eternity, and faith only asserts its own divine prerogative, "while we look not at the things which are seen, for the things that are seen are temporal, but the things that are not seen are eternal."

For the COMPANION AND VISITOR. Man a Changeable Being.

BY C. HOPE.

A dear brother being charged with changing,—for he changed some the last year,—felt sad as he told us the circumstances. It brought to our mind the changeableness of man; or his being transformed from the world. It is sometimes very hard for friends, yea, brethren, who have seen alike, being as one; but the one develops faster than the other, or grows more in transformation, and consequently the two seem to part, and sorrow takes hold of both parties generally; for the one who transforms slowly will consider the other out of the true way, while the other, not able to yield the truth, often weeps of pure love for the more slow one. Sometimes the best friends have parted, like Paul and Barnabas of old, on this ground, not to travel together more in this life; and often the one who grows slowly, when his friend is dead, coming up to his standpoint, sees as he did, and has time to lament the broken friendship. When we look at Saul, how his transformation went so fast, we notice also he got less and less company and friends; so that when his course was nearly finished, he could say: "*All have left me.*" Oh, how bitter and how necessary for him! When he for the sake of the Jews, circumcised Timotheus, he had many friends; but when he was transformed so far that he said on the subject: "If any man is circumcised Christ will avail him nothing," then he was soon alone. The trouble was he did not care for traditions of man, and he had obeyed the Lord, had forgotten the old law and its shadows, being swallowed up of Christ. And those who had either ceased to grow, or were not transformed so fast, considered him too fast, or out of the way. But he, knowing he was running for a crown, left all behind, did

not stop until he had gotten the victory, and lost his head. Ye who are developed further than we, press on; do not stop; follow Paul as he did Christ, even if you have to be alone, forsaken by all, like him.

True, Paul had changed, and even so far that he denounced his own action in others who practiced it at the time he wrote to the Galatians; and I have no doubt that some at that time were smart enough to point to his inconsistent course and draw even the true children of God after them. But as we did not live at the time, we can look over the whole matter, and even go so far as to not see any change or continual transformation whatever in Paul, the great apostle. But if it should occur in our own time, among our brethren now living, that he should grow away from his former views which he had set forth by words, or what is worse, written them, then his inconsistency would be clear as noon-day. Hence so much contention among our ranks. We feel like weeping and hiding ourself in a lonely cave, many a time, when we witness these things. Why, brethren, do you expect any one, or yourself, perfect when you receive baptism, so you cannot grow in grace, or develop farther in transformation? Then certainly you are ahead of Paul, and all the saints. But if you find yourself growing, envy not your brother if he is in the front of you; but strive earnestly to use the means of grace so that you can even outgrow him. And you who are ahead, grown men in Christ, please feed us small children on milk. Do not beat us if we can't walk straight; but take us under your arms gently, and teach us to run the race. Do you not suppose the growing generation will be but a contentious, out-of-order church, if you show us such example, being contentious and out-of-order yourselves?

The real Christian never reaches the point where the ardent prayer of the apostles, offered in behalf of the Ephesian believers, will not be appropriate. He may know the love of God, that passeth knowledge; he may be filled with God; he may be filled with the fullness of God; and still his constant, earnest prayer is to be filled with all the fullness of God. Such a soul may be truly said to be panting after God,

For the COMPANION AND VISITOR.

Themes.

BY C. H. BALSBAUGH.

To Sister Margaret Deardorff:—

Grace be with you from God and His Christ, that your alabaster box may be ever open, and the whole house filled with the odor of the ointment.

Yours is at hand. I am too weak to write. My suffering is constant. I intend, if the Lord permit, to prepare yet two brief articles for the press, and then lay down my pen: viz., "Regeneration, and its relation to Baptism;" and "Melchisedec."

I wish you would write more for the *Companion*. Give us brief, pithy, contributions, full of the savor of Christ. Sift well, and give only the seed-thoughts. Chaff never germinates. Everything is stocked with themes for profitable contemplation, and with beautiful symbols for their illustration. The difficulty is not in finding a subject, but in selecting from the many that crowd upon us from every page of Revelation and Nature.

Take, for instance, the Marriage Relation, the Family, the Lamb's Wife, the Eternal Household of God, the Pillars in the Church, the Seven Golden Candlesticks, the Seven Stars, the Seven Spirits of God, the Seven Symbols of the Holy Ghost—Life, Light, Fire, Air, Water, Oil, and the Dove—the Tabernacle in the Wilderness, Old Bottles and New Wine, Old Garments and New Patches, and many others which are replete with holy instruction.

What loftier and more comprehensive subject can be thought of than "the High Calling of God in Christ Jesus." This comprises the whole periscope of Divine Truth. Here is another like unto it. What more glorious, inspiring, transporting, than "fellowship with the Father, and with His Son Jesus Christ." Here we touch the margin of the Golden Pavement, exchange salutations with the Angels, with "open face behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory." This is the true Mount of Transfiguration. Who will lay himself out in the exposition of these sublime themes? Or rather, who will not? Here is matter for heart and head and hand to do their utmost, and yet leave countless won-

ders untold. Take any common parable of field or forest—the leaven in the meal, the bread we eat, the water we drink, the air we breathe, pray over and study them as the symbols of Infinite Wisdom, and find in them the wonders and beauties of the Divine Mind, and the glory and gladness of Redeeming Love.

For the COMPANION AND VISITOR.

Wine Fermented or Unfermented.

The following article on unfermented and fermented wine was clipped from the *Witness*. I thought, perhaps, it would be worth the space it would require in the *COMPANION AND VISITOR*. There has been considerable interchange of thought on the above subject; now have the views of a practical man, which certainly are in harmony with the spirit of Christianity, and the tenor of the gospel.

C. MYERS.

*Farmer's Grove, Pa.***CHRIST'S WINE AT THE MARRIAGE IN CANA—WHAT WAS ITS CHARACTER?**

BY DR. WELCH, OF VINELAND.

In the Bible two distinct classes of wine are referred to—unfermented and fermented—one approved because harmless; the other condemned because pernicious. One is made the emblem of life; the other of death. One is "the cup of blessing;" the other "the cup of devils."

Fermentation is putrefaction; the result is rotten wine and the process generates the poison called alcohol. Of course this rot will take place as easily and as quickly in the liquor as in the fruit; and were not our tastes perverted, we would no more drink rotten wine than eat rotten grapes. "Death is in the pot," though it be "new wine," if putrefaction has taken place. This is the reason there is so much drunkenness and vice during the vintage in some countries. While, therefore, the good Book says of the unfermented, "new wine, *found in the cluster*, destroy it not, for a blessing is in it," so, when it is fermented, we are admonished that "whoredom and wine and *new wine* take away the heart." Wherefore we are told, "Look not upon the wine when it is red [to which color it changes from purple by fermentation,] when it giveth his [the most deadly serpent's] color in the cup, when [by the peculiar motion of fermented wine] it moveth itself a-tight, [like the serpent, charming but to destroy.] At last it biteth like a serpent and stingeth like an adder." Of such it is truthfully said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Is this the wine made by our Savior at the marriage-feast?

The approved wine of the Bible was

either reduced to a "honey," and kept in jars. (Gen. iv. 3-11; 1 Kings xiv. 3, etc.), or the expressed juice, immediately upon being taken from the grape and properly treated, was put into new skin bottles, which had been previously lined with pitch to make them the more impervious to the air. Such wine, whether new or old, was not intoxicating, because not fermented. In fact, the older it was, the better its qualities. Therefore we hear our Savior saying, "No man having drunk old wine straightway desireth new; for he saith, the old is better."

How foolish some people are to take license for the indulgence of their depraved appetite for rotten wine, from Paul's advice to Timothy, to "drink no longer water, but use a little wine for the stomach's sake and thine often infirmities." Fermentation destroys the medicinal qualities of the grape. This was not Paul's wine. His was the wine God hands to us from the luscious grape; rich in its nourishment, healing in its virtues, and invigorating in its effects upon digestion, heart and spirits. It is a pity our translators did not retain the distinction in name between the good and bad wines spoken of in the Bible.

Having been in the manufacture of unfermented wines for many years, and perhaps the first to produce them in modern times, I have necessarily given much time to research and experimenting. The most delicious wine I ever made was produced by allowing the juice of the grapes to remain together till the liquor had abstracted the full strength and qualities of the fruit, and become "refined." It is "strong drink," indeed; but if it is not exposed to the air, it is not intoxicating, but certainly delicious. This is "the wine on the lees," spoken of by Isaiah, when he prophesies of the great feast God was going to make with us through his Son, and of which this marriage in Cana was a type. "In this mountain," says he, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

It seems almost sacrilegious to ask which of the two wines above described was made by Christ at the marriage in Cana. How could he have made any other than the "good wine" the governor of the feast pronounced it? How could he, at a marriage typical of the feast "the Lord of hosts was about to make unto all people," with the Church for "his bride"—how could he, for such a company, have made what his Father had condemned as "the poison of dragons and the cruel venom of asps?" After making it pure and innocent, it would have required another miracle to have added the alcoholic poison of fermentation. And why should he have done this?—How could he have done it? Who believes he did but the "enemy of all righteousness?"

FOR THE YOUNG.

Robert's Advice.

One sunny Saturday morning, not long ago, Robert Somers sat on the bench in his tool-house busily at work. Presently his little sister Bessie came: "I've done something dreadful; Rob, though it wasn't my fault, either. You won't tell, will you?" she asked, looking up doubtfully.

"No, honest I won't," he replied promptly, interested at the prospect of sharing a secret.

"Well"—and Bessie drew a long breath—"I went to get a drink of water, and there was one of those thin fancy tumblers, you know, on the table, and I wanted to drink out of it awfully, 'cause mother's so afraid of them she never lets me, and I was just as careful as anything; but when I was just going to put it back on the table, somebody opened the door, and I never noticed where it went, and it dropped on the floor, and"—Bessie stopped to choke back a sob.

"Went all to smash, did it?" inquired Rob, sympathetically. Bessie nodded ruefully.

"Whew!" whistled Rob. "What did mother say?"

"O! it wasn't mother at all. It was only Bridget, and she threw away the pieces, and said the blessed Virgin would forgive me since it was only an accident; and I told her I didn't want the blessed Virgin to forgive me, and then she got mad, and said I should stay in the kitchen. O, Rob! do you think I'll have to tell mother? It would only make her feel bad if she knew one of 'em was broken, and if I don't tell her, p'raps she won't never miss it, and won't never have to feel bad about it. I'm sure I don't want to make her feel bad."

This was quite a tempting view of the matter, and Bessie longed to have Robert approve of it. At last he said, "Do you want my advice, Bess?"

"Yes. What would you do?"

"Well, if I was in your place, Bess, I'd tell her. You know that's the only honest, square thing to do, really. There are several reasons why it is better to be honest about any thing of that kind. One is, p'raps she'll forgive you, like George Washington's father;" and Robert took up his boat again, feeling that the minister himself couldn't have given Bessie better

advice. As for poor Bessie, she rather resented Robert's tone of superiority, and said quickly: "I don't much believe you would tell, after all, Rob. It ain't half as easy as you think."

"P'raps it ain't easy. Who said it was? But I hope I should be honest enough for that," and self-righteous Rob brought down the hammer with all his might on the knife with which he was splitting a piece of wood. Alas for him! It struck on an unseen nail, snapping off the slender point in a trice. He quickly drew out the pointless blunted blade, and gazed at it in dismay, while Bessie, in spite of her trouble, couldn't help laughing a little at the sudden change in his face.

This was anything but soothing to Robert's feelings, and he muttered that he didn't see what business that old nail had there, and other amiable remarks to the same effect.

"Why, Rob!" exclaimed Bessie suddenly, "Isn't that father's new knife—the one he told us not to touch?"

"He meant you," replied Robert promptly, "but I know how to use a knife. I never hurt a knife before in my life, and this wasn't my fault. It was on account of that nail, and I don't know who put that there—I didn't." Robert was about as unreasonable as unfortunate people are apt to be.

"Well, Robert," said Bessie, at length, "we've both done something now. Let's go and confess together."

"Confess," repeated Robert slowly, "why I—I guess—I don't believe—that is"—and without finishing his sentence he carefully shut the knife, and going to his father's tool-chest, put it away exactly where he had found it. Bessie's blue eyes opened very wide at the proceeding, and Robert could not meet their look as he explained: "You see, Bess, John's going to leave next week, and if father don't find it out before then, why he'll think John did it. You see, it won't hurt John, cause he won't be here."

As soon as Bessie could say anything for amazement, she began, "But, Rob, I thought you said if you was in my place"—but Robert rushed off to the garden, not caring to hear his own words repeated just then.

Bessie stood still on the barn floor, looking thoughtfully toward the door where Robert had disappeared. A

single streak of sunlight edged its way through a crack, making a perfect glory of her wavy, flaxen hair, so that she formed quite a pretty little picture, as she did nothing but think full ten minutes. At last a light flashed into her eyes, and she ran out to find Robert. She came upon him, gloomily pulling up weeds in the garden.

"Rob," she said, "I've just this second thought of that verse I learned for prayers this morning, and I'm going to do it!"

"What was it?" asked Robert, without looking up.

"I don't remember exactly, but it's something about 'confesseth his sins, and he shall have mercy;' and so I'm going to confess my sins to mother, 'cause 'mercy' means she won't care much."

To this lucid explanation Robert only replied, "Tell her, then," still keeping his eyes on the weeds.

Robert didn't see Bessie again till dinner time, and then he knew by her lively chatter that the burden was off her mind at last. How he envied her! If he could only have the same peace of mind! But no, he hadn't the courage to pay the price—confession; so Robert ate his dinner silently enough, never opening his mouth, except to put his food into it.

As they arose from the table Mrs. Somers said to her husband, "I wish you would fix this window, so that it won't rattle at night."

"O, yes! I will," he answered "It needs a wedge, doesn't it? Robert, run to the barn and get my new knife, which you'll find in the upper drawer of the tool-chest."

Poor, conscience-stricken Robert. He did, though, and when questioned Robert had to tell the whole story. When he had finished, his father said sternly, "Now let us look over what you have done. You have wilfully disobeyed me, and besides that, you have concealed your guilt as long as possible, in the hope of throwing the blame on some one else. You may go to your room, and stay till I give you leave to come down."

All the afternoon Robert spent alone in his room, and when every now and then ringing peals of laughter reached his ears from the room below, where Bessie and Laura Mason were having a good time together, he thought bitterly that Bessie had forgotten him in his trouble and disgrace,

But he was mistaken; for when Laura had gone home, and it began to grow dark, Bessie went to her father's study, and pleaded his cause in the paternal ear. "Poor Rob! He'll get so lonely, I'm afraid he'll throw himself out of the window, or do something dreadful."

Robert was sitting by the window in his room when Bessie softly opened the door and said, "Are you here, Rob? It's so dark, I can't see."

She drew a breath of relief at his dismal "Yes, of course."

"I'm so glad. Well, father says you can come down now."

Robert jumped up eagerly, "Did you ask him to let me?"

"Yes."

"Well, you're a real jolly and good girl, you are," said Rob, chokingly, and after a pause added, "I'll take it all back, Bess, what I said this morning. You're twice as honest as I am."

"O, no, Rob, but you did give me some real good advice," said Bessie mischievously.

"Don't, Bess," pleaded Rob, "I am so ashamed of myself."

"Well, I won't ever say a word about it," she answered, and she kept her word; but Rob never forgot that Saturday's lesson.—*Congregationalist*.

THAT'S THE KIND.—A spirited Minnesota girl dismissed her lover on learning that he gave her father a drink of whiskey. That's the kind. If all the girls in the land would go and do likewise, our country would be cursed with fewer young men, who, by their drinking habits, have ruined themselves, and may be the means of breaking many fond and loving hearts. It is within the power of every woman, particularly every young and unmarried one, to wield a mighty influence on the side of right, and against the demoralizing, degrading usages of society, if she only so wills it; and she is not true to her own and the best interests of her sex and race, if she does not wield that influence. It is a question involving the happiness of millions, and no half-way measures can meet the case. Prompt, decided, energetic action is called for. We recommend the action of the Minnesota girl to our lady friends. Girls, if your lovers love whiskey so well that they will not give it up for love of you, then love yourselves so well that you will not have those who love whiskey.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Nov. 2, 1875.

Pleasant Undertaking.

The following is said to have been found in the office of an editor, by the county Sheriff:

"Editing a paper is considered a pleasant business.

"If it contains too much political matter people won't have it. If it contains too little, people won't have it at all.

"If the type is large, it don't contain enough reading matter. If the type is small, people say they can't read it.

"If we publish telegraphic reports, folks say they are nothing but lies. If we omit them, they say we have no enterprise, or we suppress them for political effect.

"If we have in a few jokes, they say we are nothing but a rattle head. If we omit jokes, they say we are an old fraud.

"If we publish original matter, they blame us for not giving selections. If we publish selections, folks say we are lazy for not writing more, and giving them what they have not read in some other paper.

"If we give a man complimentary notices, we are censured for being partial. If we do not, all hands say we are mean.

"If we insert an article which pleases the ladies, men feel jealous. If we do not cater to their wishes, the paper is not fit to have in the house.

"If we attend church, they say it is only for effect. If we do not, they pronounce us deceitful and desperately wicked.

"If we remain in our office and attend to our business, folks say we are too proud to mingle with our fellows. If we go out, they say we never attend to our business.

"If we do not pay our bills promptly, they say we are not to be trusted. If we do pay promptly, they say we stole the money."

We are not in precisely the same category; but to some extent we are in a similar predicament. We have long since discovered that a public man can not please everyone. This has ever been the case; and it will be as long as persons do not see all things exactly alike. Children differ, young men and maidens, fathers and mothers—persons in all ages and conditions in life differ. We do not claim that this is as it ought to be; and especially in religious matters; but it is so, and we must deal with men, whether good or bad, wise or unwise, just as they are, and not as we feel they ought to be. In our experience we have learned that,

if we publish articles advocating certain views or positions, we are called old fogies; and if we do not, then we are pronounced fast. If we advocate a change in the method of holding our Annual conference, we are departing from the ancient landmarks; if we oppose a change, we oppose progress; and if we are silent, we are timid, fearful, cowardly. If we do not insert articles intended for our paper, we are partial; if we do, we are too liberal; and if we should publish only what harmonizes with our views, then we are narrow-minded, bigoted. In short, if we publish an article, somebody is hurt; and if we do not, somebody else is sore. If we state these facts plainly, we are grumblers; and if we do not, we are responsible. Upon the whole we wonder that we have succeeded as well well as we have. We conclude that many of our readers appreciate our situation, and extend their mantle of charity. "CHARITY SUFFERETH LONG AND IS KIND."

We try to be guarded so as not to admit anything into our columns that conflicts with Primitive Christianity; and we hope our contributors will be deeply concerned for the peace, harmony and prosperity of the church, and will guard against using language that might seem harsh, or conveying ideas that might wound without profit. Let not a sentence be written that is not in harmony with the character of our holy profession.—Let all bitterness and bittings be carefully avoided, and love, and interest in the cause of Christ beam from every sentence. B.

Editor in Philadelphia.

On Wednesday last, 26th ult., the editor left home to spend a few weeks in Philadelphia and eastern Pa. He arrived safely in the city, on the next morning. On the 27th, the committee appointed by the last Annual Meeting was to meet. We hope they had a pleasant and successful meeting with the church at Philadelphia.

Almanacs for 1876.

The Almanac for 1876 will soon be completed. We are now ready to receive orders, which will be entered in the order in which they are received, and the Almanacs will be sent out in the same order. To be certain that all may be accommodated, it is necessary to get out a

large edition; and in doing this, we run a risk of keeping some unsold. Last year several hundred copies were left on our hands as dead stock. In consideration of this fact it is concluded to sell the Almanac a little higher. We therefore call attention to the following

TERMS.

Single copy, 10 cents; 6 copies, 50cts.; 12 copies, \$1.00; 100 copies, \$8 00. We hope that orders will be sent in without delay.

GLEANINGS & JOTTINGS.

Report of Funds.

DANISH FUND.

Reported in No. 40 \$210 18
Wm. Saylor, 50cts.; J Ashenfelter, 10; Margaret Stanton, 10; J C Metsker, 50; Yours Fraternally, 50; G Frame, 05; Jacob Barkley, 25; Brethren's S S. Conmaugh, Pa., 1 00; Mary C Slagle, 25; E W T, Willow Springs, Kansas, 10; J C Lehman, 22; Sandy Creek church, Pa., 1 20; J B Grow, 07; A sister, Cedar Falls, Iowa, 30; L Glass and wife, 50; — Westminster, Md., 25; Knob Creek church, Tenn., 1 00; Margaret Philips, 25; A brother, Salina, Col., 50; J W Provance, 15; Yellow Paint Creek church, Kansas, 45; N Miller and others, Iowa, 10; J W Mosier, 50; Green Spring district, 85; C B Lobe, 25; A W Bowman, 15; Clear Creek church, 2 62; E Weitzel, 25; Julia Roop, 25; David Bowman, 68; Mary A Moomaw, 5 00; Susan Atwell, 10; Brush Creek church, Ohio, 4 00; T S Holsinger, 1 00..... 24 80

Total to date, . . . \$234 98

STEIN FUND.

Reported in No. 40, \$79 44
Wm Saylor 25; J C Metsker, 50; Yours Fraternally, 50; G Frame, 05; J Barkley, 10; M C Slagle, 25; Thornapple church, Mich., 1 90; Sandy Creek ch'ch, Pa., 25; J B Grow, 07; A sister, Cedar Falls, Iowa, 30; — Westminster, Md., 25; Margaret Philips, 25; Knob Creek ch'ch, Tenn., 80; Yellow Paint Creek church, Kansas, 45; J W Mosier, 50; A W Bowman, 15; Clear Creek church, Ind., 2 63; Julia Roop, 25; David Bowman, 67; Susan Atwell, 10; Brush Creek church, 1 00 11 22

Total to date.....\$88 66

To the above we append the following

report from the Treasurer of the Danish Fund; and we take occasion to remark that it would be advisable hereafter to send money for the Danish Fund direct to brother Isaac Rowland, Lanark, Carroll county, Ills.

Brother James Quinter :

I send you a list of all the contributions that I have received to this date, Oct. 25th, 1875, from a former report of the Danish Fund :

| | |
|--|---------|
| Otter Creek church, Macoupin county Ills | \$ 3 30 |
| Thornapple district, Mich | 1 90 |
| James Quinter, Meyersdale Pa | 100 00 |
| Wm Brower, Iowa | 25 |
| G D Zollers | 10 |
| Upper Conawago church, Pa | 5 65 |
| J H Roberts, Ott Coos Co Oregon | 20 |
| Clarion county church, Pa | 3 00 |
| Libertyville church, Iowa | 1 00 |
| Theo H Davis, Kansas | 1 00 |
| Samuel Sheller | 35 |
| Wadams Grove church, Ills | 6 25 |
| John Buterbaugh, | 25 |
| Milledgeville church, Ills | 3 65 |
| George Long | 25 |
| George Zollers | 10 |
| William Brown | 25 |
| J B Shick | 25 |
| Daniel A Baily | 10 |
| Barbara Shirk | 50 |
| Levi Shirk | 75 |
| James Quinter, per M M Eshelman | 50 00 |
| Unknown | 10 |
| Green Tree church Pa | 10 75 |

Total\$186 05

The above is a correct account up to Oct. 25th, I believe.

Yours in love,

ISAAC ROWLAND.

(Pilgrim please copy)

AGENTS—NEW SUBSCRIBERS.—Agents who have not received the Prospectus for the PRIMITIVE CHRISTIAN, will please give notice of the fact and receive an outfit at once. Some, at least, of our agents are actively at work and are doing well. Agents are authorized to say to all new subscribers that they will receive the balance of this volume free, from the time that their names are entered on our books.

FIRE.—From exchanges we learn that of late there have been several destructive fires in different parts of the country. The most destructive was in Virginia City, Nev., on the 26th ult. The greater portion of the business part of the city was destroyed. The loss is variously estimated at from \$7,500,000 to \$10,000,000. Perhaps 10,000 persons were left homeless.

FROM a letter from brother D. G. Vanner, of Covington, Ohio, dated October 22nd, we learn that on Monday morning, October 18th, old brother Daniel Winebright, living on the first farm below Milton, Ohio, was found, not far from his house, lying in the weeds, having both arms and his throat cut. He gives no particulars. Brother Winebright was a minister, and we are sorry to hear of his unhappy and untimely end. B.

WE acknowledge the receipt of a tract entitled: True Evangelical Obedience; its Nature and Necessity, as Taught and Practiced among the Brethren, or German Baptists; Being one of Twenty Reasons for a Change in my Church Relations. By J. W. Stein. This is an excellent tract of 32 pages, large size; and we would be pleased to see it extensively read and circulated, feeling assured that it would be productive of much good.—Price, postpaid, 20 cents. Address, J. W. Stein, Neosho, Newton Co., Mo. Also for sale at the office of the COMPANION AND VISITOR.

We farther learn from brother Stein's card, that he expected to start on a journey eastward, on the 25th of Oct.; and we are happy to state that he purposed to give us a call when he comes this way.—We hope this notice will meet him on his way, and that he will not fail to apprise us of the time when he expects to be with us. B.

BROTHER C. E. Glenn, of Oakland, Garrett county, Md., says he wants to rent a farm somewhere. He is twenty-five years of age, an able-bodied man and a good worker. Has a wife and two children. Would like to get a farm on shares, where team and seed are found. He says he can do almost any kind of work, and is a carpenter by trade. Brother Glenn is a minister. Address him as above.

BROTHER J. C. Metsker, Bond, Douglas county, Kansas, says, under date of September 24th: "In my last I promised to renew my contribution to the Danish and Stein Funds each month; and as the month has nearly passed, I will enclose \$1 for this and the next month, to be divided equally.

"We do hope the brethren and sisters will wake up to so important a matter, and try to have our church better represented to the public, and for the saving of precious souls."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Our Scrap-Book.

QUERY AND ITS ANSWER.

What is your mind on Annual Meeting?
O. F.

My mind on Annual Meeting? That is a pretty delicate subject to pass an "opinion" upon! But suppose instead of "opinion" we say, What says the Gospel upon the subject? This will be the safest; for no one will dare deny the "mind" of the Gospel.

In the first place, the words "Annual Meeting" are not found in the Gospel.—And if not found in the Gospel they have been found outside of it. The question then arises, Can the followers of Christ improve the Gospel? If they can, then they may go on to use the term Annual Meeting. But as the name is not gospel, is the thing itself gospel? What says the Gospel? Let us see:

First Conference.—"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together was about one hundred and twenty) 'Men and brethren, this Scripture must needs have been fulfilled,' etc. Acts i. 15, 16, to end of chapter.

This conference was called to choose an Apostle in place of Judas. The number of conference was about one hundred and twenty,—not all the brethren and sisters in Jerusalem. The number (120) was the same as that which constituted a Jewish council. Could we not learn a lesson from this Apostolic example?

Second Conference.—"Then the twelve called the multitude unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts vi. 2, 3.

At this time the disciples had all things common; hence the multitude was consulted. It was a matter of food and clothing—the wants of the "outer man"—that was to be considered. Now if we have all things common, and have subjects pertaining to the "outer man" to consider, then we are justified in assembling in a multitude. Have we all things common? Have we food, clothing, houses and lands in common? Any one can answer these. Can we not learn a lesson from this apostolic example?

Third Conference.—"And the apostles and elders came together for to consider of this matter." Acts xv. 6.

Was this the next year? The gospel does not say so. It was about 21 years after the second conference. (See Gala-

tians, first and second chapters.) Subject: *Circumcision.* Doctrine was to be considered. The apostles and elders considered the matter. "It pleased the apostles, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas." Now when doctrine is to be considered, let the elders come together to consider the matter, and when considered, may it please them "with the whole church, to send chosen men of their own company" to the place of "disputation" with those who brought up the query.

"Ah!" says one, "then we would never have a conference; for the written word fully settles all doctrinal matters." So much the better; for it is agreed that no man, or set of men, are able to improve the gospel.

"But we must have an Annual Meeting to keep the brotherhood together," says one. Cannot the word of God keep us together? If the word of God cannot keep us together, can man? What can men do to keep the Brotherhood together? Behold each others' faces? No; that is unnecessary. Make doctrine? No; God has done that. Settle matters of food, clothing, houses, lands, stock, etc.? No; the church in which the difficulty arises, can best do that. See Matt. xviii and 1 Cor. vi. Do "unlearned questions, which gender strifes," tend to unite us as followers of Christ? Can we not learn a lesson from this example of the Apostles in their third conference? Is the gospel our only guide? We all agree that it is. Then why try to make another? Think of these things which the Apostles have left for us, and then survey the field, and see how near we come patterning after them. May the spirit of wisdom guide us all into the truth and nothing but the whole truth.

MY LIBRARY.

In my school I spend my days; in my library I spend my nights. My interests are divided between my pupils and my books. With my pupils I am in the present; with my books I am in the past. In my library all history unfolds itself to me. The records of the slain and of the slayers is given. The account of the coming, labor, death, resurrection and ascension of the King of Peace is full of interest, and increases as we grow older. The out-comings and in-going of the patriarchs, Abraham, Isaac, and Jacob, Rebekah at the well, Jacob's guile, Esau's face reddened by the sun while hunting the kid, Joseph's sojourn in Egypt, and his reunion with his father,—all these things I find within the lids of my precious Bible.

What a silence in those good old books, as of a half-peopled world. I think I can hear the bleating of Abraham's flocks, and the tinkling of the bells of Rebekah's camels. O saints of God! so widely separated, yet so near! so strange, yet so well known,—by what power do I know

you all! Only by God's power. God be thanked for the invention of Faust! No man ever before or since put up such a monument for himself. Almost every family in the civilized world has more or less of his invention. Good, if used for the glory of God; evil, if used for self-gratification.

When Tamerlane, in the fourteenth century, had completed his pyramid of seventy thousand human skulls, the pale looker on might have fancied that Nature was in her death throes; for havoc and despair had possession of all the earth, and a sea of blood seemed to cover the whole earth. However, a new era began to dawn about this time; for it was at this period that God was raising up one who was designed to revolutionize the order of things by a very simple invention. This was no other than Faust. To him are we indebted for the blessing of having the Bible in our families. Looking at the great good that this invention has done in the matter of producing cheap Bibles, can we not feel to praise God who has thus wonderfully blessed us? Other books are good or bad according to the mind of their authors. A good book simply reflects a good mind; an evil book, an evil mind.

We have learned that it is not the many books that give us the useful knowledge but the kind. Young persons selecting books, or making up a library, should remember this. Purchase such books only as are able to lead your mind to an exalted conception of the Deity.

M. M. ESHELMAN.

BOWNE, Kent Co., Mich., }
October 18, 1875. }

Brother Quinter:—

The brethren of the Woodland district, Michigan, held their lovefeast according to appointment, Saturday and Sunday, the 16th and 17th of October. It being the first meeting held in their new meeting-house, a dedicatory sermon was preached by brother D. M. Truby, of Indiana. They have a neat, convenient, and plain house, and, I understand, free from debt. Brethren were present from far and near. Brother and sister Albaugh drove some sixty-five or seventy miles to be at the meeting.—Brother Ross, who had labored in the ministry before coming to the Brethren, was installed into the first degree of the ministry; and brother Fryogle was advanced to the second degree. The ministering brethren from abroad were Truby, Weaver, Horner, Long, Wallick and Winney. The order, so far as I observed, was commendable.

CYRUS WALLICK.

ROYERTON, Ind., Oct. 18, 1875.

Dear Visitor and Companion:

Say to our Father's children that, on the 15th of last September we went to Worthington,

Wells county, Ind., to plant and water in the vineyard of the Lord. We held three meetings. The Lord gave an increase of three souls, who were immersed by elder G. W. Studebaker, one week afterward.

We visited them again on the 16th of October. Held three meetings, and baptized six more persons in the Wabash River, near Blufftown. This is an isolated point from the church of the Brethren, there having been only two sisters and one brother at this point when we commenced preaching there. The Spirit of the Lord seems to be working with good effect there.

Fraternally yours,

W. R. DEETER.

ALBANY, OREGON, }
Oct. 13th, 1875. }

Brother Quinter:—

Our communion meeting in Marion county was held on the 9th and 10th of the present month, with a good turnout of people and the very best of order. We had the pleasure of re-receiving back into our number one who had gone astray, and another made application for baptism, which will be administered in a few days, God willing.

All I found to complain of was, that brother David Brower had to do the work alone, with no other minister to help him. We expected a laboring brother from Iowa; but in this we were disappointed. No wonder Christ sent the Apostles out by twos, whilst performing their great mission.

I am truly glad to have the privilege of saying that nearly every brother and sister here is now laboring for unity and love, and for that oneness our divine Master prayed so earnestly for in the garden of Gethsemane.

Laboring brethren, when five or six of you meet at one place, will you cast one thought upon us?

A. H. BALTIMORE.

List of Money Received

by the Treasurer of the Mineral Creek Aid Society, since last report, given June 25th, 1875, up to August 11th, 1875:

| | |
|---|---------|
| Samuel Mohler, (Covington and Newton churches)..... | \$49 20 |
| John Rowland, Lanark, Ills.,..... | 75 00 |
| Jos. R. Hanawalt, McVeytown, Pa. | 25 00 |
| David Bowman, Nettle Cr'k, Ind. | 10 40 |
| John Mohler, Harris Creek, Darke county, Ohio,..... | 16 65 |
| David Culp, Logan church, Logan county, Ohio,..... | 18 00 |
| Daniel Vaniman, Otter Creek church, Macoupin county, Ills.... | 14 00 |
| J. B. Whisler, Donald's Creek church, Ohio..... | 19 25 |
| J. D. Trostle, Lingamore, Md..... | 3 00 |

We have several times in our weak manner, returned our hearty thanks to all kind donors, and givers, and loaners of the contributions sent to the needy. And

it will doubtless be pleasant for them to hear that a little over three months has changed the appearance of things here so much that its correctness will almost if not altogether be doubted. Families who were debating in their minds whether to stay in Missouri or leave, have now pretty good crops of corn and potatoes. The latter sell at from 25 to 35cts per bushel; corn, 25 cents; wheat flour, from \$3 to \$3 50 per cwt.

JOHN HARSHEY, Treasurer.

S. S. MOHLER,

Asst. Purchasing Agent.

In Memoriam.

Died, September 25th, 1875, in the Cherry Grove congregation, Carroll Co., Ills., after a lingering illness, brother Abraham Shelley, aged 72 years, 10 months, and 23 days. He was the father of 12 children, 9 of whom survive him; 25 grandchildren and 1 great-grandchild. He was a faithful member of the church for nearly forty years, and a deacon for many years. We doubt not he had his trials and troubles as well as others have, while passing through this world, but ever found that God's grace is sufficient for those who put their trust in him. He enjoyed much, as all true Christians will, in the church relation. He had the satisfaction of seeing some of his children come out on the Lord's side and take up the cross and try to follow Jesus. And you, dear children, who have not yet returned to the Father's house, could you now hear, see, and realize the yearnings of his heart, as poured out in prayer for you, that you might see and feel what you must be ere you can lie down on your death-bed calm and reconciled as he could and say, "I am passing away," you would, I doubt not, have a hard struggle to quench the drawings of the Spirit. He has given his last admonition on earth, but still we can hear him say,—

"Farewell, farewell to all below,
My Jesus calls and I must go;
I launch my boat upon the sea—
This land is not the land for me.

"Farewell, dear friends, I may not stay,
The home I seek is far away;
Where Christ is not I cannot be,
This land is not the land for me."

While it is cheering to have the hope the brother has left us of his change from this to a better world, we are made to feel sad that all do not have that hope. My heart was made to ache a short time ago to hear, as well as see, that there are so many stumbling blocks among the professors of religion, even some of those that are known by the endearing name of brethren, do sometimes come so far short of living up to what they profess and preach, that they become a hindrance to the cause of Christ. Oh, how sad to think of those that should be a light to the world, having become so thoughtless and careless as to have turned light

into darkness. My dear, dying fellow mortals! do you not know that you are not only in the broad road to hell yourselves, but that you are dragging other precious souls with you to perdition? I beg of you, for Jesus' sake, to stop and think before it is forever too late. There is such a thing as deceiving your friends, yea, deceiving yourself; but you cannot deceive God. Recollect God is not mocked. As we sow we shall reap. May God in his great mercy help us all to see our true condition, and give us grace to live a Christian life.

So you, my dear friends, who are hiding behind the faults of others, let me say, though they may not be what they should, this will not excuse you,—you are accountable beings, and God will hold you responsible for your own actions.—Some of you have lately been made to feel that all was not right, and to him that "knoweth to do good, and doeth it not, it is sin." You feel the necessity of coming to Christ; you know that outside of Christ you are lost, forever lost. Oh, why will you not come? why let some little thing keep you away? Though your friends should oppose you, and every thing around you should look dark and drear, put your trust in Jesus. He has promised to save you; he is able to save you, and he is willing to do it. He is now inviting you to come; angels are waiting to see you come; your Christian friends are weeping and praying for you; will you not come? I beg of you to stop and think. Death is in the land; our friends around us are passing away,—the Christian to his home of joy, peace, happiness, and bliss; the sinner, where,—ah, where? Tears fill my eyes. We can but weep for the lost; that is all we can do.

"Weep for the lost; the lost will weep

In that long night of woe,
On which no star of hope will rise,
And tears in vain will flow."

Once more I entreat you to come to Jesus.

"Come wretched, come starving, come just as you be,
While streams of salvation are flowing so free."

"If sin is your burden, why will you not come?

'Tis you he bids welcome; he bids you come home."

S. H. SPROGLE.

Shannon, Ills.

Addressed to Sister Mary Beaublossom.

Dearly beloved sister in the Lord: My soul rejoiced indeed when I heard the glad news of your conversion. When I heard that you had turned your face Zionward, I felt like saying *amen!* praise the Lord for his wonderful salvation to

the "children of men." And now by your obedience and compliance with the word of God, such as repentance, faith, the ordinance of Christian baptism, &c., you have plainly shown to your friends and associates that you have resolved to forsake the world with all its sin and folly, and that you will no longer take pleasure in its vain amusements or gay fashions, which are so frivolous, so alluring, and consequently so abominable in the sight of the Lord. Now, dear sister, I would commend you for acting thus wisely in choosing the straight and narrow way which leadeth to life everlasting, instead of that broad and downward road that leads to endless woe. And now, sister Mary, as you have "chosen that good part" (like Mary of old) "which cannot be taken away," I beseech you, by the grace of God, to prove faithful; and never, for Jesus' sake, who suffered on Calvary, and gave himself a ransom for your soul,—for his sake, I say, NEVER YIELD TO TEMPTATION IN ANY FORM, for no doubt you will meet with many temptations and trials. I speak from experience; for before I resolved to live a humble Christian life, I was proud (although, like many others, I would not confess it) and I took pleasure in many worldly amusements and trifled away much precious time in following all the gay fashions and popular customs of this sinful world, which is fast "passing away," and of course it is often a great cross to us to abstain from many of these things when we first start out on our Christian pilgrimage. But oh, how foolish in us when we consider that the Lord has said that he "hath even a proud look." Then how careful should we be that we "abstain from all appearance of evil." "For what shall it profit a man if he gain the whole world and lose his own soul."

Dear sister, I have written this out of love, and in the hope of giving you a word of encouragement, as you have lately enlisted in the cause of your blessed Redeemer. And now, farewell. If we never chance to meet again this side of eternity, let us both strive so to live that we may be permitted to clasp glad hands upon the sunny banks of sweet deliverance, there to unite in joyful songs of praise to our dear Savior, and dwell in the presence of our great and glorious King Emmanuel forever and ever!

"There we all shall meet again,
Who have loved, who have loved,
There we all shall meet again,
Who have loved;
Our embraces shall be sweet,
At the dear Redeemer's feet,
When we meet to part no more,
Who have loved."

From your unworthy but ever-loving
sister in Christ,

CARRIE HOLSINGER,
Carleton, Neb.

Our Next Annual Meeting.

To the Churches in Ohio:

By this notice we inform the several districts and sub-districts of north-eastern, north western and southern Ohio, that inasmuch as there has been no call or request for Annual Conference for 1876, and having had communication with many of the elders, ministers, and lay members of Ohio relative to holding our next A. M., and so far as we have learned all say we can hold it in Ohio,—hence to further mature our suggestions we propose meeting by delegates at Sugar creek church, three and a half miles north of Lima, on the 26th of November. Let the housekeepers counsel their several churches and then report to the meeting by representative or letter whether in favor of holding said meeting in Ohio or not.

Conveyances will be met at Lima and West Cairo on the 25th.

DANIEL BROWER,
J. P. EBERSOLE,
JOHN KRABILL,
DANIEL ROSENBERGER.
(Pilgrim please copy.)

Baptism at Midnight.

The following circumstance, to which I invite the attention of every reader, recently occurred in Northern Illinois.

There was a certain young woman prostrated by the typhoid fever. Day after day she grew worse, and being very sick, a telegram was sent to her parents, who live in Iowa. Her parents are foreigners and strangers in this land, and also "strangers to the covenant of promise;" but they soon came to their sick daughter, who is married to a brother's son. They knew nothing about the Brethren, neither did their daughter, until about six months ago when she came to live in a brother's family. It was known before she was sick that she was "almost persuaded to be a Christian."—As already intimated, her sickness grew worse, day after day, until fears were entertained that she might die before morning. But oh! she could not—would not—die unbaptized. She was in a terrible condition. Sick enough to die, and felt no peace with God. Oh, misery! What could she do? You may well imagine her sighs and groans and her heart-felt expressions, "Oh, pray for me!" "I cannot die so, I want to be baptized." She was very weak. She would be baptized immediately, although it was night. The ministering brethren were sent for, and preparations were made for baptism. A bed was made on a wagon, and she was taken to the water, and about midnight they carried her into the Rock Creek, seated on a rocking chair, and baptized her according to gospel order. What next? Was that the end of it? No; as soon as she was baptized she thought she felt better, and was very glad. She was taken home rejoicing and her health con-

tinues to improve, inasmuch that, we think, by the time she gets to read this narrative, she will be well. The world, when it heard of it, denounced it, as being almost intolerable, to take a sick person, so sick and weak as she was, out of bed in the dead of night and into the cold water to be baptized. But I am glad that "the wisdom of this world is foolishness with God," and "the foolishness of God is wiser than men." That this baptism was in accordance with the apostolic practice is clearly seen by reading the 16th chapter of Acts, where you will read about the baptism of the Philippian jailor also about the same hour of the night.

JAS. Y. HECKLER.

Mt. Carroll, Ills.

CARTHAGE, MISSOURI, }
October 22, 1875. }

Dear Brother Quinter:

I notice in C. F. C. and G. V. (No. 40) that my name appears as a witness to the fact that brother William Hubbard lost certain property by fire, and that it there appears as a minister. It should have been as a lay-member. This was not my mistake, as my name was (by permission) placed to the article by others. Please make the correction.

And now, that my mind is on the subject of brother Hubbard's loss, let me add the facts that soon after the article alluded to was written, brother Hubbard lost by a flood one-half or more of all his little crops, and a great portion of his fences; and following all these losses he has been called to the ministry; and I do believe that brethren and sisters who will assist brother Hubbard will be doing that which will be a temporal and spiritual blessing to the little arm of the church where brother Hubbard lives. All who wish to assist are referred to the article on this subject in the C. F. C., No. 40, October 5th, 1875.

JOHN WANFLER.

Danish Publications.

REVIEW OF MSS.

Agreeably with the call for a committee to examine the Danish MSS., and to aid in the preparation of a plan to get them before the people of Scandinavia, the committee consisting of nine brethren met at Cherry Grove, Carroll county, Ills., on Thursday, Oct. 2d, at 2 p. m. Committee organized by selecting a moderator and a clerk. The letter from C. Hansen was then read, after which the propriety of calling a special District meeting to consider the matter of sending ministering brethren to Scandinavia was carefully discussed. The committee, with the church at this place, agreed to call a special D. M. to be held at Cherry Grove, November 12th, 9 a. m.

It was agreed that an invitation be extended to the brethren in the Southern District of Illinois to be present and as-

sist us. We hope, therefore, that the brethren south of us will "come over and help us" in this noble and responsible work.

Brother Hope then proceeded to read "Trine Immersion Traced to the Apostles. The committee followed him closely, and carefully noted every word. Adjourned to meet the next day at 7:30 a. m. At 6:30 p. m. the brethren and sisters met for divine worship, and enjoyed a refreshing season together. Oct. 22nd committee met and resumed labors on "Trine Immersion," and completed the work as far as Monulus, page 26, by noon.

In the afternoon the "Perfect Plan of Salvation, or Safe Ground," was examined as far as chapter 9.

The committee not having time to remain longer, appointed a committee of brethren residing at Cherry Grove to complete the work. This committee met on Saturday October 23rd, 9. A. M. and finished the work by noon.

Both committees approved of brother Hope's MSS. and made but few changes. The opinion prevailed that brother Hope had done the work very successfully.

The matter of publication was defended until the special District Meeting. May God direct all of us with His spirit, so that the work may be done to His glory and honor.

M. M. ESHELMAN.

(Pilgrim please copy.)

WARNOCK STATION, OHIO.

Dear brethren and sisters, let us stand, therefore, as good soldiers, shoulder to shoulder, with one mind, speaking the same thing; holding fast the form of sound words, in faith and love, which is in Christ Jesus. Put on the whole armor, the conflict is not over; but it may not be long;—the day is drawing to a close. That bright morn will soon appear that shall be ushered in with shouts of victory. May we so fight, that we may receive a crown. Crowns await the victor, and a throne with our Lord and Master. Then

Onward, Christians, onward go;
Take the sword and face the foe;
Fight the fight, maintain the strife,
And thus secure the crown of life.

S. L. SNYDER.

Brother James:—

As church news is solicited, I will say, we had quite a feast of love on the 28th and 29th of August. Brethren S. Mohler and F. Culp from Johnson county, and H. Mohler from Henry county, Mo., were with us, and preached the word in its primitive

simplicity and purity; which was well received by the people, the most of whom never heard the brethren preach. One soul was made to feel the burden of sin, and has become a follower of the Lamb. We also met in council and selected a deacon brother. D. Cline was the choice. Our organization is one year old, and we number twenty-three members, one speaker and two deacons.

I would say to brethren who are looking for homes in the west, to look at our country. The grasshoppers have never been here. The bugs seem to be gone, and land is low.—The prairie is nearly all fenced, and the old settlers want to get away.—West of us twenty-five or thirty miles there is an abundance of fine prairie land, that can be bought low. Any one wanting information will address me at St. Martins, Morgan Co., Mo.

DAVID ROWMAN.

Brother Quinter:—

I hereby signify my approval of the changes you propose to make on your already excellent paper.—With the enlargement, and the better quality of paper, and the excellent name of PRIMITIVE CHRISTIAN, I think your agents will be able to do a good work for you. To my fellow agents let me say, let us go to work in earnest, and procure, at least, ten thousand subscribers for the PRIMITIVE CHRISTIAN for 1876.

Fraternally,

M. S. BOOL.

Change of Address.

Brother Quinter:—

Please state in the *Companion and Visitor* that hereafter my address will be Brandonville, Preston Co., West Va., instead of Portland.

SOLOMON BUCKLEW.

MARRIED.

On the 9th of September, at the residence of the bride's parents, by Elder Jacob D. Trostle, Dr. W. F. HOLLINGER, and Miss ANNIE E. GITT, eldest daughter of Brother William and sister Susan Gitt, both of Abbotstown, Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Sugarcreek church, Allen county, Ohio; brother Emanuel Miller; aged 56 y'rs, 6 months, and 24 days. He was followed to the church by a large concourse of people,

where the occasion was improved from 2 Cor. v. 10, by the Brethren.

In the Lower Miami church, Montgomery county, Ohio, October 15th, 1875, brother Peter Moyer, aged 83 years, 1 month, and 8 days. Funeral services by the Brethren.—Brother Moyer was a consistent member of the church for many years, and he has long since wished to be "absent from the body and present with the Lord." Peace to his ashes.

SAMUEL BOCK.

[Pilgrim please copy.]

On the 5th day of October, 1875, in the Okaw congregation, Platt and Macon counties, Ills., of typhoid fever, after an illness of three weeks, sister ELIZABETH, wife of Peter D. Cripe; aged 83 years, 1 month, and 28 days. She leaves a kind husband and four children to mourn their loss, which is her eternal gain. They lived together as man and wife 13 years, 9 months and 25 days. They had 5 children, 3 boys and 2 girls. One of the girls preceded her mother about eight years. Our deceased sister was a faithful member of the church, with which she had been connected since her 17th or 18th year. She ever labored to prove herself worthy of her Master's cause.

Funeral services by M. Stouffer and others. Text, Luke xii. 40.

[Pilgrim please copy.]

In the Beaver Run congregation, Mineral county, W. Va., Oct. 22nd, 1875, brother PETER ARNOLD; being 80 years, 1 month, and 3 days old. He was a consistent member of the German Baptist Brethren for a number of years; and we hope that our loss is his great gain in the eternal world. Funeral services by Solomon Biser and others from Job xiv. 14, to a large congregation of sympathizing friends.

J. W. ARNOLD.

(Pilgrim please copy.)

In Taylor county, W. Va., Jan. 17th, 1875, of consumption, sister ELIZA E. ROSS, wife of brother J. F. Ross; aged 29 years, 2 months, and 20 days. She left a fond husband and four dear children to mourn their loss; but she died with a living hope of meeting in heaven all that will be so happy as to get there. She was received into the church of the Brethren by baptism on the 17th day of March, 1867, and lived a faithful and consistent member until death, and left strong evidence that she was going to rest with her God, saying that if she had this life to live over again she would not know how to serve her Redeemer any better. She admonished all to live faithful and meet her in heaven. There was no funeral sermon preached because none of the Brethren could be got at the time, and it was thought best then to omit it altogether. May the Lord help us all to meet her in the happy spirit land.

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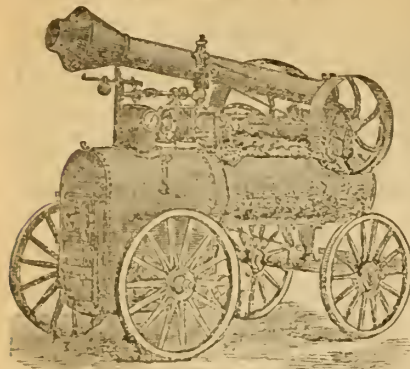
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Eld. John Wise says: "Having examined the work entitled *The Passover and Lord's Supper*, written by J. W. BEER, I unhesitatingly express my approbation of the work, and think it worthy of public patronage; and especially consider that it should be in every family of the Brotherhood."

The work contains 258 pages. Price, single copy by mail, \$1. AGENTS WANTED.

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"A righteous man regardeth the life of his beast."—PROV. xii. 10.

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MEYERSDALE, PA., TUESDAY, NOV. 9, 1875. Vol. II. No. 44.

For the COMPANION AND VISITOR.
Forgive.

BY CARRIE HOLSINGER.

Forgive, forgive! how dear the word is to
each heart,
When our poor souls by deep, dark sin are
riven,
And we are weary of this broad highway of
death—
Oh, then, what joy by our dear Lord to be
forgiven!

Forgive thy brother oft, as Jesus doth for-
give;
And if thou hast him wronged, oh, be not
loth to go
And very humbly ask of him to be forgiven,
If thou wouldst save thy soul from endless
wo.

Forgive thy brother, then, it matters not
how oft,
While in this world of dark temptation we
must live,
For we know not the hour we may be called
hence,—
Ah! then too late to be forgiven or to for-
give.

Then, when we're called to lay life's weary
burden down,
And pray the Lord to take our souls to rest
in heaven,
How sweet the thought, that we did oft for-
give,
Just as we hoped by God to be forgiven.

Carleton, Neb.

For the COMPANION AND VISITOR.
"Am I My Brother's Keeper?"

BY NOAH LONGANECKER.

The term brother implies one related
or closely united to another by some com-
mon tie or interest. The term is applied
to sons of one father and mother, or of
either of them; and it was in this sense

that the author of the above question
used it. It is also applied to those who
have a community of nature or habita-
tion; and this is its general use. There
are other senses in which it is used; but
as the general use comprehends all others,
I will notice it in that sense.

All the members of the human family
are related or closely united, from the
fact that "God giveth to all life, and
breath, and all things; and hath made of
one blood all nations of men for to dwell
on all the face of the earth; and hath de-
termined the times before appointed, and
the bounds of their habitation; that they
should seek the Lord, if haply they might
feel after him, though he be not far from
every one of us: for in him we live and
move, and have our being; * * * for
we are also his offspring." To the divi-
sion of the inheritance, and the separation
of the sons of Adam, and to the settling
of their bounds, Moses refers in the fol-
lowing language: "The Most High divid-
ed to the nations their inheritance, when
he separated the sons of Adam; he set
the bounds of the people according to the
number of the children of Israel."—
Since "God hath made of one blood all
nations of men," and "we are also his
offspring," they most assuredly are very
closely united and related to each other.
This relation is not confined to the com-
mon tie of descent or origin, but extends
to the common interest of soul and body
for time and for eternity.

The question, "Am I my brother's
keeper?" I propose to answer in the af-
firmative; for thus I firmly believe the Bi-
ble to answer it, as I will try to show.
While God determined the bounds
of the habitation of all nations, he hath
also determined the *times* of this bound.
Sin was the cause of God's determining
this separation. Sin is the work of the
devil; and "the Son of God was manifest-
ed, that he might destroy the works of
the devil." Caiaphas, the high priest,
"prophesied that Jesus should die for
that nation, and not for that nation only,
but that he should also gather together
in one the children of God that were scat-

tered abroad." God only determined
the times of the bounds of the habitation
of all nations, "that in the dispensation
of the fulness of times he might gather
together in one all things in Christ, both
which are in heaven, and which are on
earth; even in him." So then, "when
the fulness of time was come, God sent
forth his Son, the Lord Jesus Christ, of
whom the whole family in heaven and
earth is named." God had said unto
Abraham, "in thy seed (Christ) shall all
the nations of the earth be blessed." We
read in Rev., "All nations shall come and
worship before thee;" that is, before the
Lord. God delighteth not in the des-
truction of any one, but "will have all
men to be saved, and to come unto the
knowledge of the truth." God works
through means; and to complete the great
work of gathering together all nations in
one in Christ, he saw fit to establish a
church upon this earth, called the body,
of which he is the head; and, as now, so
then, "the Lord added to the church
daily such as should be saved."

When Christ established his church
upon this earth, he gave her the promise,
"I am with you always, even unto the end
of the world." The above promise rests
upon the condition that she would go,
"and teach all nations baptizing them
in the name of the Father, and of the
Son and of the Holy Ghost; teaching
them to observe all things whatsoever"
he had commanded her. Having Christ
with her, working with her and in her,
she is a means through which the Lord
would carry on his work of gathering to-
gether all nations. Each individual mem-
ber of the church of Christ has his work
to perform; "for we are his workmanship,
created in Christ Jesus unto good works,
which God hath before ordained that we
should walk in them."

We are mutual beings. We are all
bound together in the great bundle of
life. We cannot neglect the happiness
and interest of our fellow-beings, except
at the sacrifice of our own. This rule
will apply to us all, whether we belong to
the church militant or not. But as the

church is the salt of the earth, I will more especially direct these lines to her. Millions are yet out of Christ. Millions have never heard of Christ. They are to be saved. They are related to us. We are all brethren of one family. We are all the offspring of God. If we neglect their interest, we neglect our own. We are our "brother's keeper;" even as Paul writes, "Let no man seek his own, but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved." We should not seek "to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." There is a great deal of meaning contained in the above and following passages. "Look not every man on his own things, but every man also on the things of others." I admit that the first and great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" but "the second is like unto it," and is, "Thou shalt love thy neighbor as thyself." Where is the mortal that can see, or that knows of, his fellow mortals wanting the necessities of life, and more especially the bread of life, that can love his neighbors as himself, and at the same time feel unconcerned about their interest for time and eternity? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If we have not charity, we are nothing, and "charity seeketh not her own." If we would obtain mercy from God, we must be merciful to our fellow beings. If we would receive from God, we must give ourselves. If charity is "supreme love to God, and universal love to man," how many of us would be found wanting, should we be weighed in the balances. One thing is certain, I am my brother's keeper. God will call me into account if I do not look to his interest. God has blessed his church with abundance. All the means that are necessary to spread the gospel among all nations, are within her reach. God has given all these means to his church that she might fulfill her great commission which she has received from her Lord. The Lord Jesus has gone to his Father, but will ere long come again, and then will he require his own with usury. What a pity it would be, if, after having enjoyed such superior advantages, we should fail of improving them, and thereby fail of obtaining the crown of life.

The people of God are to be a "peculiar people, zealous of good works;" and if we have a "zeal according to knowledge," can we be unmoved, when millions of our brothers are perishing for want of the bread of life? Do we really know that it is our duty, and therefore life, to "teach all nations," to "preach the gospel to every creature" as much as lieth within

us? Do we really know that woe is unto us if we preach not the gospel? Watchman, the word of the Lord says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Of how many of us can it truly be said, "They watch for your souls, as they that must give account, that they may do it with joy, and not with grief?" Brethren, judging from our works, can we believe that God will write in the book of his remembrance, that we are "pure from the blood of all men?" I know that there is a vast amount of preaching done in these days; but if we would never speak of it, nor publish it abroad, until we, like Paul, could truly say, "I will not dare to speak of any of those things which Christ hath not wrought by me;" and, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand;" and, "Not boasting of things without our measure, that is, of other men's matters." I will venture to say that the columns of our periodicals, or the ears of public assemblies, would not be burdened very much with "where I have been," and "what I have done." The prophet declares, "Woe to them that are at ease in Zion, and trust in the mountain of Samaria; that chant to the sound of the viol, and invent to themselves instruments of music, like David." Oh, that there were such a heart in us all, that each one of us could truly say, "I will very gladly spend and be spent" for those for whom Christ died, who are to-day famishing from the want of the word of God! Oh, that the love of Christ would arouse the whole church to a proper sense of the great necessity of the evangelization of the whole world! How pleasing to God would it be, if all his people could truly say to all nations, "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." Knowing that the whole human family is very closely united by the mutual tie of common interest, and that thus we are all brethren, and that each one of us is his brother's keeper, how careful and diligent should we all be to "keep that which is committed to our trust."

In union there is strength, especially where the union is fortified by a fixed policy.

For the COMPANION and VISITOR.

The Sure Foundation.

"For other foundation can no one lay than that is laid, which is Jesus Christ." "But let every man take heed how he buildeth thereupon." 1 Cor. 3: 10, 11.

Foundation is the basis, or groundwork, on which anything stands, and on which it is supported. The foundation of a building or structure is usually a wall of stone. The foundation of a republican government is its constitution by which the people consent to be governed. The foundation of the church, Christianity, or religion, either name expresses the idea, *is Jesus Christ*.

This is the foundation God by his prophet a long while ago said he would lay in Zion, that is, the church. He there says, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation;" which the apostle here says, is Jesus Christ, and declares that no other can be laid; and there need be no other, for Jesus Christ is a *tried* stone. He was tried from his birth into the world, but the murderous edict of Herod destroyed him not. His sojourn among men on earth was one continued series of trials and temptations. But all that hell, with the malice of fallen, depraved, human nature could invent and hurl against him could not prevail. The trial and temptation by the arch enemy, the Devil, after his baptism, failed even to move him. All the cunning of the Scribes, Lawyers, Pharisees, and Sadducees combined, under the leadership of their father, the Devil, failed to overcome him. And at last, when his hour had come that he should be hung upon the tree, malice, hatred, superstition, and the love of darkness apparently prevailed; but here their apparent triumph was turned into everlasting shame and defeat in his glorious resurrection from the dead, by which he is become a *most precious corner stone*, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

Jesus Christ is the *tried*, and sure foundation, on which Christianity is founded. On this foundation rests man's only hope of salvation, and eternal life; "for there is none other name under heaven given among men, whereby we must be saved." All professors of Christianity profess to believe this; and all profess to

build, or ground their religion on him. Brigham Young professes him as the foundation of his religion, so does H. W. Beecher. Even Mahomet admits him to be a great prophet; yet Christ has plainly told us that all will not be accepted by him when he comes again. Some will claim having prophesied (*preached*) in his name; cast out devils, and done wonderful works in his name; others as having been taught by him, lay members who had eaten and drunken in his presence; regular attendants upon church ordinances, &c.;—all, all will be startled to hear the words, depart from me ye workers of iniquity, I never knew you. All these had professed Christ as their foundation.

We may, and can learn lessons of profit in spiritual, from natural things. To illustrate: When we build our houses or barns, we dig to the solid bottom, or rock, for a foundation to build upon. This sometimes requires much digging and shoveling before the sure foundation is reached; not because there was no solid bottom, but because it was covered over, with *drift*, sand, and loose *dirt*, which would render the building unsecure if the first materials were laid on them. Even so Jesus Christ, who was laid by God himself as a tried stone and a sure foundation, is so thickly covered over, and deeply buried, with the many inventions of men, with their *creeds, opinions, disciplines, catechisms, articles of faith*; &c. &c., that the unthinking build on these in the vain belief that they are building on Jesus Christ, while Christ is so thickly covered over with this *filthy drift* that his doctrine never comes to the surface; and hundreds of thousands profess to *preach Christ, believe in Christ, and build on Christ*, who are preaching, believing, and building on the works of man and not on Christ; hence it is that he says to them, "I never knew you." All this rubbish must be removed from the foundation; and the rock Christ Jesus brought out, no matter how many Simon's may have been given out as the great power of the *schools*, who by school theology have bewitched the people, and so covered over Christ with their theology. The faithful minister of Christ must use the *pick* and *shovel*, and remove this rubbish, and hold up Christ, stripped of all the philosophy of men, so that the seeker after salvation may build on him with-

out a strata of human invention between him and Christ.

Not only must the preacher bring Christ prominently before the people, but the people themselves must search for Christ, and dig away all human creeds, and build on Christ alone. To illustrate: The writer once came to a gate on a turnpike road, stopped to pay his toll. A sisterly looking woman came out to receive it. She said, "Aint you brother Saylor?"—"Yes."—"The preacher?"—"Yes."—"My God! why you helped me to come to Christ. Do you remember," said she, "you preached at" (a place she named?)—"Yes I remember it."—"Well, there the reading of your text brought me to Christ." The text was Luke 5: 5. Thirty years, she said, she had been laboring for peace with God and found it not; and during that time she united herself with four different professions of religion; but upon reading this text the truth flashed upon her soul that all this time she was building upon nothing but the creeds of these sects; but now, "*at thy word*" peace came to her soul; and she there lived, and has since died, a sister. In this case Christ was hid from the poor seeker thirty years by the rubbish of man.

And after the rock Jesus Christ is fully uncovered from the traditions of men, take heed how you build upon him. A fine looking house may be spoiled by using rotten and defective materials in its construction, though the foundation may be good. Even so may our religion be spoiled if improper materials are used. Therefore, "*Let every man take heed how he buildeth thereupon.*" Figuratively, six different kinds of materials are here named that may enter into the religion we profess to build upon Jesus Christ. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble." The first three are incombustible, the latter three are perishable. The gold, silver, precious stones; are the commands, precepts, and ordinances as taught by Christ in the gospel. Repentance, faith, and baptism, are the first three principles taught by Christ. The apostle calls these "*the first principles of the doctrine of Christ*: 1. "Repentance from dead works;" 2. "Faith toward God," which embraces faith in the resurrection of the dead, and of eternal judgment; 3. "The doctrine of baptisms and of laying on

of hands." These are the first three materials to be used by the sinner when building upon Jesus Christ. These are of God and will stand when heaven and earth pass away.

The building thus begun, the builder will go on toward perfection; giving all diligence, he will add to his "faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And if these things be in him, and abound, they make him that he "shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ." This is building with gold, silver, and precious stones. But if he lack these things, he is blind, and cannot see afar off, and has not been purged from his sins. *

"*Wood, hay, stubble.*" These are all and everything that is done religiously without the command of the Lord Jesus Christ or his apostles; such as, image worship, praying to the virgin, and to the saints in general, works of supererogation, auricular confession, extreme unction, transubstantiation, purgatory, praying for the dead, baptismal regeneration, infant baptism, processions, Sabbath School festivals and pic nics, the mourner's bench excitement for repentance and conversion, with all their kindred associates, which are not of God, or taught in the Scriptures. All these will be burnt as wood, hay, stubble, when "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Dear reader, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Do you not see the reasons why you should employ only the means God has provided for the work of your salvation? That only will stand the test of God; while all the works of man will utterly fail and perish without any regard to his good meaning, good intentions, or even *good feeling* in disobedience. D. P. SAYLER.

[Selected from the *Cruiser* by S. L. SNYDER.]**Over the River.**

Over the river my faith shall ascend,
There I shall meet dear Jesus, my friend;
Over the river, his face will I see,
For there my dear Savior is waiting for me.

Over the river he's prepared me a home,
And he is in waiting, and bids me to come;
Over the river, he'll take all my care,
And I will go over for Jesus is there.

Over the river, no more will I roam;
His arms are wide open to welcome me home.

Over the river there's music so sweet,
With the saints and the angels we'll kneel
at his feet.

Over the river, my Jesus is there,
If I ask him aught he will answer my prayer;

Over the river is the city of gold,
And there will be gathered the lambs of the fold.

Over the river our joys are complete,
In blessed communion our fathers we'll greet.

Over the river we'll do nothing wrong,
But with angelic spirits we'll sing the "new song."

Over the river in the realms of the blest,
Where all of God's children will soon be at rest,—

Over the river our cross we'll lay down,
For Jesus will take it and give us a crown.

Over the river his blessing I'll share,
'Tis the home of my Jesus, my home shall be there;

Over the river there's nothing but love
For that blessed haven is heaven above.

For the COMPANION and VISITOR.

A Full Report—What Is it?

BY JOHN WAMPLER.

Since our last Annual Meeting, I, as a weak brother, have been carefully reading what brethren on both sides have said on the subject of this (so-called) "Full Report;" and it has grieved me to see some things so plainly directed against the ancient landmarks. Do we want a full report as taught in the gospel school, or a full report as taught by the world? If we take the gospel and ancient order of the church, then the report is already much too full; but if the wisdom of this world is to be our guide and teacher, then we must go much farther than we have gone, as that will tell us to give, not only all the speeches in full with the

names of speakers, but we must tell their age, their general appearance and manner of speaking, and many other things. But let us repent and turn to the Lord, seek out the good old gospel way.

And what does the gospel say on this subject? Dear brethren and sisters, please read carefully and prayerfully the proceedings of the apostles and elders and brethren, when assembled at Jerusalem, as we find it in the 15th chapter of Acts. Read from the beginning of the 7th verse to 33rd verse. Here was a great question, that concerned the whole church; and in the 7th verse we read, "And when there had been much disputing, Peter rose up." And we have it recorded what conclusions they came to; and the Scripture reasons for their conclusions are also recorded. So the answer to the question and the Scripture reasons for said answer, are sent to the place where the difficulty arose. But, God be thanked, that not one word is upon record to tell who it was that spoke, or what was said, in opposition to sound doctrine. Perhaps the Antioch brethren who were in error may have desired to know who spoke and what was said in favor of error; but it seems for wise reasons this desire was not gratified. The 15th chapter of Acts, we think, gives a plain gospel pattern, and, if adhered to, will forever settle this reporting question. After carefully and prayerfully examining the above Scripture, then please examine the practice of our ancient brethren, and you need go no farther back than the Annual Meetings of 1848 and 1849, article 17th in 1848, and article 6th in 1849. (See brethren's Encyclopedia page 150.) There we are taught that not only the disputing and names of disputants are to be withheld from the world, but even the minutes are not under any circumstances to be sold to others than members of the church; and when sent by mail, to be sent in sealed envelopes. From the above it is self-evident that our beloved old brethren at that time considered the 18th chapter of Matth. as binding upon the whole church as upon individual members. We do believe that the ancient practice of the church agrees with Matth. 18th, and Acts 15th; and if we pattern after Acts 15th, Matth. 18th and the ancient practice of the church, then

we will all agree—all be of one mind—all speak the same thing. We have for some time been looking into the matter of a full report, trusting that some of the fathers in the church would in some way enlighten the church, and show us the great danger of following the world in this matter; but we have been prompted to write at this time, after reading an article in No. 39, present volume, by P. S. Newcomer. While we are grieved that a brother should write some things contained in said article, we are still more grieved that the article has been admitted in one of the brethren's papers, as a house divided against itself cannot stand. Not wishing to have this article too long, I will only notice a few things in brother Newcomer's article.

He thinks it is time for the majority to assert its rights, and that to withhold the report deprives perhaps nine-tenths of the brotherhood of an enjoyment long sought after. Now, dear brethren, do not mistake noise for numbers, nor numbers for gospel power. We find in the 15 chapter of Acts, that those who did the much disputing spoke before Peter, Barnabas, and Paul and James; and it appears to be so now, that those in favor of introducing these new things into the church love to be heard before the old fathers in the church. And since so many have spoken and written in favor of a full report, we are not surprised that brother Newcomer should suppose nine-tenths of the brethren desire such report; but so far as we have had opportunity to converse with brethren on this subject, we find but few who favor such report. But even if nine-tenths desire it, that does not prove it right. Remember we are in a very dark and gloomy time. Look at the old church of Israel, with Elijah on one side and 850 prophets on the other. Here again, all those in error were heard first, and they surely manifested great zeal.

Brother N. objects to the expense of Annual Meeting, and thinks "three or four thousand dollars annually expended over questions of no earthly vital significance could be spent to a better purpose. Let us all do our duty, and God will take care of the expenses. We think if we were governed more by the Saviour's instructions in the 18th

chapter of Matthew, it would not only lessen greatly the expense of Annual Meetings, but very much increase our love one for another. But as to the expenses we believe they were paid last spring by the brethren in a small portion of the country, and a large surplus was left to send back to those who gave so liberally; and if these new questions are of no great importance, why are they brought up, and such powerful efforts made to get the church to accept of them. The long and many debates, or discussions, on these now things, are a very fruitful source of expense.

Brother N. says, "Oh, how I long for the time when discussion upon minor topics will cease, and unwarranted restrictions are known no more forever. Instead of discussing the ungodly organ, shape and cut of the coat, the size and breadth of the hat brim, with the thousand and one outside appliances and restrictions, let us discuss true vital piety, and the best means to promote the cause of salvation." In reading and re-reading the above, we feel to ask, Is it possible that a brother has written these things, and they have been admitted into the *Companion* and *Visitor* without a word of comment. Brethren, let me ask in all brotherly love, if it is safe to throw such weapons among the tender lambs. Such things forcibly bring to our mind the bleeding Saviour's words to the daughters of Jerusalem—"Weep for yourselves and for your children." Oh, what is to become of our children if placed under the influence of such teaching? If a brother can show from the gospel that the church has been in an error in not granting a full report, then give the gospel authority: or, if the church has been in error in contending for self-denial, and non-conformity to the world in clothing these mortal bodies, then prove it by the gospel; and if organs are recommended in the gospel, point us to the place where it may be found, and show from the gospel that we can worship God more acceptably by following the fashions of the fashions of the world. But those who oppose the ancient order do not, and cannot, show gospel reasons for it; but must and do appeal to the teachings of the carnal mind. Oh, that all the faithful may in their closets remember, before a merciful God the

lamentable state of the church, and plead that a Joseph may rise up and restore the ancient gospel order.

Carthage, Mo.

Whose Image and Superscription Hath It?

SELECTED BY M. EMMERT.

"How is the fine gold become dim?" The dust has so long gathered and has now become so thick, that it has eneredusted the soul and shut out the light of heaven. Scarcely a line of the King's image is to be seen. Can a Christian fall so low? Look around, and behold ten thousand evidences of it.

You place a coin on your chimney-piece in one of your drawing-rooms, and leave it for a few days. When you next take it up, and draw your finger across it, a stain of dust remains behind. Millions of small particles have gathered upon and obscured the image of the King. Yet you never saw them falling, only, perchance, when the light of the mid-day sun filled the room. Then you saw the motes dancing by thousands. By these the image was darkened. Just so is it spiritually. The soul comes in contact every moment with motes which obscure the Saviour's image in us.

Like the little birds hovering over the head of the sower, each one carries away a little seed, till none that fall are left. So it is that the little things which fly past us each hour of the day,—little cares, little worries, little thoughts, little words,—so obscure the Saviour's image that it needs God's hand to be put forth to sweep the soul. We do not see these little things and their tremendous influence, but there they are, doing their silent work. How shall we see them? Let in more of the sunlight into the soul. In that light we shall see more clearly, watch more constantly, pray more earnestly. Oh, there is many a thing that seems all right, which would wear a very different character, if only the rays of the sun of righteousness fell upon it. Many a way of ours, many a wish, many a plan, many a place of amusement—how its true character would be seen in the light of God's holy presence! The sunlight would give everything its true character and make everything fall in its right place.

Christian reader, are you reflecting Christ's image? or is it that, having, yourself tasted of the love of Christ you are loving the savor of it in yourself, and the earnest desire which once characterized you to impart to others? Oh, beware of the seductive influence of the world around, the effect of which is to chill the glowing warmth of the Holy Spirit within you! You cannot come in contact with it without injuring your soul. And if you know not experimentally the power of communion with God; if your spirit be not in the constant habit of drawing near to God, you will possess no antidote to its withering influence. Nothing but this can preserve you.

For the COMPANION AND VISITOR.

Exhortings:

BY J. B. G.

I.

We should regard those who are beneath us as we desire to be regarded by those who are above us.

II.

The person who makes his own notions and conduct the only way for others, is destitute of the first principles of the Christian religion.

III.

Not the one-hundredth part of what passes through the brain is worth writing, and not the one-hundredth part of what is written is worth reading.

IV.

One of the severest trials of a minister's life is to be subject to an elder who assumes to know, to do, and to be more than any body else when it is not so.

V.

The most prominent element in the weakness of humanity is its liability to fall into the errors it condemns.

VI.

As foxes, when they are pursued, will not expose their dens by entering them, so sinners avoid a confession of their sins.

VII.

The person who mistakes another's reputation for his real character, is like one who mistakes chaff for wheat.

VIII.

Pride has a real character and a reputation, the former is what it really is, and the latter is what many persons imagine it to be.

In all good things give the eye and ear full scope, for they lead into the mind: restrain the tongue, for it is a spender; few men have repented of silence.

For the COMPANION AND VISITOR.

Prayer.

"Men ought always to pray."—Luke xviii, 1.

We will endeavor to offer a few thoughts on the above Scripture. Prayer, if rightly exercised, lifts the soul from earth, and enables it to converse with the Lord of hosts. It is the only means we have of making our wants known to God. This evening my companion and I were watching the sun as it withdrew its beams, but it cast its reflection back. Such a beautiful sight! Our hearts were lifted heavenward to him who rules all things, and makes his children to rejoice. But the lesson we wish to draw more particularly is that that sun will one day rise to set no more; and as rose that sun this morning to afford us light and comfort, so has the sun of righteousness arisen to secure salvation to all who accept and love him; and as that sun withdraws its beams, and we are veiled in darkness, for a season, so will the Son of God withdraw his offers of mercy from all who will continue to neglect him in prayer.

It is impossible to please God without prayer. The Saviour, who was without sin, engaged whole nights in prayer, and that out in the mountains. Dear brethren and sisters, how much more do we need it—poor, sinful worms of the dust! Let us then pray without ceasing. They who expect to get to heaven without prayer will miss their aim. Prayer is as needful for the soul, as food is for the body. Yes, I contend that a soul that neglects this command will never see heaven. There are different ways of obeying this command. I interrogated a brother as to why he did not pray at his table, and have his family altar. He replied that he prayed in secret, and it was not necessary for him to exercise at the table and family altar. How is this? Let us look at it for a moment.

God holds us all accountable for the character of our children, so far as fidelity in the use of means is concerned. We are to give account in the day of judgment for what we do, or neglect to do, for the right formation of our children's characters. We must give religious instruction early, and raise our children in the "nurture and admonition of the Lord." And where is there a better opportunity

than in the evening and morning when all the family are in. O brethren, let us make early impressions, they will last through life; and let us desire the early conversion of our children, that they may have the longest possible time in this world to serve Christ. If the dew of their youth be devoted to God, advancing years are sure to be marked with proportionate maturity of Christian character and more efficient labors for Christ. Then do not neglect, dear brethren, this great duty you owe to God and your family. I am inclined to think, if we are faithful in the closet, we will not neglect long in exercising around the family altar.

SIMON MIKESELL.

Troy, Ohio.

♦ ♦ ♦

Plum Creek Normal School
Armstrong Co., Pa.

Brethren, friends of education, we desire your consideration of the following thoughts. This school is still one of the things of the present. We have a school, but we desire to have it strengthened, and we believe in this we have the sympathy of many of our dear members. The school has been patronized locally and to some extent from a distance, but it has been managed on a local basis. Now, believing the time has come, and believing that the membership are ready to aid the school by helping to endow it, we come to you and ask you to give us, not only your prayers and sympathies, but also give to the trustees some of the wealth God has entrusted us with, that with it we may do some good to the youth who desire to train their minds and qualify themselves to teach, and transact the daily business of life.

We have hitherto not established a school under the direct control of the church, in which we could bring to bear the simplicity of dress and all the acknowledged good characteristics of the church; and we have thus deprived the world of the good influence that young men and women, as teachers, might have exerted on it. Shall we thus continue?

I trust, as we feel a lively interest in our children, some will rise and put our school on a permanent basis, and afford opportunities for the youth to educate themselves, and, at the same time, get those thus qualified to

teach our children, thus aiding ourselves in bringing up our children "in the nurture and admonition of the Lord." We may do our best at home, yet if our day school teachers exert an influence contrary to ours, it is a drawback to just that extent on our labors. Shall we have this? Will we continue on thus? We ought to see how the case truly is. Then what shall we do? Why do the best we can. This I believe is to endow this school with 250 scholarships of \$100 each. It is true other places have tried to raise funds for a school. It is also true that we have none we can call ours. But I cannot see why we cannot now do this work. I verily believe that \$25,000, in scholarships will enable us to put the school on that basis that our brethren, our old plain brethren, could visit us, and on going from us could say it is well to send our sons and daughters to this school. Why can it not be? Why not? Dare we not preach the truth because some do it not? Dare we not establish a membership into a congregation because some have erred? Dare we not fix a school because the good there ought to be in it is now abused? Certainly we can. We ought to aid our young brethren and sisters and our children to avoid some of the evils of this world, by securing for them a place in which their immortal minds can be trained without being brought into contact with what we so much hate. We ought to establish a school of this kind, so as to have teachers for our common schools, whose training was such as would aid us, as fathers and mothers, to throw about our children that influence they so much need in their earlier years, to keep them in the path of rectitude. We ought to have a school of this kind, that, when our children have been to school, they also may feel themselves bound to the church, and may feel to devote their earlier and latter years to the Lord. If our common schools are taught by those who have only the intellect trained, what hope have we that the ministry will be able to aid us to bring them into the church? If the church does not get them, how can it do them good? Truly it is sore to us, as parents, to send our children to teachers whose training has been such as we cannot approve, and who will, in themselves as a pattern, place before them intellectual growth and

not that "ornament of a meek and quiet spirit."

Must all this still continue? Brethren and sisters, it is for you to say. How can we obtain a better state of things? I believe the most effectual way is to place Plum Creek Normal School, if not under this name, under some other name, on a permanent basis, and help us make it just such a school as we so very much now need to help us to raise our families properly.

We hope our Trustees will soon issue a circular for doing this much desired work.

Yours in hope of heaven,

LEWIS KIMMEL.

Elderton, Pa.

An Open Letter.

Dear Brethren in the Lord:

We appeal to you in behalf of what is now known as the Plum Creek Normal School, in Armstrong Co., Penn'a., for an endowment fund to put the institution upon a permanent basis.

This school, last year, had but a few students, but now has nearly one hundred enrolled; and it is now proposed to raise \$25 000 for the institution, which will be managed as follows:

1 This money shall be appropriated to the establishment of a thorough school in the elements, advanced English, and classics.

2 This school is to be controlled by fifteen trustees elected by the shareholders, and five of the trustees shall be resident and constitute a quorum.

3. Members of the Brethren (Dunkard) church in good standing are eligible as trustees.

4. The present teachers shall hold office during mental and moral efficiency.

5. Nothing inimical to Christianity, or the tenets of the church, shall be taught or practised about the school.

6. Plainness of dress, good manners and morals, are to be required of every student.

7 Notes shall be given to the trustees for the amount subscribed, and interest at six per cent shall be paid for one year, at the expiration of which the principle is to be paid and put on interest for the maintenance of the school, and the interest only shall be consumed to pay teachers.

8. One hundred dollars shall constitute a perpetual and transferable scholarship, a deed for which shall be made out by the trustees on the payment of the money.

9. Each scholarship has one vote, and voting may be done by mail; notification of election to be given by the trustees when sufficient shall be subscribed.

10. Donations, legacies, or bequests for any purpose, special or general, not inconsistent with the objects and purpose of the school, shall be accepted.

No institution exists under the auspices of the church, and it is conceded on all sides that many benefits would accrue from the permanent establishment of a school in which the characteristic features of the church will form a prominent feature of the discipline and training.

To this end the active cooperation and material aid of the Brethren and friends of education everywhere are asked at once.

Individuals can take one or many shares of stock; congregations can, as individuals, do the same, either for themselves or for their minister, or it may be subscribed for the benefit of the orphan and widow. Once established, it becomes self-perpetuating and a power for good such as the church does not now possess.

It has been said by those not favorably disposed toward the church, that, while the "Dunkards" have the *ability* they have not the *will* and could not be made to give. An opportunity is now presented for the refutation of such charges, and the establishment of a school in which the old landmarks of plainness, and the other characteristics, will be practically and systematically enforced among all connected with the school, and the coming generation shown that old ways are not forgotten.

The financial agent of the institution, Eld. Lewis Kimmel, will present the claims here urged, and it is hoped that his reception and business will meet with due consideration, and that the coming year will see a school such as we wish firmly grounded in our midst. Let every brother whom God has prospered remember that the Lord loveth a cheerful giver, and that we are but his paymasters of what he has entrusted to our care. We are, brethren, yours in Christ.

The Temporary Trustees.

The Riches of Christ.

O my soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned with grace, ranked with angels, love him by whom thou art so much beloved! Be intent on him who is intent on thee; love him who loveth thee, whose love anticipates thine, and is its cause! He has all the merit; he is thy reward! He is the origin and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldst appear before God, that should God appear to thee. He who is kind and gentle and of great compassion requires the meek, the humble and compassionate. Love him who drew thee from the lake of misery and from the miry clay. Choose him for thy friend above all friends, who, when thou art bereft of all things can alone remain to thee. In the day of thy burial, when every friend is gone, he will not forsake thee, but will defend thee from devouring foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion, and place thee with angels in the presence of his Majesty, where thou shalt hear the angelic melody, Holy, holy, holy! There is the chant of gladness, there the voice of exultation and salvation, of thanksgiving and praise and perpetual hallelujahs! There is accumulated bliss and supereminent glory!—*Agustine.*

Destruction by War.

The waste of property by war is dreadful. The track of an army is worse than the track of a tornado. Before it are fruitful fields, thriving villages, and happy homes. Behind it are devastated farms, forsaken dwellings, and smouldering ruins. Armies seize not only what is necessary for their own support, but destroy, out of mere wantonness, whatever may be of use to the people whose country they are ravishing. Splendid mirrors and costly pianos are dashed to pieces with the ax, and the brand of fire ignites the comfortable farm-house or the costly mansion, and leaves nothing behind but a heap of ashes.

—If a man empties his purse into his head, no one can take it away from him.

—An acre of performance is worth a whole world of promise.

For the COMPANION and VISITOR.

A New Creature.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

The word "new" does not necessarily imply that the thing in all its parts and materials is something else than that which belonged to the old. A carpenter may take an old box and with saw, hammer, plane, and nails make a new box of it. But it is necessary there be a breaking to pieces, changing, and working over, before it can properly be called a new box.

As in the illustration, so with man, to become a new creature, it is necessary that the "old man" of sin be broken, changed, worked over. Man in his nature is not made according to mechanical laws, but is created by God—is born into the world—into existence, to live and move in the sphere of human beings. To be made a "new creature" he must necessarily be "born again." As in the first he is a creature of God's workmanship and not of man's, so in the work of being made a "new man" it is the work of God—a new creature in the *likeness and image* of God. There is a law—fixed and unalterable—in the propagating of the human species. There are first principles; and causes based upon those first principles will, in all cases, produce effects in harmony with nature's laws. So it is in the primary work of making a "new man" out of the old. God's law is fixed and absolute, so that every heart prepared by *faith* for the lodgment of the seed—the word of God—will experience a change. The seed being pure, and of a life giving property, must germinate under the genial, quickening influence of the divine spirit. Vegetation under such favorable circumstances becomes strong and profuse, rooting out all the old propensities heretofore fed and nourished by sin and Satan, so things pass away" and "all things become new." An almost irresistible impulse impels the individual to obey the law of heaven in the matter of salvation so that being born of water and the Spirit is the final consummation of this marvelous work of making "a new creature" in Christ Jesus—a creature of God's workmanship, "created unto good works."

"Old things are passed away." The old leaven of sin loses its power of preponderance,—is kept under,—from

the fact that other influences predominate. Evil thoughts, evil desires, such as pride, feelings, and such like, pass away under the wonderful and renovating influence of the ever presence of Christ in the soul.

"Behold, all things are become new." Wonder of wonders! Well should it be prefaced with "Behold,"—see, listen, learn. "All things become new." The work is not a partial work,—a patch work. No, no; but a thorough, complete change—a remodeling of the whole being. The whole man—body, soul and spirit—was contaminated with sin. The mind was submerged in the black waters of sin and evil desires; the body was a sacrifice to morbid lust; yet, the whole soul was a fountain of corruption. Hence, if old things pass away, and *all* become new, there is undoubtedly an entire work. The body becomes a "living sacrifice" at the altar of holiness; the mind is renewed and blended with Christ's in ties of blissful affinity; the whole soul is full of joy unspeakable. The "new creature" feeds upon the milk of the gospel, and learns to walk in "heavenly places." "All things" leaves out nothing; implies a thorough change of heart, a disposition of a divine and super human nature. Our desires, pursuits, hopes, fears, pleasures, views, tastes, and all things else, become changed. Where before were evil thoughts of Providence, now the creature will be brought to love God supremely for his justice, mercy, love and holiness. Where before there was no delight in the worship of God, now there is joy in the last service; and the soul swells in emotions of praise, when the mind is made to contemplate the transcendent glory of God's grace. Vivid perceptions of his beauties of holiness cause the heart to love him dearly for all his divine excellencies.

The child that receives its daily nourishment from its mother's breast, grows stronger and stronger; especially is this so when the food is of a healthy nature. So with the "new creature" in Christ. Being born of God, God is our parent. From him sustenance for the need of the being should be drawn. And so long as the "milk" and "meat" of the gospel is the spiritual food, how lovely the child grows! How beautiful the man or woman that thus lives in Christ! How beautiful are the feet; how kind and charitable the hands; how

lovely the head bows in humble submission; how warm and zealous, loving and sympathetic, the heart that pulsates in that meek bosom! How sweet and consoling is the music of the chaste tongues! How brightly shines the light from the clay temple of the Holy Ghost! The whole "Tabernacle" garnished and adorned with a meek and quiet spirit, free from fashion's hellish glare, or Satan's abominable trappings!

How sad the thought that so many are not content "to live by every word that proceedeth out of the mouth of God!" Gospel food and the "waters of life" are not enough to satisfy the desires of thousands. Even professors too often seek elsewhere for food and drink. It is because their desires yet are in measure influenced by the old leaven. See the would-be child of God sipping occasionally at the carnal cup of pleasure; nestling in the bosom of the world as fondly as the infant to its mother's breast; drawing sustenance from the mart of the world as presumptuously as the "man of sin." Where there is such a willful turning from Heaven's store-house—such an aversion to "holy manna"—and a relish for the poison cup at the world's banquet-table, need we wonder at confusions in the Christian world, yea, in the church? Did we all feed upon gospel food, as our Lord and Master directs, we would not be hungering after the "flesh pots of Egypt." Were we content to slake our thirst by drinking of the waters of which, if we drink, we "shall never thirst," we would never be seen gobbling down, as though it were honey water—the wines of abomination—found at the devil's "social parties!"

It is a fact worthy of note, that spiritual food shapes the conduct and course of the individual. If we live "of the gospel," our desires, conduct, and course will be gospel life—Christ life. If we live of the world, our desires, conduct, and course will be worldly. And if we have a mixture of food, our actions and desires will be mixed, trying to serve God and Mammon at the same time. Oh, that with us all, *all things* might become new, so that humility, charity and universal love might predominate in the heart of each one. Then it will be the ruling influence in the church, and Zion's prosperity will be onward and upward until all things will become "new" indeed in the transcendent glory of the New Jerusalem. J. S. FLORY.

Buffalo, Colo.

FOR THE YOUNG.

Comfort and Privations.

A philosophical old nonagenarian finds these comforts in growing old. White-headed grumblers should take notice:

I have become very deaf. What a blessing! There is such a lot of silly talk I cannot hear such scandals, &c.

My eyes are failing. How fortunate! I do not see a tithe of the folly and wickedness that is going on around me. I am blind to faults that would provoke me to censure.

I have lost my teeth, and my voice is not very audible. Well, I find it no use babbling to folks who won't listen, so I save my breath for better purposes. I don't show my teeth where I can't bite. I venture on no tough meat.

My taste is not so discriminating as in days of yore, and the good is that I am more easily satisfied; don't keep finding fault, am contented and thankful. A nice palate is a plague to get rid of.

My joints are rather stiff. Well, if they were ever so supple, I do not want to go and see the sights, hear concerts, make speeches, nor carouse at feasts.

I am not so strong as I was; but for what do I need to be stout? I am not going to wrestle or fight with anybody. My morals are generally improved.

Health Better than Wealth.

Little Martin was a poor boy who had no father or mother. He earned his bread by going on errands. One day on his way home he sat down to rest, and to eat his piece of dry bread, near the door of an inn. As he sat there a fine carriage drove up, and the master of the inn came out to serve two gentlemen who were in it. One of them was very young—not much older than Martin—and Martin thought to himself that he should like to be in his place. When he looked at his own crust of bread and his worn clothes, and then at their fine things, he could not help saying aloud:

"O dear, I wish I had that young gentleman's grand coach. I wish I could change places with him."

The other gentleman, who was the boy's tutor, heard this, and told it to his pupil, who made signs to Martin to come to him.

"So, little boy," said he, "you would like to change places with me, would you?"

"I beg pardon, sir," said Martin, "I did not mean any harm by what I said."

"I am not angry," said the young gentleman: "I only wish to know if you are willing to change places with me?"

"Oh, now you are joking," said Martin; "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust."

"Well," said the young man, "I will give you all I have, if you will give me all that you have and that I have not."

Martin did not know what to say, but the tutor told him to speak freely.

"Oh, yes," said Martin, then; "I will change places with you."

But when the young gentleman stepped out, Martin saw that he was very lame. His legs were bent, so that he had to walk with crutches. His face was pale and thin too, like of one who was often ill. Martin then began to think that health was better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all I have to be strong like you."

But Martin said: "Oh, no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it is God's will that I should be lame I try to be happy and thankful as I am."

Not Worse than Others.

"I am not worse than others," says another who feels that he must have something to say for himself; and because he has nothing better, says this.

Granted, my friend, with all my heart. You are not a bit worse than a great many people—hundreds of thousands; and what is more, you are not half so bad as a great many of them. You never thought of that, did you? You never expected a help from this quarter; but we believe in the old saying, that "fair play is a jewel," and if you are not as bad as many, why should any one say you are?

But then, what about these others? What is going to become of them? If they are on the way to ruin, what

that in this work of regeneration "old comfort is it to you that you are no worse off? The point is, are you any better off? If you say "you are no worse off than they," you are, in point of fact, casting your lot with them; and what is that lot, that you should be contented with? If there are forty-nine men to be flogged, it won't make you feel the lash the less because you are the fiftieth; and if there are three men to be hanged, you'll as certainly die if you be one of the three, as if there were no one but yourself.

And even if you are not half so bad as others, there's only cold comfort there, for God will not measure you by others at all, but by a standard of his own. If a man goes to be measured for a suit of clothes, the tailor does not take a general survey of him, and write down in his measuring book that he thinks he is three inches taller than Mr. A., and an inch and a quarter shorter than Mr. B.; but he measures the man himself, even to the eighth of an inch; for what he has to do with, is that particular man, and not Mr. A. or B., or any one else.

And depend upon it, you will be measured without reference to any one else; and when the Saviour comes you will not trouble yourself in the least about what anyone else is; you will know that God is going to ask you about yourself, and not about them.

If you were coming to judgment to-morrow, and the realities of eternity were straight before you; and a minister or Christian friend came in to see you, and began to try and appease the craving of your soul by telling you what a bad man A. was, and that B. was no better, you would say, "I don't want to hear about A. and B., but about myself and the things that concern my soul, which will soon be before my God." Well! do not be doing now to yourself what you would not let another do to you. It is bad enough to listen to such talk from another, but it is far worse to listen to it from yourself.

—B. H. Power, in the Christian.

Boys, how does it happen that some men are too poor to buy a good book, or pay for a good paper, but have money, ten times more, for whiskey or tobacco?

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Nov. 9, 1875.

The Committee to Philadelphia

The time appointed for the committee sent by A. M., to meet in Philadelphia, was the 27th of October. It met accordingly on the morning of the day named. As we had been absent some time in Maryland, and our business at home requiring some attention before we left for Philadelphia, we did not leave home until the afternoon of the 26th. We stopped a few hours in Huntingdon on Tuesday night, and had a little business conference with brother H. B. Brumbaugh, and reached the city on Wednesday morning but a little while before the time of meeting. The rest of the committee arrived the previous day, and attended a meeting for worship on Tuesday night.

On Wednesday morning the committee and church met for business, and after devotional exercises, and the organization of the meeting, the business before the meeting was taken up, and the grievances of the aggrieved members pretty fully investigated by the meeting. There were three sessions of the meeting held the first day, the last continuing until a late hour at night. Within these sessions, all the information and testimony were obtained that could be, in regard to the difficulties to be settled. The meeting adjourned on Wednesday night until two o'clock on Thursday afternoon.

On Thursday forenoon the committee examined the testimony and its bearing upon the points in the grievances, with all the care and attention which a sincere desire to discharge its duty required, and made out its report accordingly. And while we have reason to believe that a considerable part of the report would have been acceptable to the church, as a whole it was not accepted by the church, a large majority voting against it. The names of those voting against it were recorded, and the time until the next A. M. given them for changing their votes, if upon serious consideration they conclude to do so. And they were informed that they could have their votes changed at any time by writing to brother H. D. Davy as foreman of the committee, or to

ourselves as clerk. There was a great deal of regret felt among all parties when it was ascertained that a reconciliation was not effected. And at the close of the meeting for worship on Thursday evening, a proposition was made by some member or members of the church to have a meeting of the church on Wednesday evening the 3rd of Nov. to make further efforts to settle the existing troubles. As we designed remaining in the east a few days to visit some of the churches, we were requested to be present at the meeting on the 3rd instant, and we consented to do so, though we had not designed remaining so long in the east.

We felt as many of the brethren directly concerned did, a strong desire to have a reconciliation brought about, and consequently we used some of the time we would have preferred using in some other way, in visiting the brethren, and in encouraging them to use their utmost endeavors to accomplish what they all seemed so anxious to have accomplished, namely, the removal of the cause of their troubles. And the conciliatory spirit that we discovered in brethren representing different parts of the church, encouraged us to entertain some hopes that the meeting appointed on the 3d instant would result in the reconciliation of the disturbed parts of the church. But it did not, and we are very sorry to report the difficulties yet unsettled. But we have not abandoned the hope that they will yet be settled. We trust our dear brethren of the ancient church of Philadelphia, the city of brotherly love—the church in close proximity, in regard to locality, to the first church of our fraternity in the United States, will upon a serious consideration of the matter, see and feel the importance of a sacrifice of every thing that can consistently, and with propriety be sacrificed, for the sake of peace and union. It is very desirable that in the populous city of Philadelphia, a city of over a half a million of inhabitants, there should be at least one healthy and working organization of our ancient and apostolic brotherhood, to exemplify in life and doctrine the beautiful simplicity of primitive Christianity, and to labor for Christ to bring the fallen and guilty up to the standard of apostolic holiness, “without which no man shall see the Lord.”

It was in the east that the glorious

work of preaching the simple and ancient gospel of Christ, by the brethren in the United States, first began. And Philadelphia and its vicinity have many pleasant and historic associations connected with our brotherhood. Hence, there is no ordinary degree of interest felt by many of our brethren in regard to the character, position, and influence of the Philadelphia church. It has a glorious opportunity to bear a noble testimony to the truth as it is in Jesus. What a pity that the opportunity should be lost! How much Jesus needs faithful witnesses in that great city! We do sincerely hope that our brethren will be faithful to the trust committed to them. It was said to the Philadelphia church in Asia, “For thou hast a little strength, and hast kept my word, and hast not denied my name. * * * * Because thou hast the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that come upon the earth.” May our brethren of the modern Philadelphia church by their steadfastness, faithfulness, and consistency, receive the same commendation from our heavenly Master.

Having received an invitation to attend the communion meeting in Norristown, on Saturday evening the 30th of October, we left Philadelphia in the morning of the 30th for Norristown. The afternoon and evening being very wet the meeting was not very large, but we had a very pleasant waiting upon the Lord. The brethren have apparently a thriving congregation and a pleasant house of worship in this place. Norristown is situated on the Schuylkill river, sixteen miles from Philadelphia, and is a pleasant and flourishing city with about thirteen thousand inhabitants.

On Sunday morning we went from Norristown to the Green Tree church, and preached there in the morning and evening. This was our former home and spiritual birth-place. It afforded us much pleasure to meet and worship with brethren here again. But few who entered into the service of the Lord when we did, are now living. Others, however, have taken the place of the departed.

From the Green Tree we returned to the city and preached on Tuesday evening for the brethren, and on Wednesday evening attended the council meeting as

before stated, and about midnight left the city for home; but not with as pleasant feelings as could have been desired, as our labors, apparently, had not been very successful.

A Word to Our Friends in Arrears with Us.

We find it necessary to remind our patrons and friends who are in arrears with us for books and papers, that we are needing money very much to meet our current expenses. We have been under the necessity of borrowing money of the bank at ten per cent interest to meet our obligations. It would be very desirable to avoid this, and it could be done if those owing our office would pay what is coming to us, as we have a considerable amount standing out. We are now approaching the close of the year, and we did expect by this time what is due us would be paid in. We have considerable standing yet for 1874. We hope that those concerned in this appeal, will not fail to give it their immediate attention, and do their best to remit us what is coming to us, and by so doing they will oblige us very much.

Our Disappointment.

The repairing of our boiler has been attended with much delay and annoyance. It has been five weeks since we took it down and it is not yet completed. We are using a horse-power to run our press, much to our disadvantage, but it is the best we could do. Our machinist has not succeeded with the job as well as we expected he would, and hence the disappointment. We are now behind time with our paper, but hope our patrons will have forbearance with us. We are doing the best we can, with our patience much tried and our expenses increased.

Competition.

Brother Brumbaugh of the *Pilgrim*, in No. 45 of that paper says:

"We disapprove of competition, but will here say that we will do as much, in every respect, as any of the other publishers of the Brethren. Then, go to work with the assurance that we shall lack in no inducements that anybody else can give, even if it should be a 'Free Gift' advertising sheet."

When we first read the above we thought of passing it in silence, but as we have done with a number of similar

insinuations, but after a second reading and some consideration we thought best to make some explanation, by way of reply. This we will now do with all kindness and Christian courtesy.

We also disapprove of unhealthy competition, and shall have no part nor lot in that matter. What we have done to excite the above we are at a loss to know. We did not say publicly or privately that the *Pilgrim* is not a readable paper; that it is not well conducted; that it is not worth \$1.60 per year. We did not say that the PRIMITIVE CHRISTIAN will contain one-fourth or one-third more reading matter than any other paper published by the Brethren, at the same or any other price; that we had engaged the best talent in the brotherhood to write for the paper; that we had the widest and most interesting correspondence; that we would give more attention to the literary character of our paper than others; that we would offer as many and as valuable premiums as others; and that we would "do as much, in every respect, as any of the other publishers of the Brethren." If we had done these things, we might justly be charged with engaging in competition. But we plead not guilty.

What have we done? We have attended to our business diligently. We have proposed to enlarge and improve our paper. We asked our agents to work for us, and try to enlarge our list of subscribers. By the liberality of a brother, we offer two premiums. We have tried to publish a good paper, and will still try. All this has been done, because we are in earnest—because our heart is in our work, and without reference to any of our brethren or their papers. We wish them all abundant success. We would like to see one of our papers in every family of the brotherhood. If any are not satisfied with our paper, let them take the *Pilgrim* or the *Vindicator*. (The *Free Gift* will take care of itself.) Are we understood? We mean to attend to our duties—to our calling—without interfering with others. B.

Almanac for 1876.

We now announce that the Almanac for next year is through the press and will be sent out as fast as it can be bound and received at our office.

TERMS: Single copy 10 cents; 6 copies, 50 cents; 12 copies, \$1.00; 100 copies, \$8.00.

How many do you want? Please let us know soon. B.

The Science of Health for November comes promptly to hand as usual: and contains, perhaps, more than the usual amount of interesting and healthful reading. The first article which strikes the attention is that on Popular Physiology. The author treats of Vital Phenomena of Cells, illustrating happily the more essential features. After this follows a number of interesting articles, on various subjects, in different departments. Now is the time to subscribe for 1876, as the last three months' numbers for 1875 are offered free. Only \$2.00 a year. S. R. WELLS & Co., Publishers, 737 Broadway, New York.

THE PRIMITIVE CHRISTIAN and *Science of Health* will be sent one year for \$3.00.

THE INDEPENDENT is acknowledged to be the best, as it certainly is the cheapest, religious weekly in the world. It is ably and fearlessly edited, while its list of contributors, including the best writers and thinkers, cannot be equalled by any other publication.

Moody and Sankey's "Gospel Hymns and Sacred Songs" are presented as a premium, postpaid, to each yearly subscriber who sends \$3 to Henry C. Bowen, Publisher, P.O. Box 2787, New York. See advertisement in another column.

GLEANINGS & JOTTINGS.

BROTHER Jacob H. Kurtz, Middletown, Mahoning county, Ohio, says:

"We are all reasonably well. Thank God for his goodness. We had our love-feast on the 8th of October, according to previous announcement. The laboring brethren present were elders C. Kahler, M. Warren, L. Glass, and David Workman. We had good preaching, good attention, and good order during our meetings. We also had a choice for the ministry, which resulted in the installment of brother Jonas Hoke to that important office. Remember us in your prayers.

BROTHER T. D. Lyon, Hudson, McLean county, Ill., says:

"I here state that we have been abundantly blessed in our fields this year. The greatest acreage of corn, perhaps, for many years, and of such good quality; potatoes in abundance, fair oats, but little wheat, and almost no fruit. The forepart of the season was very wet; so much so, that many people complained that nothing could grow, so as to mature; but now, to see the solid, heavy corn that has filled our fields, I hope we all will learn to trust Providence instead of complaining so much. Good health prevails in our family. Farewell."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Our Scrap-Book.

"UPON THIS ROCK."

"What is meant by 'upon this rock'?"

"Upon this rock," has puzzled not a few people. The Roman Catholics say that Christ built his church upon Peter, that is to say, Peter was the foundation. Protestants, in order to be different from the Roman Catholics, must hunt up some other meaning, and therefore declare that Christ meant by "upon this rock" the confession of Peter. Now what is the difference between Peter as the foundation and Peter's confession? Let us look at this subject from a scriptural stand-point, and then we need not stretch the meaning of words.

Paul says, "Now ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. ii. 20. "The foundation of the apostles" is Christ. Upon this foundation, we all agree, every one must build. Now Peter understood this very well; therefore Christ says unto him, "Thou art Peter, and upon this rock I will build my church." Does "this rock" mean foundation? It does not. Peter says, "Ye also as lively stones, are built up a spiritual house." Are not all the faithful as lively stones? Then all are stones in God's spiritual house. Peter was the first stone of rock laid upon the foundation.

The new Jerusalem which John saw "descending out of heaven from God," "had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev xxi.

The church of Christ is a type of this "holy Jerusalem." The type has twelve Apostles, typifying the twelve foundations in the new or "holy Jerusalem."

From this and other Scriptures we gather the idea of the Savior to be, that Peter was the first rock or lively stone in the church. The remainder of the Apostles were next in order, and after them all saints until the end. Now our idea of building will clear up the matter satisfactorily, and that, too, without moving the Scriptures out of their proper channel. If Peter was the first stone on the foundation, or next to the "chief corner stone," are not the other lively stones beside and above this one? Or is Peter at the top of the building? Being at the bottom, or next to the foundation, and the others beside and above him, are not the rest built on him? Peter was no more like a rock than the rest of us, if we are faith-

ful; and we are no less lively stones than he a rock if we hold fast to our profession of faith without wavering.

This seems to me to be the only true and safe idea to advance. And it is strengthened by the declaration of Jesus to Peter. "And I will give unto thee the keys of the kingdom of heaven."—"Thee" means Peter and no one else. It does not mean Peter, James, John, Matthew, etc., but Peter alone. He used the "keys of the kingdom of heaven" to unlock the door for the Gentiles; and when that door was unlocked, it remained unlocked; and hence useless to attempt to unlock it again. It is folly to try to unlock a door that is not locked, and that stands wide open. And the gates of hell did not prevail against that rock—Peter—any more than they prevailed against Christ. No; the gates of hell never did, and never will, prevail against that spiritual house. It cannot prevail against a single stone, much less against the whole building. There is much more connected with this subject, but want of space forbids our pursuing the matter further here.

"THE ROOT OF ALL EVIL."

"There are brethren here who have from seven to ten thousand dollars in bank; yet not one cent to give towards spreading the gospel."

Thus writes one who is much concerned for the spread of the truth. James says, (and he had authority from God to say so,) "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Can any one deny that he is rich when he has his thousands in bank, and not a penny for sending light to those who sit in the regions of darkness?

Is the hoarding of money an indication of "will be rich"? If not, what does it indicate? They that "will be rich," may observe first, that they fall into two things, viz.: temptation and a snare; second, into many foolish and hurtful lusts,—not foolish and hurtful lusts only, nor a few foolish and hurtful lusts, but many foolish and hurtful lusts. These many foolish and hurtful lusts drown men in destruction and perdition. "It is easier," says Jesus, "for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This saying "amazed" the disciples, and they queried, "Who then can be saved?" "With men this is impossible; but with God all things are possible," says Jesus. Yes, it is possible for God to make a camel go through the eye of a needle. And if a rich man will only permit the Lord to pass him through little places, it is possible for him to be saved. But if he, instead of contracting himself to the required size, by doing something or everything for the cause of his Master, should "swell" himself by heaping unto himself riches, the

Lord will hardly pass him through the "eye." The fact still remains that "The love of money is the root of all evil."

M. M. ESHELMAN.

In Response to a Request by Brother Nathaniel Mathias, of Oregon.

Dear Brother:—Your kind letter of the 25th of September is at hand, in which you say you have been reading my review of Notes on Infant Baptism, and that you had a desire to have my views on the 3rd chapter of 1 Corinthians, from the 10th to the 15th verses inclusive.

This passage of Scripture has very frequently, in my intercourse with the brethren and others, been the subject of an interchange of opinion; and, like all other difficult or obscure passages, is construed and interpreted according to the respective systems of theology. Papists claim it as a testimony favoring their dogma of a purgatory; and, as you inform me, it is claimed by the Universalists as supporting their theory. For myself, I have concluded not to be arbitrary in my conclusions upon such passages, but to modestly give my opinion in harmony with the general philosophy of the Scriptures. That the passage in question is of this character, is obvious from the fact that it is so frequently the subject of inquiry as to its true interpretation.

Upon the first proposition in this text there is no controversy among those professing the Christian name; all agree that Jesus Christ is the only foundation for the hope of salvation; all award to him, professionally, Divinity of character; all profess to build by faith on him; all, with few exceptions, such as Papists, Friends, and Mormons, profess to acknowledge the written word as a sufficient and the only rule of faith and practice. But there are many who profess to acknowledge this fact, that are strangely inconsistent in practice, departing from it, and devising ways and means, as auxiliaries, for which there is no divine authority; and this, too, while they ridicule the Papists because of their traditions, the Friends, for their pretended light within, or word of God communicated by direct inspiration. If we were closely to examine our own modern practice, we would be compelled to acknowledge that we were about half Catholic, or a little more than half Quaker, and not quite as fully strict constructionists of the divine constitution as we claim in our profession, and instead of building upon the assumed foundation, exclusively, of pure and indestructible material, gold, silver, precious stones, which, as I opine, implies the word of God—the ordinances and commandments of our Master—which "liveth and abideth forever," which will abide the violence of the wind, withstand the torrents of the rain, and defy the fury of the flood, and will remain unscathed when

heaven and earth shall pass away, if not careful, we will be found building upon this foundation, wood, hay, stubble, which implies the substitution of false doctrines, human inventions, abrogated ceremonies, and philosophical speculations, or deduce licentious inferences from the doctrines of grace, which will never stand the trial which God has appointed. The day of Judgment will declare it; every man's work will be tried as by fire, during the progress of that solemn season. The gold, silver, precious stones will stand the fire, and, indeed, be purified by it; and he who has built with these approved materials, will receive an abundant reward; but he who has built, and spent his time and labor in building, with those worthless materials, wood, hay, and stubble, will suffer great loss, even in respect to the degree of his future glory; yet, provided he is indeed *honestly fixed* on the good foundation, he shall be finally saved. I believe that there are degrees in happiness; for the Master says, "In my Father's house are many mansions;" and the Apostle says, "One star differeth from another star in glory."

To illustrate my idea: In the science of astronomy, we learn that the sun is the grand center of our solar system. Around this center the planets revolve in their respective orbits, some nearer and some more remote; yet all are kept in their respective place by the attraction of the sun, or, in other words, by the centripetal force. So all the Christian world in their various combinations, are, in their respective orbits, revolving around the common center, the foundation in question, some nearer and some further off. All professors of Christianity are more or less under the restraining influence of the principles of its teachings; and, indeed, we may perhaps venture even farther than this, and admit that those who make no formal profession are revolving around this center, and are more or less restrained and benefited by its influences, and may be said to build upon this foundation, building upon morality or depending upon his mercy and grace, but failing to appreciate his justice. Such are those who have conceived the idea that there will be no future punishment—those whom you, dear brother, are pleased to call Universalists—who are claiming this Scripture in support of their theory. I fear that they will find themselves fatally mistaken, when too late, and, perhaps, will suffer the greatest loss, and have to endure a large share of fire before they are saved.

What is meant by the term fire, in the text I will not venture to say, whether literal or figurative, but it certainly implies the wrath and displeasure of almighty God, in the vindication of his justice and the execution of his judgments—the thing, at least, that we are taught to try to avoid as the terrible consequence of unfaithfulness in the

duties assigned us by our divine Master. In addition to this terrible suffering we are taught by the text that we will suffer loss. This may imply that we shall lose the thousand years' reign with Christ, and the enjoyment of all our fond anticipations of hearing the sound of the trumpet of God, and our part in the first resurrection and meeting our Savior in the air.

It may be that some may think that I am rather liberal in my views. To such I will say, read the passage under consideration, 1 Cor. iii. 10-15, and if you have anything better, I will cheerfully accept it, and acknowledge myself your humble servant.

B. F. MOOMAW.

THORNTON, West Va., }
Sept. 30th, 1875. }

Dear Brother James:—

I now undertake to write, to let the readers of the COMPANION hear from our arm of the church, Mountain district. Our communion meeting is now among the things of the past. On Saturday last our little family started to Nuzum's Mill, a place near where the meeting was to be held. When we came to Thornton station, the place where we took the train, we met several of the brethren, among them Eld. E. Auvil from the Barbour church. We landed at Nuzum's Mill between twelve and one o'clock; went a short distance and took dinner with brother Ratherford. After dinner we went to the place of meeting on brother A. Saturfield's place. A large assembly was present. We were addressed by brother J. W. Provance, followed by brother Auvil. The ministers present were Eld. E. Auvil, J. M. West, Isaac Ball, from the Barbour church; J. W. Provance, from or near Farmington, Marion county; G. W. Annon and myself from Taylor county. We found every thing in readiness; and as the time drew on, we proceeded, and indeed we had a feast of charity. Good order prevailed, except in one place, where some misbehaved themselves, as the meeting was held under a shed, and they huddled together and kept up considerable disturbance. But some looked on with interest, and paid good attention to what was said and done. The meeting continued until Monday. At ten o'clock we met together and had services. As all of the other ministering brethren were gone, the lot fell upon ourself to preach. There was a good crowd assembled. After services there were two immersed in the Tiger Valley River, who had made application on Sunday evening. Eleven months prior to this time, the first person was baptized at this place. At this time we number twenty.

Now brethren, you that live at this point, (Nuzum's Mill,) I must say a few words to you. As you have made a start for heaven, never shrink from your duty, for Jesus says, "No man, having put his

hand to the plow and looking back, is fit for the kingdom of God." Live in peace. Let your light so shine, that your friends and relatives may see your good works, and be constrained by the power of God, to covenant with him to live faithful until death. Do not neglect to assemble yourselves around the family altar, night and morning, with your children, and petition God to assist and keep you faithful until death, that when you are done with the turmoil of earth, you can enter into the holy of holies, which the Lord pitched and not man.

May God help the church, that the borders of Zion may be enlarged, and that sinners may come to Jesus to dwell in heaven. May the God of peace, the communion of the Holy Ghost, dwell with the brotherhood throughout. Amen.

Z. ANNON.

Letter from C. H. Balsbaugh— Response by R. H. Miller.

UNION DEPOSIT, Dauphin Co., Pa., }
September 27, 1875 }

R. H. MILLER,—Dear Brother:—If the act is reprehensible, the motive is not. Paul was all right in this and all wrong in that, when he went to Damascus to crush the infant church. I have for some days been pressed with a sense of duty to write to you, and the feeling is growing upon me.—Your discussions with Manville and Hodges indicate excellent capacity for usefulness in the sphere of polemics. Your arguments are forcible and conclusive; and your extemporaneous rejoinders pertinent, terse, and incisive. I found two expressions, identical in substance, at which my sense of Christian propriety revolted. In No. 36, 1st page, 2nd column, concluding sentence, you say, "if he wants to discuss trine immersion, let him bring the biggest man of his church in Virginia, and though I am a little man, I will meet him." This self-reference to your controversial qualifications, somewhat mars the beauty of your otherwise unsurpassed defense of the truth. Your argument is strong enough without any thing that can be construed into even the semblance of self-laudation. Please, dear brother, take my criticism in Christian love, and impute it to no other motive than the desire to keep the "dead fly" out of your well assorted, fragrant "apothecary." Eccl. x. 1.

You had wily oponents to deal with, who knew how to put the thinnest possible edge of truth to a ponderous mass of error, and drive it home with all the force of perverted logic. Their "enning craftiness" furnished you with a handle which you wielded with admirable skill. Public discussions are dangerous engagements. It requires a champion who is Christed through and through, to be an honor to Christianity in such an encounter.

ter. May God be your wisdom, "your shield, and your exceeding great reward."

C. H. BALSBAUGH.

ANSWER.

Dear Brother:—Your words of warning are received in the same spirit of love in which I feel confident they were written. And believing the admonitions of a brother, like the chastenings of the Lord, may make the servant of God more perfect, I can but feel thankful for the interest you have taken in my own welfare while the cause of truth was committed to my hands for its defense. And I am pleased with the candid manner in which you speak of some things in these discussions to which you object. Those who point out our faults are often more profitable to us than those who speak our praise. As pruning the tree improves the fruit, it is better to trim off its surplus branches than to praise its beautiful foliage. When the spear is beaten into a pruning hook, then may we look for better fruit.

I admit your criticism to be correct that without doing violence to the language referred to it may be construed into self-laudation, though that was not my object, for I think there is nothing of that in my feelings. It was the offshoot of my combative nature—the outcropping of that retaliative spirit of which I have a little too much to keep always in subjection when the provocation is so often repeated as was done by Mr. Hodges. During the discussion he frequently alluded to trine immersion in a sarcastic manner, while it had no connection with the proposition, and I let loose the lion of combativeness to retaliate for it, and he roared a little to loud. I should have used the spirit of the immaculate Lamb, for God's own word is a sword more powerful for good than combative darts. But when Mr. Hodges made the state of Indiana, trine immersion, and myself a kind of outside track on which to play when he was out of argument, my nature was not quite smooth enough to meet him without an effort to give him a spicy retort; and it was my feeling at the time, to let it be known that I did not fear to meet the greatest man he could bring in a discussion on trine immersion. I admit that it savors a little more of boasting than was justifiable, even under the circumstances; but it was not my own greatness, but the strength of the cause, that dispelled my fears.

As to Mr. Winebrenner, I feel a little different. He was not a party in the Manville discussion, when he gave in a written challenge, read by Mr. Manville for effect upon the audience; and I gave him that reply as a retort, although, in truth, I do not want to meet any man in discussion unless he is endorsed and brought forward by his church. Had I replied to Mr. W. with a mildness that would have admitted him into discussion,

it would have been a fruitless contest—a fruitless victory, if gained—an endless disgrace, if lost, as you can see by referring to his "mission parsed." Then think of such a man making a public challenge unasked and unendorsed, and, if you can, pardon the weakness of your brother, whose nature rises with fearless boldness, to make a seathing reply, to prevent an assault upon a truth not embraced in the discussion, and that, too, by a man who had no right to speak.

Now brother, that is about all I can say to mitigate an unjustifiable retaliation, and you can see that it does not make it right: it is only a palliation, and it still leaves the dead fly in the ointment. But I hope it will be like Elisha's meal in the mess of pottage, neutralizing the poison of the wild gourds that there be no "death in the pot." 2 King 4: 40, 41.

I hope, brother, that I, too, can see the true spirit of Christian conduct and life that should govern us in all things; yet I feel that I live not so near, nor realize so fully, as yourself, the richer graces as they flow freshly from the fount of life; but this only makes more free to ask your pardon for one whose graces are more allayed, and that, sometimes, with an impetuous nature that cannot always readily be kept on the altar.

Brother J. C. Moomaw spoke to me of this same matter, and probably he felt like you did about it. If so, I hope he too will accept this letter as my apology. Although poor, it is the best I have, because it is true.

If not out of place, I would here give my thanks to brother Moomaw for the very satisfactory manner in which he has given the report. I think I may say so much, because it is the feeling of many who have spoken to me on the subject.

As I now have another discussion on hand, and, with you, apprehend its dangers, I hope you will live near the throne, with me in your remembrance, and, with frankness and forgiving love, point out all the imperfections and dangers that may beset your brother. And if your health would permit I would be glad to have your correspondence, free and frequent, for there are other matters on which I would be pleased to have your mind; but to tax your spirit and energy, since they have been burdened and worn by long years of suffering, would be wrong if it were done for my satisfaction alone. Yet it is justifiable in a cause that is worthy of one laying down his life for his brethren; therefore I hope your faithfulness and love for the cause of truth may nerve you to write while the spirit lingers on the nearer shore of the river. When you have passed over, those who remain will no more look for you here as you have been written before our minds in the *Companion*, but on some fair page of the Lamb's Book we hope to find again the familiar name of C. H. Balsbaugh, whose labors we appreciate here, and in whose reward we will rejoice there. May

the love of God, the grace of Christ, and the communion of the Spirit be the font in which your life and sufferings are lavend.

R. H. MILLER.

Ladoga, Ind.

In Memory of Jacob Alvin Weybright.

The following lines were selected by the mother, as expressing the feelings of her heart.

One lovely bud adorned our bower,
And shed sweet fragrance round;
It grew in beauty, hour by hour,
Till, oh! the spoiler came in power,
And crushed it to the ground.
Yet, not forever in the dust,
That beauteous bud shall lie;
No, in the garden of the just,
Beneath God's glorious eye, I trust,
'Twill bloom again on high.

Correction.

Brother Quinter:—

For the satisfaction of the Indian Creek Brethren, say, that, in an obituary published some time ago, it should read friend Jacob Myers instead of "Brother."

D. D. HORNER.

Announcement.

DISTRICT MEETINGS

The District Meeting for the middle District of Indiana, for 1876, will be held, the Lord willing, in the Clear Creek church, Huntington Co., on the second Wednesday after Easter. Notice of further arrangements will be given in due time.

JOHN P. WOLF.

Peru, Ind.

The District Meeting of Northern Iowa and Minnesota will be held in the Grundy church, Grundy Co., Iowa, eight miles east of Eldora station, on the 10th day of December next.

H. P. STRICKLER.

MARRIED.

On Thursday, Sept. 30th, 1875, at the residence of the bride's parents, by Elder Samuel Murray, brother LEVI RARICK, from Delaware county, Ind., and sister AMANDA VARNER, of Covington, O. Jo.

By the undersigned, Sept. 15th, Mr. ABRAHAM BAKER and Miss BARBARA LOUISA KING, near Maryland Line, Lutersburg, Md.

Also, by the undersigned, Sept. 30th, Mr. ABRAHAM SHOCKY and Miss SUSAN DUTCH, both of Washington township, Franklin county, Pa.

Also, by the undersigned, Oct. 28th, at

the residence of Mr. Geo. Hoover, Mr. BENJ. T. BYERS and Miss LUCY I. SEGLER, both of Smithburg, Md.

J. F. OLLER.

By the undersigned, Oct. 21st, Neosho county, Kansas, brother WILLIAM A. GRABLE and ANNA AUDISS. Brother William was formerly from Washington county, Pa.

SIDNEY HODGDEN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Barbour church, Barbour county, W. Va., brother Wm. F. Ball, son of brother Isaac Ball. He was born August 14th, 1848, and departed this life March 23d, 1875, aged 26 years, 7 months and 9 days. He leaves a wife and four children to mourn their loss; besides an aged father, and several brothers and sisters. His disease was brain fever. His illness was short but severe. His peace was made and he was ready to go. He said he would love to raise his family, but his Master had called him and he must go. May we all take fresh warning, and be ready to go when our Master calls us. Funeral discourse by the writer, assisted by brother Digmau, to a large concourse of mourning and sympathizing friends, from the words, "If a man die, will he live again? All the days of my appointed time will I wait, till my change come." Job xiv. 14

Also, in the same congregation, SARAH L., daughter of brother Augustus and sister Mary Anne Standsberry; aged 4 years, 2 mos., and 17 days. Weep not for your child, dear parents; she is not lost but gone before. Prove faithful and you will meet your Sarah. Funeral services by the writer, assisted by brother Digmau, to many weeping friends. Text, 2 Kings, iv. 26.

Also, in the same congregation, LYDIA M., daughter of brother Godfrey and sister Louisa Poling; aged 2 years, 2 months and 20 days.

Also, SARAH CATHARINE, daughter of the same; aged 7 days. Weep not for your children, dear parents. Dry your tears; God has called his own, to take care of the now little saints. But prove true to your profession, and you will meet them by and by. Funeral services by the writer, assisted by brother E. Auvil, from the words, "The Lord gave, and the Lord taketh away. Blessed be the name of the Lord."

Z. ANNON.

In Lower Cumberland, Oct. 10th, brother MICHAEL HOOVER; aged 57 years and 28 days. Our loss, we have reason to hope, is his eternal gain. Funeral discourse from Job xiv. 14.

J. B. GARTER.

In the Mineral Creek church, Johnson Co., Mo., August 13th, 1875, NORA SOPHIA, daughter of brother Joseph and sister Anna Lightner, aged 3 years, 10 months, and 18 days. Funeral services by the Brethren.

S. S. MOHLER.

In the Canton church, Starke county, O., Oct. 18th, 1875, ELIZABETH SNYDER, wife of David Snyder, deceased; aged 78 years and 7 months. Her death occurred unexpectedly from (supposed) palsy. She was the moth-

er of 14 children, 12 of whom are still living to mourn the loss of a dear mother. Funeral services by Eld. Moses Weaver and the writer from Phil. i. 21.

JOSIAH KEIM.

In Waynesboro', Pa., at the residence of brother B. E. Price, on the 20th inst., sister MARY SMUTZER; aged 27 years, 3 months and 8 days. Deceased died of typhoid fever; she suffered very much for eight weeks. She bore it with Christian fortitude. She had the kind attention of the brethren and sisters, and especially of brother and sister Price, who did everything for her that could be done, for which they have much praise. To our dear sister death was no monster, but she welcomed death. Twelve hours before her death she sang and rejoiced in the hope of death, and said that at 2 o'clock she would leave; and at nearly 2 o'clock she died and calmly passed away. She was buried at the Antietam graveyard. Her funeral was well attended. The service was held in the Antietam meeting house. The occasion was improved from 1 Peter 1: 3, by the writer.

J. F. OLLER.

In the Mahoning church, near Columbus, Ohio, October 25th, 1875, sister ESTHER CRUMBAKER; aged 83 years and 25 days. Funeral services by the writer, from 1 Cor. 15: 12-20; followed by Rev. Bixler, (Mennonite,) in the German, from Heb. 4: 9

JACOB H. KURTZ.

In the Manocacy church, Carroll county, Md., August 23rd, 1875, JACOB ALVIN, fifth child and third son of Samuel and Mary Weybright; aged 3 years and 2 days. Disease, violent cerebro spinal meningitis. Our maully little boy was taken from his play and mirthfulness in a little over three days. He was admired by all who knew him; and his sudden affliction cast a gloom over the hearts of many besides his parents and little brothers and sisters. May his transplanting from earth to the blissful Eden be the means of drawing us nearer to God, who giveth life and hath power to take it away.

PARENTS.

In the Welsh Run congregation, Washington Co., Md., August 27th, 1875, near the Broad Fording church, in the 65th year of his age, our esteemed brother JACOB FUNK, (of John) whose illness was of short duration. While in seemingly good health, he was seized by an attack of neuralgia of the heart, whose forerunner was an unpleasant and painful sensation in his arms, which in the short period of about two days, had fully developed itself in the heart, and terminated in death. He was a worthy citizen, a firm and pious brother; had served a number of years in the office of deacon, where he proved faithful to his trust. He was of reputable character, and lived in close proximity to the life exemplified by that Holy Personage to whom he looked for his salvation. Welsh Run will not be likely to find his station in life as readily filled as it was suddenly vacated. His services were however confined more particularly to the Broad Fording church, where the greater loss will be sustained. It is hoped that, as he is no more there to ornament the community, his name will be revered, his life and actions be patterned after by the rising generation of that vicinity. His remains were followed by a large concourse of persons to the Brethren's burying ground, where it was interred with a scene of solemnity. The funeral services were by the Brethren.

D. L.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Sarah E Jones 10; John Hollinger 1 34; A Coler 1 60; P S Newcomer 4 00; G W Hepner 10 20; Landon West 11 40; Ezra J Barkley 1 60; John Green 41 00; John Wampler 50; Barbara Jordan 1 00; Catharine Whistler 1 00; Jesse Stutzman 30 00; J B Meyers 1 60; Daniel Rayer 17 00; David Moore 1 50.

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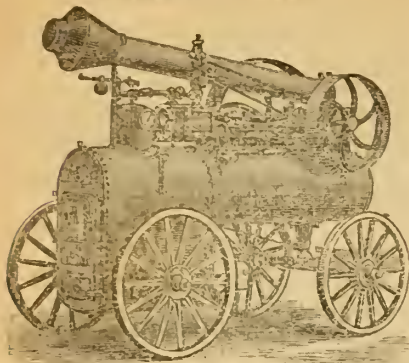
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For the COMPANION and VISITOR.

My Recompense.

BY GEO. H. SUHR'E.

The Christ he was. And I had held
Sweet converse with the wanderer
Whom chance (nay, God's good providence),
Had sent to share my humble fare,
Nor knew 'twas He that once had dwelt
In quiet Bethlehem—my King.
But in a moment I had seen
The print upon his hands and feet
And knew my crucified Lord!
Prostrate upon the earth, I kissed
His wounded feet, and eagerly
I begged that ere he might depart
His peace and blessing I might know.

Sweet were his words of comfort; then
A tenderly he questioned me
About my journey's end, my hope,
My purpose to endure,—the crown
In waiting, and the mansion now,
E'en now prepared, then turned as if
He would depart. "Nay, Lord!" I cried,
"Abide a brief space yet, I pray;
One blessing more I fain would crave."
"I may not long delay," he said,
"Yet will I hear thy prayer—say on."

I told him all my heart: how weak,
How frail I am; how all the day
I tremble 'neath the heavy load
By sin imposed; how my poor feet
Are stung by cruel thorns; and how
My parched lips crave one sweet draught
Of living water from the well
Of Life,—and then his blessing sought:
"I crave no lighter burden, Lord,
Than that thou wilt; nor that my life
Be aught than one of toil; I crave
Thy gracious strength. To thee, O Christ!
I raise my hands for present help,—
To thee,—the Infinite in strength,
In mercy, and surpassing love!"

Gently the Master laid his hand
In benison upon my head,—
"Fear not," he said, "thy burden shall

Be 'portioned to thy strength." Then rose,
But ere he went, he whispered low,
"When others flee, I will be near."

All day the music of his words
Has thrilled me with a blessed joy.
My load is lighter grown; my strength
Renewed. So will I labor on.
For though no earthly joy be mine,
Nor present good, nor aught that wealth
Can give,—yet my reward is sure;
When death shall come,—(and even now
He may be at the door, and I
All unaware!)—when death shall come,
And quiet folding of the hands,
And blessed, everlasting rest,—
Rest all untroubled and serene,—
My recompense shall be complete.
Ah, then!—my burning, bruised feet,
Kissed by the cooling, crystal streams,
Shall tread with glad, unweary step
Celestial heights! my famished soul,—
Which feeble sustenance had drawn
From dry, unavory husks, erewhile,—
In virgin pastures shall be fed,
Nor hunger more! all vain regret,
All cank'rous care, heart-breaking griefs,
And enmities forgot!—*then*—joy,
And rapture, and unceasing bliss,
Will more than recompense my pain!

O Christ! still pray I for thy strength
To hold me on my steadfast way;
For I am weak; still let me know
That thou art near—my guide till life
Be overpast. And when my feet
Shall press the farther shore, amid
The glad *'Te Deums'* of the skies,
A sweeter song of praise I'll bring
To thee, my Lord—my Recompense!
Meyersdale, Pa.

Luxury increases the luggage of
life, and thereby impedes the march.

Politeness is like an air-cushion—
there may be nothing in it, but it eases
our jolts wonderfully as we journey
along the rough road of life.

For the COMPANION and VISITOR.

The Beatitudes of the Mount.
No. 5.

BY JOHN CALVIN BRIGHT.

"Blessed are the merciful: for they shall
obtain mercy." *Matth. 5: 7.*

In resuming the Beatitudes, we
first will give Webster's definitions of
the terms used in our text. The only
apology we offer for introducing him
thus at length is that he says what
we want to say in a more forcible and
intelligent way than we can.

"Merciful. Having or exercising
mercy; compassionate; tender; dis-
posed to pity offenders and forgive
their offences; unwillingness to punish
for injuries."

"Mercy. That benevolence, mild-
ness, or tenderness of heart which
disposes a person to overlook injuries,
or to treat an offender better than he
deserves; the disposition that temp-
ers justice, and induces an injured
person to forgive trespasses and in-
juries and forbear punishment, or in-
flict less than law or justice will
warrant. In this sense, there is per-
haps no word in our language synon-
ymous with mercy. That which
comes nearest to it is *grace*. It im-
plies benevolence, tenderness, mild-
ness, pity or compassion, and clem-
ency, but exercised only toward
offenders. Mercy is a distinguished
attribute of the Supreme Being."

The original term which Christ used
to designate this class implies, those
who enter into the miseries of their
fellow-men, feel for them, and "weep
with those that weep;" and in its full-
est latitude, in which Christ undoubt-
edly used it, it means 1. Alms-giving;
2. The pardon of injuries. As great

prominence are given to both of these doctrines in the New Testament Scriptures, we will examine our text under these two heads.

1. Alms-giving. "For ye have the poor always with you; but me ye have not always" are the words with which the Master reproved the complaining disciples, when they murmured, because a certain woman had anointed his head with an alabaster box of precious ointment; intimating thereby, that she was guilty of no impropriety, and that it was their bounden duty to cheerfully embrace every opportunity to administer to the needy. And this was a prominent characteristic of the apostolic church; for when they had their community of goods, they distributed to every man as he had need and none lacked. Acts iv. And Paul in Rom. 12, connects the "distributing to the necessity of saints" with prayer. And he also taught his Hebrew brethren, that the ministration to the saints was a labor of love, showed toward God's great name, which he would not forget. Heb. 6: 10. And the beloved disciple gives this thought a finishing touch in the following words: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and truth." 1 John 8: 17, 18. As the ministration to the poor saints had been faithfully taught by the early ambassadors of the church, and as it is one of the peculiar influences which the Holy Spirit imparts to every believer, the apostle Paul in the midst of his great argument for liberality in the eighth and ninth chapters of 2 Cor. says, "For as touching the ministering to the saints, it is superfluous for me to write to you." The primitive Christians supported their own poor, and we are glad that we can say, that the church of the Brethren has this important characteristic of the apostolic church; for she allows none of her members to live off the public charity.

But the alms-giving of the gospel goes farther than this. It extends from shore to shore, from the rising to the setting sun, "from the rivers to the ends of the earth." It reaches from Patagonia to Greenland, from the hot, arid plateaus of the Hotte-

tsquimaux; and last, but not least, to the truth-seeking Dane standing on tip-toe on his native shore, inviting the heralds of the cross to his peninsular kingdom. It embraces in its extended reach all of Adam's large family, without regard to race, color, sex, caste, condition, or position. It is a universal charity, to meet the wants of the body and the greater wants of the soul.

These thoughts are demonstrated by the following arguments:

1. "God is no respecter of persons." "He causeth the sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Children partake of the nature of their parents; and the children of God are partakers of the divine nature; therefore they are no respecters of persons and their charity reaches all.

2. "If thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12: 20. Prov. 25: 21. It is the design of the warrior to starve his enemy, destroy his stores, cut off his supplies; but the faithful Christian warrior will treat him as his brother, feel his care, and supply his wants.

3. Christ forcibly illustrated, elucidated, and demonstrated the doctrine of universal benevolence to a certain lawyer, in the parable of the good Samaritan. When a certain man journeyed from Jerusalem to Jericho, and fell among thieves, a priest passed by on one and a Levite on the other side; but the Samaritan treated him with the greatest kindness. And when Christ inquired, who was neighbor to him that fell among the thieves, the proud Jewish lawyer was compelled to acknowledge that it was the Samaritan, an enemy of the Jews, "For the Jews have no dealings with the Samaritans." Then Christ gave the solemn injunction, "Go and do thou likewise." Hence the charity of the gospel sees a neighbor, an object of regard, in every member of fallen humanity.

4. The apostolic church heeded the Macedonian cry and furthered the ambassadors on their way. Why should not we? The first word of the commission is still the imperative *go!* go!! GO!!! And who has authority to say, "Peace be still." With the one hand we should distribute to the wants of the poor. With the

other, send primitive Christianity to every quarter of the globe.

We should also remember that he that soweth bountifully shall reap a bountiful harvest, while he that soweth sparingly may only expect a spare crop. And there is too much of this spare sowing done. When appealed to for aid, we too often knot our purse strings, seize them with an iron grasp, and then placidly say, "Depart in peace, be ye warmed and filled." "But when thou doest thine alms, let not thy left hand know what thy right hand doeth." If we do alms for the praise of men here, we shall be rewarded by the curse of God over there. "He that hath ears to hear let him hear." "God loves a cheerful giver." "Do good to all men."

2. The pardon of injuries. The heathen philosophers and modern infidels teach, that revenge is a duty and the doctrine of forgiveness to be a narrow-minded weakness. The rabbinical law was that three offences were to be remitted, but not the fourth; but when the bold and would-be liberal Peter inquired of the Master, saying, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee until seven times: but, until seventy times seven," thereby inculcating the free, full, and perfect forgiveness of the glorious gospel of our blessed God.

The Levitical law was, "An eye for an eye, tooth for tooth, breach for breach; and this is the fundamental law of all nations, especially in time of war. But the prime law of the kingdom not of this world, is, "Love your enemies," "Overcome evil with good." And Jesus was a living exemplar of this, as well as all laws of his spiritual kingdom. Though he was despised and rejected of men, esteemed as one stricken and smitten of God, wounded for our transgression, bruised for our iniquities, oppressed and afflicted, yet he opened not his mouth in anger or revenge; and when brought as a lamb to the slaughter, and reviled, mocked, spit upon, and finally nailed to the rugged tree to bear the sins of the whole world, and when the taunts of the mad multitude, and all the artillery and infernal machines of hell were let loose on his spotless soul, "Give ear, O ye heavens, and hear O earth," he prayed, "Father, forgive them, for they know not what they do." And Stephen,

the first martyr, breathed the same sublime prayer in his dying moments—"Lay not this sin to their charge." Paul enforces the same merciful sentiments—"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's bath forgiven you." Peter exhorts to the same duty—"Above all things have fervent charity among yourselves;" and St. John caps the climax in the following words, "Whoso hateth his brother is a murderer." "He that loveth not his brother abides in death." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Love and forgiveness, hatred and revenge are perfect antipodes and cannot exist together. They "whose lives are hid with Christ in God" do not—cannot—hate or "curse men that are made after the similitude of the Father."

But the great thought of this beatitude, is that mercy is only purchased at the price of mercy itself; and, at last, it is only a gift of God's amazing mercy. Christ demonstrated this in the parable of the unmerciful servant. The king forgave the debt of the servant that owed him upward of fifteen millions of dollars. But as he would not forgive a fellow-servant the paltry sum of some fifteen dollars, his Lord called him back, and "delivered him to the tormentors, till he should pay all that was due him." "All we like sheep have gone astray." The whole human family lay in the gall of bitterness, and the bonds of iniquity. We had broken God's law, rebelled against his authority, stoned and beat the servants sent unto us, killed the heir; and this heir, "though he was rich, yet for our sakes he became poor," and purchased by his death and our acceptance of his conditions, a mansion and title in the new Jerusalem—life eternal and joy unspeakable. We had an enormous debt that was perpetually increasing, and had nothing wherewith to cancel it. We had no claims on our Maker. We were without God, without Christ, and without hope in the world. Yet he gave himself a ransom for us and forgave the whole debt. No wonder, I frequently think, that the sweet singer of Israel so often declares, "His mercy endureth forever."

In view of these facts, will we—can we—harbor a vindictive and unfor-

giving spirit? Should we not rather forgive as we are forgiven, and manifest a kind and conciliating spirit to all, demonstrating that we have been with Christ? We answer with an emphatic *yea*. One of our country's greatest generals in his memoirs of the late war boasts how cool and dis-respectively he treated a superior in rank, on a public occasion in Washington, because he had countermanded some of his orders, &c. He had his revenge. But the faithful Christian soldier overcomes evil with good. "Give and forgive" is his motto.

One of the petitions of the daily prayer that Christ taught his disciples is, "Forgive us our debts as we forgive our debtors." If we forgive others wholly we pray for entire forgiveness; if we forgive partly, we only ask for a partial forgiveness; and if we do not forgive, we will not be forgiven. Awful thought! Will we enter our closets, get on our knees, close our eyes, fold our hands and ask God never to forgive us? This we do if we are unforgiving. Or will we be satisfied with only a partial forgiveness? God forbid. Let us recollect the advice and command of Jesus when we pray, "Forgive if you have aught against any." "For if you forgive not men their trespasses, neither will your Father in heaven forgive your trespasses."

Again, the remark is sometimes made, "I will forgive but not forget." How? Do we want God to forgive us in that way?—to forgive us but not have any friendship with us. And there is too much of this spurious reconciliation going on. God does not forgive in that way. Hear his language. "I will forgive their iniquity, and I will remember their sin no more." If ours is not of this stamp, we are 'bastards and not sons.' 'For he shall have judgment without mercy, that sheweth no mercy.' "Be ye therefore merciful even as your Father in heaven is merciful."

Dayton, Ohio.

The Danger of the Age.

I suppose that if we could get at the full record of the Assyrian consciousness in the times of the greatest material splendor of the nation, we should find that they were quite confident that they were the greatest people in the world, by virtue of their riches, their luxury, their num-

bers. Yet how easily were they destroyed by the people of higher intelligence! Now when it is held that railroads, telegraphs and weather reports constitute a beatific state, it seems to me we are as much mistaken as the Assyrians were. What connection exists between railroads and good conduct? or between telegraphs and national probity? I hope I do not seem to undervalue great inventions; but I would suggest that honesty is in no sense superseded by inventions, nor intelligence by the weather reports. The inventors have not shown us yet how to elevate character by means of a steam lift; nor are any of the virtues, I believe, fostered by the perforating telegraph. Yet people rely upon these things; they put aside the remark that they are essentially a failure as yet, so far as the more valuable results are concerned, and call it discontent or diletantism, or the "anti-patriotic reaction." It is neither; it is a much more serious thing; it is a warning not to neglect the spirit of civilization during this era, in which we are so taken up with its forms.—*Galaxy*.

Gethsemane.

In the experience of almost every converted soul there is a Gethsemane. There the gloom of rayless night brooded over it, the spirits of doom taunted it, the threatening Law terrified it, and in its utter hopelessness it cried out—"Why hast Thou forsaken me?" Gradually—uncertainly—a light began to rise far back behind the cypress of Despair. Could it be? Would the morning of Peace ever arise over this terrible night of Conviction? It comes! The light draws on apace! Wrapped in a wordless ecstasy the soul stands inwardly praising. If indeed this glory remain;—if in my darkness I may have Thy smile, telling my sins forgiven; if for the broken Law my pitying Christ shall stand for me; "then shall I teach transgressors Thy way and sinners shall be converted to Thee."—*Selected*.

God does not make his servants by the score as men run iron into moulds. He has a separate work for each man, and let each man do his own work in his own way, and may God bless him.—*Spurgeon*

THE following was handed us, a few days ago, by the author, who styles himself "The American Poet." We give it space, but think he should be satisfied with being called *An American Poet*.

During the battle of Fort Donelson, in the late Civil War, as the bombs and shells were flying thick and fast, one of our noble soldier boys (the color bearer of his regiment) was seen to press forward with the Stars and Stripes on toward the Fort, with the determination to plant his country's starry flag triumphantly over the enemy's works, when, all at once, he was seen to stop, stagger, and fall mortally wounded. Still grasping tight his country's flag, and as the boys carried him to the rear, he kept crying, 'Almost Up! Almost Up!' One of his comrades asked him what he meant by those words 'Almost Up!' He turned back his coat, exhibiting a ghastly hole torn into his breast by the enemy's bullets. Then with his last dying effort he pointed to the Fort, exclaiming, 'Almost Up!' and dropped back dead in the arms of his comrades. I could not help but notice the similar comparison between this noble soldier boy and the Soldier of the Cross, so I determined to give to world a new soul-stirring song, under the title of

Almost Up.

BY J. C. McDONALD.

Plant your banner on the fortress,
O'er the foeman's walls so high;
Rally round with joy and gladness,
Bear your flag until you die.
Jesus calls you, comrades hasten,
Onward to the battle's front!
Shout aloud, by Christ's salvation,
We, at last, are Almost Up!

CHORUS:

Almost Up! 'Tis Jesus calling,
Echo back this glad reply:
Yes, dear Savior, we are coming;
Almost Up! shall be our cry.

Almost Up! how sweet that music
Of the angel bands on high.
Almost Up! poor, weary soldier,
Christ, your Captain, now is nigh.
Do not for a moment falter;
Lift your banner proudly up.
See the foes of Jesus scatter
When he whispers, "Almost Up!"

Almost Up! Forever Christian,
Let these words your motto be;
You will find the worst temptations
Still before these words will flee.
Christian soldier, when you're dying,
Drinking the last bitter cup,
Angels down from glory coming,
Then will whisper, "Almost Up!"

For the COMPANION AND VISITOR.

The Holy Kiss.

BY M. HADY.

"Greet one another with an holy kiss."—
2 Cor. 13: 12.

The above is the apostle's exhortation to his Christian brethren. Looking at it in the way some people do, we as a church are obedient in this, as well as in a number of other gospel forms of worship; for we know, a great many of the Christian professors of the day have no faith whatever in it. I may say things in this article, which may at first sound strange to some; but, dear brethren and sisters, I am impressed with the truth of the same. Weigh everything carefully, and, no doubt, the honest portion of the church, will say yea and amen to it.

That the salutation or the holy kiss is a command, we all believe; that the practice of it is carried too far, I feel certain. Mark the apostle's language, "Greet ye one another with an holy kiss." "Ye" has reference to the Christian. It is claimed, and, no doubt, it is correct, that it was the custom among the people of that day, whenever they met anywhere that they saluted each other with a kiss, the same as the shaking of hands in our day. The apostle had no objection to this practice, for we read frequently, that the brethren fell on the neck of the apostles and kissed them. But Paul did not want that they should only follow the empty fashion of the world, neither did he want them to stop this custom and neither did he want to greet all and every one in this way. One another, Christian the Christian. But observe, an holy kiss. Whoever practices this, let him be, no, he must be, holy; for how can an unholy person salute a Christian, or even a hypocrite, with an holy kiss. Brethren, I for my part often have refused to salute my brethren in this way. I feel conscientious in it. I have no right to engage in it, if I am not holy. "An holy kiss," remember it. Do we not carry this too far? Whenever we greet each other with a kiss, let us remember, it must be an holy kiss; and to do this, our lips must be holy and pure. I am afraid, a great many of us who are so anxious to pass off as holy men and holy women in this way, do not examine our hearts closely enough. Perhaps

when we salute our brethren with the kiss, which should be holy, our thoughts are on unholy things. I have known cases where men were strong-headed to comply with this injunction, but you never would hear them to be engaged in holy thoughts. Not long ago, a brother in the church came to our town. I went along to the COMPANION office, and introduced him as a brother, and, of course, he saluted our editors with what is called our holy kiss. Not thirty minutes after, this same man was engaged in dirty conversation, forgetting himself to have passed off as a holy man. We meet at our love feasts from far and near; often we go for a pleasure ride; we do not talk anything holy on our way going or coming; but when we get there, we greet each other with what is called an holy kiss. Really, brethren, there is nothing holy about it. The form may be here, but the power thereof we deny. When we want to engage in this Christian practice, let us be holy men and holy women, otherwise it will, rest assured, help to our condemnation and not to our salvation. We may deceive men, but not God. Oh, how solemn my feelings are when I think of the justice of God, who is no respecter of person. All these forms will not save us. We may have been baptized according to the direction of the gospel; we may go to the communion; we may even pass ourselves off as holy persons in saluting each other with what should be an holy kiss, yet unless we are truly converted, have the love of God in our hearts, we will surely go to Hell. Oh, to think of this! Can it be possible that even we who make such great pretensions, could be in danger of this? Yes, such may be the case with us. Should not the very thought give us cause to pray daily to God, to live more holily, and not be satisfied with the mere form of religion, by which so many are led astray? The church may patch, on our outward appearance, yea, she may compel us to dress like Christians; but I always have found fault with the church, in not seeing sufficiently to the spiritual wants of the membership. She is too easily satisfied, if only we comply with the church ordinances, and other outward signs, and we, cold, unconverted members take advantage of this, and only are careful so that they cannot bring charges against us in these,

No charge is brought against us to be not religious enough; to be too worldly minded; to act, talk, and laugh with the world; and we are at peace. Oh, may God awaken us, and every one make up his mind that when we pass ourselves off as holy persons, that we may be such in reality. When we greet our brethren, as the church says we may do, always think of Paul's language, "An holy kiss." May this sound in our ears—*Holy, Holy!* and no doubt, some of us will resolve to be more holy. We certainly would like to meet brother Paul; and when we meet him, and see him, oh, how pleasant the recollection that we tried to profit by his instruction, and were holy! for this is certain, only those who here have tried to live holy lives, shall be in the company of the holy. These empty forms, will not bring us there. Let us not be deceived, we have Moses, the prophets, Christ and the apostles, and they all tell us that God wants a pure, holy heart. It makes me always feel sorry that I am not more holy than I really am. God knows our desires, and he hears our prayers, and this alone must be our consolation.

Meyersdale, Pa.

Truth Triumphant;

OR,

NON-ESSENTIALISM MEASURED AND FOUND TOO SHORT.

BY M. M. ESHELMAN.

[Read me through, for I am true.—TRUTH TRIUMPHANT.]

Non-Essentialist.—Good morning! friend Non Professor. Are you well? and have you some good news for me?

Non Professor.—Good morning, my kind sir. I am well, thank you. You ask for some good news. Well, I have here a pamphlet called "The Gospel of Christ the Only True Material with which to Build a Christian Structure." I found it in the station house at B—m; and I find its contents very interesting; therefore shall ask you many questions. Let me read a little to you:

"CHAPTER FIRST.

"*The Origin of the Gospel and What It Is.*—Is the gospel from heaven? It is. By whom was it brought to man? By Jesus Christ, the Son of God. Was it given by inspiration? It was: 'All Scripture is given by inspiration.' By whom was it written? By men chosen by Jesus Christ. Were those men inspired? They were. Did they write anything the Lord did not want written? Not anything. Did they leave out any-

thing the Lord wanted written? They did not. Did they not write *something else* in place of what the Lord wanted written? No; not one word. Then they wrote just what the Lord wanted written, did they? Just what the Lord wanted,—no more, no less.

"Was the gospel written for us to believe and obey? It was. Was there not something written for us not to believe and obey? Not anything. Can we believe and obey Christ by believing and obeying only *a part* of the gospel? We cannot. 'Believe the gospel,' means believe *all*, not *a part*, of the gospel. But can we not believe and obey Christ by believing and obeying a part of the gospel and by believing and obeying something else? We cannot: believing a part or a little of the gospel is an idea that originated outside of the Bible.—Then we must do just as the Apostles did in order to be the people of God, must we? We must do just what they were required to do,—no more, no less."

N. E.—I confess that sounds like "sound speech." I shall be glad to answer any query that you may present; for if I can do anything to cause you to come out on the Lord's side, I shall indeed be most happy. Speak on.

N. P.—Is an "outward ordinance" essential to salvation?

N. E.—No. We cannot obtain salvation by any act on our part. Paul says, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

N. P.—But the Savior says, "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven?"

N. E.—He did. But he said that to his disciples who were with him,—not to us. Paul knew what he was saying when he said "Not of works, lest any man should boast."

N. P.—But James says, "Be ye *doers* of the word, and not hearers only, deceiving your own selves." Does this apply to us?

N. E.—It does not; for James wrote *that* to the "dispersed of the twelve tribes of Israel,"—not to us. To us Paul writes, "By grace are ye saved through faith." Please remember this.

N. P.—Did not Christ say, "If ye love me, keep my commandments?"

N. E.—Yes. But he said that to the Apostles, not to us. I fear you forget that Paul says, "Not of works, lest any man should boast."

N. P.—Paul also writes, "The things that I write unto you are the commandments of the Lord." Can we keep "the commandments of the Lord" without acting?

N. E.—Yes, Paul wrote about "the commandments of Lord," but he wrote *that* to the Corinthians, not to us. *Do please* remember that Paul says to us,

"By grace are ye saved through faith; not of works, lest any man should boast."

N. P.—But Paul also writes, "For we are his" (God's) "workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Is this addressed to us?

N. E.—It is not. Paul addressed *that* to the Ephesians, not to us. I hope you will bear in mind that Paul says, "Not of works, lest any man should boast."

N. P.—How do you *know* that Paul wrote one thing to the Ephesians and another to us? Why a *part* of the doctrine of Christ to them, and another part to us? Why not the *same* to "all nations"?

N. E.—How do I know? Why I *feel* it in my heart that Paul wrote to us, "Not of works, lest any man should boast." O, do try to remember this!

N. P.—Christ says, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Should not this pattern of humility and love be observed in the nineteenth century?

N. E.—It should not; for Christ said *that* to the Apostles, not to us.

N. P.—But Christ says in the commission, "Teaching them to observe all things whatsoever I have commanded you"; and since he said to his disciples, "I have given you an example that ye should do as I have done to you," should we not, therefore, observe feet-washing which is *one* of the "things" alluded to in the commission?

N. E.—I think not. Christ said, "I have given you an example" to the Apostles, not to us. Do please remember that Paul says, "Not of works, lest any man should boast."

N. P.—Did not Paul approve of feet-washing in his first letter to Timothy? (ch. v. 10).

N. E.—He did. But that was concerning widows in Paul's time, hence not for us. To wash one another's feet would be *doing something*, and a very low something at that; and "lest any man should boast" Paul says, "Not of works." Come, now, do not forget these words of the great Apostle.

N. P.—I shall certainly not forget those excellent words of Paul. But see here; Paul says, "Greet one another with a holy kiss;" should that command be observed?

N. E.—No. For Paul declares, "By grace are ye saved through faith; not of works, lest any man should boast."

N. P.—I learn by this pamphlet in my hand that there is a church that observes the "holy kiss." Really do you not think it essential to salvation?

N. E.—I admit that Paul wrote, "Greet one another with a holy kiss;" but he wrote that to the Romans, and to the Corinthians, and to the Thessalonians, and not to us. How glad I would be if you would only remember that Paul says, "Not of works, lest any man should boast."

N. P.—I only *seem* to forget those truthful words of Paul. I certainly remember them. Is the Lord's Supper essential to salvation?

N. E.—There used to be a people in Europe who ate a full evening meal in their houses of worship, and called it the Lord's Supper. Such certainly never read Paul's words, "Not of works, lest any man should boast."

N. P.—Paul wrote, "Wherefore, my brethren, when ye come together to eat, tarry one for another." Now why say "tarry one for another when ye come together to eat" if there is *nothing* to eat?

N. E.—I confess that Paul so wrote; but he wrote *that* to the Corinthians,—not to us. No doubt the Corinthians had a full meal on communion occasions and called it the Lord's Supper. But to us Paul so beautifully writes: "By grace are ye saved through faith." Grand, and glorious doctrine! Let us believe it with our whole heart.

N. P.—Is baptism essential to salvation?

N. E.—No. "By grace are ye saved through faith; and 'the blood of Jesus Christ cleanseth us from all sin.'"

N. P.—Peter says, "The like figure whereunto even baptism doth also now save us:" to whom does this apply?

N. E.—To the apostles, for Peter says "*us*," meaning the apostles. This is certainly what it means, for Paul says, "Not of works, lest any man should boast;" and to be baptized with the idea of its being essential to salvation would be working. It is well enough to sprinkle infants for they cannot boast; but men and women should remember the words of Paul, "Not of works," &c.

N. P.—Did not the Saviour say, "He that believeth and is baptized shall be saved?"

N. E.—He did. But he said that to the apostles,—not to us. My dear, kind sir, do please remember that Paul says, "Not of works, lest any man should boast."

N. P.—Did not Peter say, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost?"

N. E.—He did. But Peter said, "Be baptized" to the Pentecostians,—not to us. Will you please to remember that Paul says, "Not of works, lest any man should boast?"

N. P.—Is the communion,—that is the bread and wine, essential to salvation?

N. E.—Not just essential to salvation, for Paul says, "By grace are ye saved through faith; and that not of yourselves:" yet it is a duty we owe Christ to partake of the eucharist.

N. P.—You say it is a duty we owe Christ to partake of the bread and wine. Does not a duty imply indebtedness, and ought not an indebtedness be paid? This being a fact is not the bread and wine essential to salvation?

N. E.—Paul says, "That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, 'Take eat; this is my body which is broken for you; do this in remembrance of me.'"

N. P.—But ah! did not Christ say "*do this* in remembrance of me" to the apostles, and not to us?

N. E.—Come now, I hope you do not intend to meet my arguments in that kind of a style!

N. P.—For the truth's sake, I shall deal honestly with you. But if Paul wrote "Greet one another with a holy kiss" to the Corinthians and not to us, does it not seem reasonable that he wrote only to them on the communion, and not to us?

N. E.—I'll be honest (for the soul's salvation is at stake) and frankly admit that it does seem reasonable that Paul wrote to us as well as to them. However I think a man can be saved without ever partaking of the bread and wine: for Paul says, "By grace are ye saved: not of works." Whatever else we may forget, let us not forget these words of the inspired apostle.

N. P.—I shall truly remember them: and you will presently hear how well I have memorized them. Is repentance essential to salvation?

N. E.—Oh my! I never thought you would ask me such a question! Surely repentance is essential to salvation, for Christ said, "Repent, for the kingdom of heaven is at hand."

N. P.—Ah! but did not Christ say that to the Jews,—not to us?

N. E.—I perceive that you are turning my guns against me. But I now remember that Paul says, "Godly sorrow worketh repentance to salvation not to be repented of."

N. P.—Paul wrote those words; but did he not write them to the Corinthians, and not to us?

N. E.—I confess that it looks very reasonable, hence yield that point. It seems very reasonable that if Paul wrote to the Corinthians only, and not to us, the necessity of observing the communion, the holy kiss, the Lord's supper, then upon the same grounds he wrote only to them on repentance. But I have this consolation from that eminent apostle, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

N. P.—Is faith essential to salvation?

N. E.—Dear me! my good sir! now what put it into your head to ask that question? Certainly faith is essential to salvation. You know it is written, "Without faith it is impossible to please God."

N. P.—True. But was not that written to the Hebrews,—and not to us?

N. E.—It is also written, "Believe on the Lord Jesus Christ and thou shalt be saved."

N. P.—It is so written: but that was said to the jailor,—not to us.

N. E.—John writes, "That we should believe in the name of his Son Jesus Christ."

N. P.—He did. But he wrote that to his brethren,—the Jews,—not to us.

N. E.—But Paul says, "Examine yourselves whether ye be in the faith."

N. P.—Precisely. But according to your own theory Paul wrote that to the Corinthians,—not to us. And you have repeatedly said, "Not of works, lest any man should boast; and if a man examine himself would he not be doing something? and doing something, would he not likely boast?"

N. E. I confess I see a ray of inconsistency and unsoundness peering in at my door; but I presume that is because I am human. I still believe the undying words of Paul, "By grace are ye saved through faith; not of works lest any man should boast." O can you not love the word of God sufficiently to believe these noble words of the great apostle Paul.

N. P. I do remember them very well. But according to your own theory Paul wrote that to the Ephesians,—not to us.

If one was written to the Ephesians only, and another to us; or all to the Ephesians, Galatians, Corinthians, Romans, Thessalonians, Hebrews, &c., &c., and a *little part* to us, I would like to know it. Surely I would be glad to know which part of the doctrine is for us and which not. If the gospel according to your profession is perfect, and yet not perfect, I want to know it. How it can be a "perfect law of liberty," and yet according to your theory so imperfect I cannot see.

N. E. Well my doctrine does seem somewhat inconsistent. But then do you not know that John says, "The blood of Jesus Christ cleanseth us from all sin?"

N. P. You have not given the words of John correctly. He says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." You see the promise of the cleansing power of the blood of Christ is on conditions; and the conditions are, "if we walk in the light as he (God) is in the light." And then, too, according to your theory, did not John write that to his brethren,—the Jews,—and not to us? How about only a *little* of the gospel being essential to salvation?

N. E. O stupid and blind fellow that I have been! O how my inconsistency doth appear! Why really my building is not on a sure foundation! For forty years have I been preaching down works, and now for the first time I discover that my course is contrary to the word of God. O how my utter ignorance of the economy of grace comes up before me! For forty years have I been engaged in "teaching for doctrine the commandments of men." O my God wilt thou have mercy upon me! How often have I raised my voice against

thy holy word, thinking I was doing Thee service! What blindness! O I see very, very clearly that if baptism, feet-washing, the Lord's Supper, the salutation of the holy kiss, non-resistance, &c., &c., are not essential to salvation, then upon precisely the same grounds faith, repentance, prayer, and the communion are also non-essential. O stupid fellow that I have been!! It is an indisputable fact that God never said that a part of his word should be obeyed, and a part not. Why have I heretofore been so ignorant and unwise? God be thanked for this gospel light that now shines in my soul! And, old as I am, if the Lord will spare me a little while longer I shall set out in a few days to seek a people who obey all the commandments of the Lord. Do you know whether such a people exist?

N. P. I think such a people may be found. I have heard that in many parts of North America there are people who diligently observe "all things" whatsoever Christ and the apostles commanded. It is said that they are a quiet people,—do not make any vain and foolish displays, and are ever ready to distribute to the necessities of saints and sinners.

Are you not entitled to a new name? for you are no longer a non-essentialist, but a believer.

N. E. The fact that you have heard that a people who obey Christ, exist gives me much consolation. And as for a new name, I know that Paul says (and I believe it) that, "If any man be in Christ he is a new creature;" and a "new creature" is certainly entitled to a new name. But I am not entitled to that new name until I am "in Christ." Neither do I desire to carry along that unscriptural name, "non-essentialist," (which name used to be my delight,) therefore you may hereafter address me as "Seeker" until I am "baptized into Christ" when I may thenceforward be known as faithful; for by the grace of God I shall be true to him the remainder of my life. Can you not persuade yourself to journey with me in search of the people of God?

N. P. I am glad to hear of your resolution; and I have concluded to go with you, for I am much interested in this important matter, still remembering the words of the apostle James, "Be ye doers of the word, and not hearers only."

N. E. Thank God! Let us be off!

[No. 2 will contain an account of Seeker and Non-professor's journey through Rome,—what they heard and saw, and their defense of gospel truth.]

FOR THE COMPANION AND VISITOR

Pride and Prayer.

BY Z. ANNON.

As pride is tolerated, and kept up, even in the church, and prayer neglected too much, I thought I would

write a short article, thinking it might be of some benefit to those who might chance to read it.

Pride is an abomination in the sight of God, and he does not look upon it with the least of allowance. It is of the devil, whence all wickedness comes; and the old sermon that he preaches is this, "There is no harm in it; it does not make any difference how you are decorated." His servants will tell you, "If the heart is right, all is right." True; but straws tell which way the wind blows, and when pride is in the heart it develops itself on the outside. When I see a member decorated with gold, or jewelry, or costly array, I at once begin to think that pride has the uppermost seat in the heart, instead of Christ.

I heard a brother say not long since, that he saw two young sisters dressed in the garb of the world; and even their hair hanging in full length down their backs. No light here; already it is under the bushel. May God help such precious ones to lay this aside. Let their adorning "be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit." 1 Peter 3:4; 1 Tim. 2:9. Even some of our official members hear not the voice of the church. It is the order of the church for her officials to be in uniformity of dress; but, for some reasons, they fail to do it, and I think pride is the cause to a great extent.

But I must treat upon prayer before I close my short article. If the hearts of those persons were melted in prayer to God, even as Daniel's, they would not have so much time to study about pride, and on the Lord's day morning, when they stand before the glass to see how this ruffle or that breastpin looks, stuck upon their person. If they would take a walk with Jesus to some lonely spot, and there pour their prayers to him, how sweet would their conversation be together, when they would receive the Divine Spirit to lead them into all truth; and instead of pride reigning in the heart, the spirit of our Jesus would be there, and a heavenly brightness would be seen on their smiling faces.

Dear brethren and sisters, try this remedy, and see if it will not do good. Whenever we cease to pray, we cease to fight for our captain's noble cause. O slothful man that thou art, that thou wouldst pretend to live a Chris-

tian life without prayer. Good Lord, deliver the church from so much pride, and may she ever stand by the old landmarks; our houses always be houses of prayer; our hearts filled with love.

Thornton, West Va.

PRAYER.—In the very moment when thou prayest, a treasure is laid up for thee in Heaven. No Christian's prayer falls back from the closed gates of Heaven. Each enters there like a messenger-dove. Some bring back immediate visible answers. But all enrich our store of blessings there, and all return to the heart with the fragrance of peace on them, from the holy place where they have been. The Christian, even when he is walking for recreation, in his converse with others, in silence, in reading, in all rational pursuits, finds time for prayer. And although he is only thinking on God in the little chamber of his soul, and calling on his Father with silent aspiration, God is near him and with him.

FOR THE COMPANION AND VISITOR.

God in Christ.

BY C. H. BALSBAUGH

To a young minister. It gives me no pleasure to say that I cannot endorse your views respecting the death of Christ. That you should have heard aged and able ministers of the New Testament explain the desertion on the Cross by saying "that God had to forsake his Son in order that He might die," is to me a matter of astonishment. The reason given is, that He, being Essential Life, had to withdraw, so as to make death possible. It is contended that the Divine exclusion was a necessary preparative to the death of Christ.

All life is in this respect alike, that its presence prohibits the fact of death. Whether it be the death of Emmanuel, or the death of an ox or a toad, the withdrawal of life is death, and not a preparative to it. If it was necessary for the Divine Life to retire in order that Christ might die, the same is equally true in relation to His human life; for the life of man, as man, is just as inextinguishable as the life of God. That is, it does not expire by the essential properties of its nature, but can be extin-

guished only by a fiat of Omnipotence. So long as life remained Christ *could not* die. Neither the abstraction of Deity nor of human life was necessary *in order* to death, but was *death itself*. Men can as little die while life inheres, as Jesus could die while Deity remained. And in both instances the exodus is a cessation of animated being, and *not a preparation* for dying. It was not any more necessary for God to desert His Son to make death possible, than it was that His *human soul* should leave the body in order that he *might* die. The presence of the inferior life is no less incompatible with death, than the presence of the Superior.

The death-wail of Jesus finds its solution in a fact which has not reference to the point which you present. He was *Mediator* between God and man. He was the substitute for the world's sin, the victim of violated Law, the Lamb slain for the satisfaction of God and the atonement of man. It is a wonder that such a Being, sustaining such relations, engaged in such a work, and bearing such a burden, should "yield up his Ghost" with a groan loud and bitter enough to be heard in Heaven and in Hell, and to blacken the sun, fold the face of nature in sackcloth, rend the rocks, and shake the dead out of their graves?

Although He was "God manifest in the flesh," Jesus died as a *man*, felt as a man, and spoke as He felt. Sin had established no necessity for such a desertion on the Cross as involved a divorce between Deity and Deity, or the pre-incarnate relations of Father and Son. The Psalmist had the same feelings before Him, and expressed them in the same words. So far as his assumed nature was concerned, Christ felt as any one would who was suffering the extreme penalty of the law: and he quoted that passage because it was prophetic of his tragic end, and was an appropriate vehicle for the expression of his agony. Here, if ever, we must keep in view the humanity of Christ as the instrument, and his Deity as the primal cause, of redemption. It was *man* that sinned and it must be man that makes atonement for sin. It is "the *man* Christ Jesus" that "made his soul an offering for sin." It was the God-man who bled, and not the God-man, and

yet in conjunction. "Without controversy great is the *mystery* of Godliness." God is a Spirit, without flesh and blood, and yet so close was the amalgamation of the two natures in Christ, that what is strictly referable to the human, is not unfrequently ascribed to the Divine. No underived Nature to assume a body, no *ground* of salvation possible. No offering up of that body, the assumption had been vain. A disjunction of the two natures *at any point* in the history of the incarnation, would have defeated the Divine purpose. Not more certainly would a stalk of wheat be frustrated of its intent by being severed at any stage of its growth, than all the gracious arms of God would have come to naught by a vital rupture of the Divine-human bond in Emmanuel. Everything depended on this union. The utmost capacity of doing and enduring of the lower nature apart from the higher, would have been without efficacy. Had the Father forsaken the Son in his death any further than the human consciousness goes, and the vicarious relations of Mediatorship required, that death had been as inefficient for the atonement of sin, and the redemption of sinners, as yours or mine. "*My God, My God,*" shows one side of his Mediatorial relationship. "Why hast thou forsaken me?" reveals the other. "*My, My.*" This is the great pronoun of *Faith*, and denotes *ownership*, and indicates an unbroken Deific connection between Father and Son while the latter was executing the will of the former on the Cross. Between God and the sinner such a desertion existed; and no reconciliation had been possible unless some one stood in the breach who was able to sustain God's wrath and retain his friendship at the same time. This was Emmanuel, whose "name is wonderful," to whom the humanly impossible is the eternal habit of being. Deserted in feeling but not in fact, leaves Jesus, Jesus still. Deserted in fact, whether in feeling or not, leaves nothing but "a certain dreadful looking for of judgment and fiery indignation."

Do not preach such doctrine any more. Nothing can be more fatal to "the truth as it is in Jesus" than such heresy. It makes the Bible a blank book, of no more value than "Mother Goose's Melodies." It reaches back over all the Institutions

of redemption in all dispensations, and converts all the sacrifices and lustration into empty, meaningless types. Every altar becomes a mockery, and every drop of blood a cruel waste of life. It makes the life of Christ a fable, it makes his death a sham. It reduces the Crucifixion to the level of an ordinary execution, and sends Christ back to Heaven with no more claim to the Throne of Intercession than the thief who died at his side. "God manifest in the flesh" from first to last is the only fact that gives meaning to the words, "*It is finished.*"

To all ingenuous minds, capable of appreciating the simplest deductions of logic, the matter is forever settled by the express declarations of the Holy Ghost. "*God is in Christ reconciling the world to Himself.*" 2 Cor. 5: 19. No Emmanuel, no reconciliation. "We were reconciled to God by the death of His Son," Rom. 5: 10. If God *withdrew* from His Son *in order* that he *might* die, there is no reconciliation, and "we are yet in our sins."

However defective your ministry may be in the matter of eloquence and style, keep God in Christ *at the very moment and on the very act* in which his glory as Redeemer culminates.

"God in Christ," *in the yielding up of the Ghost, the only possibility* of reconciliation; and God in Christ, in the fullness of his *glorified Humanity*; the only condition of making the reconciliation available, Rom. 5: 10, Mark well the dependencies of ideas and relations of facts in the words "*death*" and "*reconciled*," "*life*" and "*saved*." A purely human Christ *nowhere*. "Believest thou not that I am in the Father, and the Father in Me?" "Save Me from this hour; but for *this cause* came I unto this hour." "*This cause*" was the *atonement*, and if humility could make satisfaction without the immanence of Deity, the Romish doctrine of supererogation finds its justification in the superfluous work of Christ. The same necessity that required the resurrection of the body and the renewal of life "*by the glory of the Father,*" as the condition of *Advocacy*, also required the *inbeing* of the Father at the moment of death, as the condition of *reconciliation*. "*The Son can do nothing of Himself,*" neither as an example, nor as an expiation.

FOR THE YOUNG.

The Two Roads.

SELECTED BY GEO. K. SAPPINGTON.

It was New Year's night. An aged man was standing at a window. He mournfully raised his eyes toward the deep blue sky, where the stars were floating like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few more helpless beings than himself were moving toward their inevitable goal—the tomb. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind unfurnished, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out, in his anguish: "O youth, return! O, my father, place me once more at the crossway of life, that I may choose the better road!" But the days of his youth had passed away, and his parents were with the departed. He saw wandering lights float over dark marshes, and then disappear. "Such," he said, "were the days of my wasted life!" He saw a star shoot from Heaven, and vanish in darkness athwart the churchyard. "Behold an emblem of myself!" he exclaimed; and the sharp arrows of unavailing remorse struck him to the heart. Then he remembered his early companions, who had entered life with him, but who, having trod the paths of virtue and industry, were now happy and honored on this New Year's night. The clock in the high church tower struck, and the sound, falling on his ear, recalled the many tokens of the love of his parents for him, their erring son; the lessons they had taught him; the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he

dared no longer look toward that Heaven where they dwelt. His darkened eyes dropped tears, and, with one despairing effort, he cried aloud, "Come back, my early days, come back!"

And his youth did return; for all this had been but a dream, visiting his slumbers on New Year's night. He was still young; his errors only were no dream. He thanked God fervently that time was still his own; that he had not yet entered the deep, dark cavern, but that he was free to tread the road leading to the peaceful land where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that when years shall be passed, and your feet shall stumble on the dark mountain, you will cry bitterly, but cry in vain, "O, youth, return! Oh, give me back my early days!"

"Honest" Frank.

What boy would not like to merit such a title as that? "Honest!"—you can trust him, he will never deceive you; he will always speak and act the truth. Such was Frank. He was honest; he loved truth so much he would not part with it for any consideration.

Frank was clerk in the office of a rich merchant in New York. One day this merchant received from a customer in another city an order for a large and valuable lot of goods. The next day another letter came from the same customer, recalling the order, and saying they need not send the goods. The merchant handed the note to Frank, with a pleasing smile, saying:

"Frank, I want you to answer this note. Please say that the goods were shipped before the letter recalling the order was received."

Frank looked into his employer's face with a sad but firm glance, and said:

"I'm very sorry, sir, but I *can't* do it."

"Can't do it! And pray why not?" asked the merchant, angrily.

"Because, sir, the goods are in the yard now, and it would be telling a lie."

"I hope you may always be so particular," said the merchant, as he turned on his heel and went away. Honest Frank did a bold but a right thing

when he took that stand. And what do you think was the result? Did he lose his place? Not at all. The merchant was too wise to turn away a clerk who was so honest that he wouldn't write a lying letter. He knew how valuable such a young man was, and so, instead of turning him off, he made him his confidential clerk.

Boys, learn to say "I can't do it." when one would tempt you to tell a lie.

Selected.

Cheerfulness at Home.

Oh, what a blessing is a merry, cheerful woman in a household! one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smile, the electrical brightness of her looks and movements, affects every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people worry and annoy him at day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind. For nothing is more certain than that the man who is married must ask his wife for permission to be happy and wealthy. Blessed is he who hath a cheerful wife; the world may be a "valley of strife" to him, but his home is a land of Beulah, a haven of rest and quiet; and his life is made up of cheerful yesterdays and confident to-morrows.

ONE of the worst forms of scepticism is that which doubts of all goodness, and cynically scouts at the reality of Christian purity. We are better for believing that there are clean hands and pure hearts, made so by the blood of Jesus and by the work of the Holy Spirit. The fact not only honors God and proves the gospel divine, but it lifts up to us all the possibility and the privilege of a like experience.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Nov. 16, 1875.

Essentials and Non-Essentials.

The division of Scriptural doctrines and commandments into essentials and non-essentials by many Christian professors and many Christian teachers, is calculated to mislead many in regard to Christian character, and to dishonor the divine Lawgiver. What are termed essential are looked upon as of great importance, while the non-essential are looked upon as of but little or no importance at all.—Such a distinction in Christian doctrines and commandments finds no warrant in the Scriptures. And those who make the distinction named, show a want of knowledge of what should be the great aim of every Christian, namely,—the glory of his Lord and Savior. And in observing what are regarded as essential, and in regarding the other class as not being obligatory upon them, they seem to be taking a way of their own, simply regarding their own salvation, and losing sight of every other object. And if their own salvation was the only object they have in view, they would act more wisely by observing all the commandments, than by doing some and neglecting others—such as they regard as non-essential, as the distinction they make may not be confirmed in the day when the true import of the divine law is fully explained.

Our Lord recognized a distinction in the commandments obligatory upon men, in the following passages: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 19; "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. xxiii. 23.—But while he recognizes a distinction in the commandments to be observed, it is not a distinction into essential and non-essential commandments. In the first

passage quoted he speaks of the "least commandments," but they were by no means non-essential, since the breaking of them would detract from the moral character of those who would break them, for he says, "they shall be called least in the kingdom of heaven." So there was something essential to the formation of right character, even in the "least commandment." In the last passage quoted, there is no ground whatever for believing any commandments are non-essential.—While he says of the weightier matters of the law, "These ought ye to have done," he says, when referring to the tithe of mint, anise, and cummin, "and not to leave the other undone." They should not have left undone even the tithe of mint, anise, and cummin, which they were to observe.

There seems then to be no countenance whatever given in the Scriptures for regarding any of the divine commandments, or the commandments contained in the Gospel, as non-essential. They are all designed to have an effect, or to answer some end, and the observance of each is essential to answer that end. If baptism is a commandment enjoined in the gospel, the observance of that commandment is essential to obedience, and the failure of any believer to observe it, makes him disobedient. The same may be said of the commandment of the salutation of the holy kiss, and of that of feet-washing, and of all the commandments of the gospel. The strict observance of the laws of any lawgiver is essential to the formation of an obedient character in the subjects of that lawgiver. And the strict observance of all the commandments of Christ, the Christian lawgiver, is essential in his subjects to constitute them obedient subjects.

Obedience to the commandments of Christ—to all his commandments as they are contained in the gospel, is to be looked at from a different standpoint to what it is looked at by those who pronounce certain gospel commandments non-essential. To say that certain commandments are not essential to salvation, is an idea that will be readily accepted by a large class of persons who are not very deep thinkers, and who therefore do not see all that is involved in the saying. But to look at the importance of observing all the commandments of the gospel from the Scriptural standpoint of obedience, those commandments will appear under

quite another aspect. When it is said that certain commandments are not essential to salvation, will those who take that position also say that an observance of them is not essential to an obedient character? We presume they will not. And will they take the ground that *obedience* is not essential to salvation? This they cannot with propriety do when the great importance and prominence that are given to obedience in the Scriptures are properly considered. The following passages are examples: "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22; "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlviii. 18; "He that hath my commandments, and keepeth them, he it is that loveth me." John xiv. 21; "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. From such passages as the foregoing, it appears plain that obedience is essential to happiness and salvation. But we have also seen that an observance of all the commandments is essential to obedience. Can we, then, with propriety say, that any of the commandments are not essential? We think we cannot.

Again; there is another aspect under which the commandments of the Lord become essential. We are to sanctify the Lord. Hence the command, "Sanctify the Lord of hosts himself, and let him be your fear." Isa. viii. 13. And in the Lord's prayer we say, "Hallowed be thy name." Matt. vi. 9. In Num. xx. 12, the Lord complains that Moses and Aaron did not sanctify him in the eyes of the children of Israel: and how did they fail to sanctify him? He tells them: "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." Deut. xxxii. 51. We see, then, that by trespassing against the Lord, or by disobeying him, we fail to sanctify him. Then obedience to the commandments of the Lord is essential to his sanctification by us. Then let us all beware how we pro-

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Fragments.

Brother Quinter:—

We thought it might be a matter of interest to the many brethren and friends who so liberally supplied us with the means of support, during the destitution and grasshopper ravages among us, to learn how we now stand in relation to the necessities of life.

True, the wheat was about all destroyed, as also the oats and flax, by the locusts and extreme wet weather, but the crop of corn was unusually heavy. A great part of the late planting is tolerably well matured, so that there is an abundance of corn for all necessary purposes. The potato crop is also excellent; turnips, plenty; buckwheat, an average crop. Thus, with a good corn crop and plenty of vegetables, no one need to suffer for something to eat. Pork will be very scarce, since many families lost all their hogs last winter for want of feed. But in the absence of this there is plenty that all can be comfortably fed; but it is seen and acknowledged by many that but for the generosity of the Brethren and friends the situation here would not be as hopeful as it is. Besides, it also has been the means of causing many to inquire after the Brethren as a religious people; and we are happy to say that among those are persons of an honest heart, who, having compared the doctrine and practice of the Brethren with the word of truth, accepted the ground we occupy as "safe ground," and have united with the church, so that during this season twenty three precious souls were added to our number, including Baptists, Methodists and Presbyterians; and others are seriously counting the cost. And here I wish to add, that those thus uniting with us at once set about bringing themselves into the order of the church in the matter of non-conformity, in dress, to the world. To us this is an encouraging fact, and one of no small importance, when considering the fact of consistency of life with our profession, but which, sorry to say, is in many of the older churches sadly overlooked, and to that extent that the church's reformatory power is weakened, and those unholy alliances with the world in her customs and habits is spoiling her strength and beauty.

It was our pleasure to have with us, among other ministering brethren at our lovefeast, brother Stein; and we felt that through the faithful ministrations of the word, a good work was done. It was also our privilege, in company with brother Stein, to attend the lovefeast in Henry county; and from there to Vernon coun-

ty; thence to Jasper county; and from there to Newton county, the home of our dear brother, and to mingle with the society of those who, with Brother Stein, left the Baptist church, and who made the "Brethren's" the church of their choice. And to them there was grace given to be steadfast in the truth, maintaining with firmness the plain, simple doctrine of the Brethren as taught by the word. To us this was indeed a source of comfort. Their lovefeast was held at the house of brother C. Fahrney, and passed off very agreeably. Here a choice was held for a minister and two deacons; that of the ministry fell on brother Wm. Hubbard, who formerly served as such among the Baptists. This is the brother whose house, containing nearly all their clothing, bedding, and provision, was burned, and in behalf of whom an appeal was made by brethren A. Baker, C. and D. Harader, and J. Wampler for a little help, which we hope will be liberally responded to by the brethren. The brethren chosen as deacons were brethren C. Fahrney and T. Mason. This church is now under the care of brother C. Harader, lately from Iowa, and we hope many precious souls may be added to them.—Taking then the churches at Knobnoster and with us, both of Johnson Co.,—Henry county, Vernon, Jasper, Newton, Morgan, Saline, Cass, and Bates,—through all this vast and promising field there exists a lack in ministerial force.—Everywhere the appeals are for meetings, and many promising fields must remain unoccupied. True, the Danish movement is a good one; but ye ministering brethren we call your attention to the western missionary fields; and we cannot urge upon you too strongly the necessity of more ministers locating in western and southwestern Missouri, where you can locate among brethren and enjoy their society. May we not hope that among the many ministers east a number will heed the call from those western fields for additional help in preaching the word. We urge this from a solemn conviction of duty; and we hope it will not be in vain.—Think of this, dear brethren, and may the Lord open the way to have answered the prayers of his people for more laborers in his vineyard. Any brother desiring information relative to locality, &c., will please write to Eld. John Harshey Warrensburg, Johnson county, or to my address at Cornelia, Johnson county, Mo.

S. S. MOHLER.

Church News—Council Meetings

Our lovefeast took place on the 19th of October. We had no knowledge that brother Quinter would be in our county, until I was on my way to the lovefeast in Middletown Valley, Md. I had the pleasure of meeting with him at the last mentioned meeting; but after having an interview with him, was made sorry that he could not be with us; especially so, as

he had to pass near our meeting house on the morning after our meeting, on his way home.

Yet, under the favor of God, we had a meeting in every way desirable. D. Long, D. Wolf, and Seth Myers were our strange brethren present, and dispensed the word of truth, in a manner acceptable, and I trust, profitable to all present. We had fine weather, large congregations, as well as a manifest desire on the part of all to hear. They should remember, however, that only doers are justified before God.

COUNCIL MEETINGS.

On this subject I have made two unsuccessful efforts to get my views before the church. It is true, I left it to the discretion of the editors to publish or not, as seemed good to them; and they have done the latter. Whether they declined to print because of a lack of merit in my production, I am unable to say; or whether from some other cause, I am equally ignorant. Perhaps my communications were too lengthy, as I entered somewhat into detail upon the subject, which I conceived necessary to a proper understanding of it. I have no copy of my last communication, but from recollection I will, as near as I can, give a summary of what I then said.

I spoke of our church meeting as being our lowest body; the District Meeting being 2nd in order; and the Annual Meeting being our highest body, from which there should be no appeal.

Our churches should send delegates to the District Meeting, as now; no matter how many, as that should be regulated by the size of the church, fixing a certain number of members as entitled to one delegate.

And when those delegates are assembled at the D. M., and organized in a manner suitable to themselves, or in the manner in which we now organize, said District Meeting shall hear and determine all matters sent to them from the churches within their district, except such as are unquestionably doctrinal.—When I say all questions, I mean to include differences between member and member, which cannot be settled at home to the full satisfaction of all. Such cases should be taken up on petition of some ten members, two of whom ought to be official members of the church. When considered by D. M., its decision should be final. This would obviate the unpleasant occurrence of a second trial at home, which should never be had, in my opinion.

THE ANNUAL MEETING

should be composed of delegates sent up from the District Meetings, upon some equitable basis. For instance, take a small district by way of a start, and say it shall be entitled to one delegate, and, of consequence, the larger districts would have two, or more. As to who shall be eligible, that question may be safely trusted

to each district for itself. When this contemplated body meets, (its number should not be as many as three hundred, as suggested by brother Long, nor would it be if gotten up as herein suggested.) it should organize in a manner suitable to its members; entertain all business sent up from the districts; determine the same, first by submitting all similar subjects to the same Committee, that one report might cover the whole. These committees might be appointed by the Moderator. The number of such committees experience would indicate. Or if the Moderator should desire to decline such responsibility, let him appoint a committee, say of five, to perform such duty.—When these committees report upon the business assigned them, the subject will then be before the mass of members present, who ought to have the right to discuss, as heretofore; but when the question is discussed sufficiently, then the delegates alone shall determine, by a majority vote; and such decision shall have the effect to supersede all that may conflict with it, which had been done in previous Annual Meetings. This arrangement contemplates no Standing Committee; and, in my humble judgment, we want none.

With regard to reports, let the debates be published in pamphlet form, with names of speakers attached. Let the expenses be paid by the entire brotherhood, as suggested by the Western District of Maryland at last A. M. Let the delegates' expenses be paid by their District Meetings.

With regard to the apportionment among the various District Meetings, that can also be done by a committee, and I apprehend there would be no trouble about it, for surely the delegates would, when they returned home, make the effort to collect the money. And as to the place of holding the next meeting, that can also be determined by a committee, for I apprehend there would be many applications for it then.

EMANUEL SLIFER.

Trip to Virginia.

Dear Brethren:—

By request of many brethren, I send you notes of a trip to Virginia. Brother Daniel F. Good and I started on the 10th of September, from Hagerstown, Maryland. In the evening of the same day we preached at Huber's school-house. Lodged with friend John Huber.

On the 11th, met at Baker's meeting-house. Here there was a communion meeting. We had good order and an attentive congregation. Meeting next morning (12th) at the same place; and in the evening at Locust Grove. We lodged with friend — and sister Sallie Funk.

On the 13th, we had an evening meeting at Copp's school-house. Lodged with elder Joseph Shaver, who is enjoying good health at present.

On the 14th we took the train for Mount Jackson, where we parted, brother Good going with brother Joseph Maphis, and I with Benjamin Neff. In the evening brother Good preached at Mount Jackson, and I at Cedar Grove, and both lodged with brother Samuel Good.

On the 15th, meeting at Plzin's mills, Flat Rock district. Visited Samuel Myers, and John Driver, and had meeting again in the evening at Timberville. Lodged with brother Zigler's.

On the 16th we had meeting at Circle's school-house. Small meeting. Went to brother Samuel Roller's, and had an evening meeting at New Dale. Lodged with Joseph Wampler.

On the 17th we went to Linville's Creek, and were again parted, I going with elder C. Wine, and in the evening to a Baptist meeting-house; brother Good to Plain's Mills, and to the love-feast at Flat Rock on the 18th and 19th. I lodged with John B. Kline, and on the 18th went to Green Mount communion meeting. It was raining, but otherwise we had a very pleasant meeting. Lodged with elder Jacob Miller.

On the 19th we had meeting again at Green Mount. At this meeting we met brother David Early, from Ohio. Visited Benjamin Miller, and lodged with brother Jackson Showalter.

On the 20th met brother Good again at Garber's meeting house. Visited brother — Curtin. Evening meeting at Dayton. Lodged with Dr. Sager. 21st, meeting at Pleasant Run; visited elder Solomon Garber; evening meeting at Bridgewater; lodged with brother John Hale. 22nd, meeting at Beaver Creek, morning and night; visited elder Jacob Thomas; lodged with sister, widow of Daniel Thomas. 23rd, meeting at Sangerville, district of Martin Garber. In the evening we had meeting on Mossy Creek. Lodged with David Garber.

On the 24th we returned by train to Copp's school-house. 25th, funeral of brother John Maphis, at 9 o'clock; communion at Oak Grove, (Shaver's,) at 2 o'clock, and continuing until noon next day. In the evening I preached at Copp's school house, and brother Good at Fairfield. Next day I took the train, reached Baltimore, at 11 o'clock at night, and home next evening, (28th,) and found all well. Thank God for his mercies, and the brethren for their love.

E. W. STONER.

PURPLE CAIN, NEB.,
Nov., 8th, 1875.

Brother Quinter:—

As we see some church news nearly every week from almost all parts of the brotherhood, which we like to read, thinking some would be glad to know of our welfare, we will write a few lines. We number about 50 members, 2 speakers, and 6 deacons; and are settled over eight or nine counties, which

makes a vast field of labor, and is impossible to be reached by the ministers at present. We very much need ministerial aid. There are many calls for meeting that we can not fill. The church is prospering slowly. We had four additions by baptism this summer, and some by letter.

Brethren, remember us. Any of the brethren passing are requested to stop and preach for us. We live 50 miles west of Omaha, on the Union Pacific railroad, and 4 miles north of Roger's station. We must say we have a fine crop this year, for which we feel very thankful; and we return many thanks to those dear brethren and sisters for their aid, lent us last spring and winter. It spread the name and faith of the Brethren here, and made many inquiries; and some of the friends have expressed a desire to be with the Brethren, and if there was any aid needed this year they would lend a helping hand. We have had a nice fall so far; but little cold, and the people are gathering their corn and vegetables, and securing them better than ever before. Health is good. Wheat was much damaged by wet weather; still we have plenty and to spare, and we thank the good Lord that he has opened his bountiful hand to us again. All can be fed and clothed now, and many old debts paid; and many a home made happy; and we hope we may never be visited again by these plagues. But God knows best, and we should not murmur when he seizes us; for, no doubt, it is for our spiritual interest. Yours in love,

JACOB P. MOOMAW.

Not so Much About I, I?

Agreed with brother Eshelman, that so much of "how kindly our sisters entertained us, the warm beds furnished, and the richly laden tables, or how deep the snow was in winter, or the number and value of such and such a brother's stock," would not be so very edifying, "to the faithful Israel." But what harm, or whence the "stench," in a brother giving a report of when, where, and how often I preached? If I have a father and some brothers in the ministry, may I not thus encourage them by humbly informing them of what the Lord is doing at my hand? and if they have been a little slack in the work, will they not take courage? If Demas quits Paul's fellowship and goes to Thessalonica, because he loves the things of this present world, why may not Paul go on with his I, I, as indeed he does as high as twenty times in a single chapter, and six times in a single verse and about seven hundred and twenty-five times in all his epistles, when he has the Lord's example of doing so thirty times in one chapter? Let him tell it to the encouragement of John, and of Silas, and Barnabas, and Peter who said, "I was in the city of Joppa, praying, and in a trance I saw a vision * * * upon which when I had fastened mine eyes, I considered, * * * I heard a voice saying unto

me slay and eat. But I said not so Lord, * * * and as I began to speak * * * then I remembered the word of the Lord, * * * what was I that I should withstand God." But brethren, herein is "steach," when we say *we* when we mean *I*, or when we say *us* for *me*. Never did Paul or the Lord speak of themselves in the plural sense, but said *I* and *me*.

C. C. ROET.

Dear Brother Quinter:

Our Communion Meeting at Flat Rock passed off pleasantly. Brother D. F. Good of Franklin Co., Pa., favored us with his presence, and served with the "ability which God giveth." Ministers present from neighboring districts were elders Solomon Garber, Samuel A. Shaver, Geo. S. Rinker, and Frederick Cline. The attendance of members was large, notwithstanding the communion meeting at Greenmount at the same time.

Being solicited by Bro. Garber, to attend the communion meeting in his district, I, accordingly, made arrangements to do so; and on the morning of the 13th of Oct. in company with my wife and little Florence, left home for the place of meeting. Took dinner with Bro. Noah Beery's near Edom; and stayed over night with sister Good's above Harrisonburg. In the morning we proceeded to the house of Bro. John Wenger within a mile of the Garber meeting-house, to which place at the hour of 2 o'clock P. M. we repaired, when after the opening exercises and the reading of the chapter on examination, we were addressed by Bro. David Early of Allen Co., Ohio, from 1 Peter 2: 1—2, in connection with the chapter on examination. There were some points in the brother's discourse worthy of the attention of all, especially of parents. Under the head of "*evil speakings*," he referred to the fact that brethren sometimes speak evil of members in the presence of their children, and in consequence their children become disaffected to the church; and in connection with the words of the apostle: "As new-born babes desire the sincere milk of the word," he explained that the *first* desire of a child is for food, and to refuse it was an evidence of sickness and a grief to the fond mother. So the first desire of a truly converted child of God is for "the sincere milk of the word," and to refuse it by neglecting to read the Bible and to attend the

house of worship, was an evidence of a sickly state and a grief to God's people. The brethren that followed enlarged on the subject of *envy*, Bro. Levi Garber gave an instance of *envy* in the case of Saul and David, and in the life of Daniel, and showed the difference in disposition between David and Saul, and between Daniel and his enemies. Bro. Jacob Miller called attention to the fact that *envy* first arose between worshippers—Cain and Abel. So through the examination and the evening exercises we had a pleasant waiting before the Lord. All night at brother Wenger's in company with brother Levi Garber and others, with whom we spent a pleasant season socially. Among other things equally interesting, Bro. Levi Garber stated that over 50 years ago, in the upper story of the house of Abraham Garber, first elder in Augusta Co., Va., a communion meeting was held from which there were from 9 to 15 communicants. This was in the time of elder Samuel Arnold of Beaver Run, Hampshire Co., Va., where the membership was then larger than in Augusta county. What a change 50 years have wrought under the blessing of God!

Services again at 10 o'clock A. M. after which we went to Greenmount where Bro. Baker of Frederick was assisted in addressing the people in the evening, from Rev. 12: 1. All night with brother Isaac Myers.

Next morning (Saturday 16th) we proceeded to brother Samuel Kline's on Linvill's Creek, and at 2 o'clock P. M. went to the meeting-house where a large concourse met as is usual here on communion occasions. There was quite a number of speakers present also, among whom were brethren David Early, Solomon Garber, Jacob Thomas, John Harshbarger, D. N. Baker and Nathan Spitler. This being a central point, it afforded the brethren an opportunity to meet from different directions, and they embraced it, and we trust, enjoyed it as a feast to the soul. It sometimes occurs when a good number of speakers meet that a degree of tardiness manifests itself among them, but this was an exception,—speaking moved along with ease and power during the evening exercises and the day following. It affords me pleasure to note some of the points made, as well as some facts gleaned from a conversation with brother Solomon Garber

relative to the "olden times" of the church in the Valley, but must forbear this time. Safe home on the evening of the 17th.

DANIEL HAYS.

Moore's Store, Va.

An Appeal.

Dear brethren and sisters in the Lord:

I have just returned from Colorado, where we witnessed the destruction of some of their crops by the grasshoppers in Boulder Co., and was told that this was the third year that some had been eat out, I make this appeal to you in behalf of the needy. I can only say how it is Boulder Co. Those that live on the creeks can get along without help, those on the divides between the creeks, some have nothing, and some but very little. Some of our members, some Swedish people and some widows, that need some help. It will not require a very large amount to relieve them at least for the present. But they need, perhaps four or five hundred dollars. This divided amongst the needy would help them through the winter.

I talked with brother T. A. Turner about this matter before I left Colorado. He said whatever was sent to him for that purpose, he would divide amongst them that needed it the worst, to the best of his judgment, and Bro. Turner is an honest honorable man, one that will do what is right, with what is entrusted to him, and further he has plenty of his own to get through. Some of the brethren at our district meeting advised me to make this known to the Brotherhood through our periodicals. I have now done so, and hope that the brethren and sisters will lend a helping hand.

Send to brother T. A. TURNER.

Longmont, Boulder Co., Colorado.

Send by Post-office order payable at Longmont, or Registered letter.

Yours fraternally,

JAMES R. GISH.

Willamette Valley Church
Oregon.

Brother James Quinter:

I will inform you and the readers of the *Companion* and *Visitor*, that the ark of the Lord is still moving slowly here in the far west. We had two communion meetings in this arm of the church this season. There have been about twenty additions by letter, three reclaimed,

and three added by baptism; making in all about twenty-six. We now have about seventy members in this arm of the church, scattered over four counties: four in Polk, nine in Lane, the rest in Marion and Linn counties. The feeling among the brethren seems to be growing better and better—more union, more love, more uniformity to the general order of the Brethren; and inasmuch as the harvest is so very great, and the laborers so very few, we, the members of this arm of the church, thought it good to hold a choice for a minister. According to previous arrangements, we met with the Brethren in Linn Co., on last Saturday, to hold said choice, and the lot fell upon brother Daniel Leedy. May the good Lord enable him to be true and faithful to his calling. There are now two ministers and three deacons in this arm of the church, and we much desire for more ministering brethren, deacons, and lay members, sound in the faith, to emigrate to this country, settle down in our large valley somewhere, and help us carry on the great work of the Lord. So far we are still well satisfied with this country. The health is generally good. We much desire an interest in the prayers of our dear brethren everywhere. Yours in brotherly love. Amen.

DAVID BROWER.

Salem, Oregon.

Change of Address.

Elder Enoch Eby has changed his address from Orangeville, Ill., to Lena, Stephenson Co., Ill.

MARRIED.

By the undersigned, on the 7th inst., at the house of the the bride, Altoona, Pa., Mr. WILSON FLEMING and Miss MAGGIE ROSS. J. W. BRUMBAUGH

By the undersigned, in Shady Grove, Pa., Oct. 28th, 1875 Mr. GEORGE D. SNOWBERGER, of Waynesboro', Pa., and sister LUCINDA E. LONGANECKER, of New Enterprise, Pa. JOHN ZUCK.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Bedford county, Pa., Sept. 30th, 1875, friend SOLOMON STEEL; aged 69 years, 9 months and 18 days. He was a member of the German R-formed church. He leaves a widow—a sister in the church,—and 8 children to mourn their loss.

ELIZA HERSHBERGER.

In the Montgomery branch, Indiana, Co., Pa., Nov. 1st, 1875, brother GEORGE RAIR-

IGN, son of elder George Rairigh. deceased, of Armstrong Co., Pa.; aged 57 years, 7 months and 20 days. Funeral services at the house, from 2 Cor. 15: 19, 20, by the brethren.

MARK MINSER.

In the Jonathan's Creek arm of the church, Ohio, Aug. 13th, 1875, of typhoid fever, SAMUEL A., son of brother Lorenzo and sister Edith Musselman; aged 19 years, 6 months, and 10 days. He leaves his parents, four sisters, three brothers, and many other friends to mourn his untimely death. Funeral services by the writer.

Also in the same place, of hurt by a fall from a horse, Oct. 17th, 1875, ELIAS FUNDERBURG; aged 51 years, 6 months and 2 days. He died, as he had lived, without making the necessary preparation. He leaves a wife (a sister,) and several children, an old father, and other friends to mourn their loss. Funeral services by the writer.

W. ARNOLD.

In Lick Creek church, Clay county, near Middlebury, Ind., Sept. 23th, 1875, ELIZABETH, daughter of brother Daniel and sister Mary Shideler; aged 21 years, 4 months and 16 days. Her disease was consumption. She died in hope of eternal life. She bade them all farewell and said she was going home. Funeral services by brother A. Heusel, from 2 Cor. v. 8.

Also, in the same church in Middlebury, Oct. 16th, 1875, also of consumption, brother JOHN HARSHMAN; aged, as near as known, 43 years. Brother John was ready and willing to die, and had a good hope of eternal life in the world to come. Funeral services by Brethren A. Heusel, and R. R. Goshorn; from Rev. xiv. 13.

DAVID CULLER.

In the Eagle Creek church, Hancock Co., Ohio on the 7th inst, AMELIA SALUSTA, daughter of brother Gottlieb and sister Amanda Neubert, aged 3 years, 7 months, and 2 days. Funeral occasion improved by the writer, from Heb. ix. 27.

S. T. BOSSERMAN.

LIST OF MONEYS RECEIVED FOR SUBSCRIPTION, BOOKS, etc.,

J. Henry Shumberger, 25; Isaac Cripe, 20; Jacob Bahr, 13 00; Isaac Grater, 1 60; J. E. Bryant, 1 60; Wm. Bucklew, 8 75; Daniel Clem, 4 25; S. R. Zuz, 75; Noah Longanecker, 1 00; J. S. Mohler, 3 00; Hannah Stover, 2 50; C. C. Hartmann, 30; Philip Heil, 5 00; Geo. S. Swihart, 14 09; David Myers, 75; Ruban Graybill, 2 00; Philip Detrie, 7 50; Kennedy & Co., 20; A. Longanecker, 8 00; J. B. Gable, 7 70; J. P. Moomaw, 3 25; Jacob M. Casse, 20; J. C. Matsger, 3 40; Hannah Knouff, 1 60; D. A. Berkebille, 15 00; John Humburger 3 21; Wm Sadler 10 00; Louisa Daube 1 75; B McKinney 1 60.

Common Sense vs. Prejudice.

By R. V. PIERCE, M. D., of the World's Dispensary, Buffalo, N. Y., Author of "The People's Common Sense Medical Adviser," etc., etc.

I am aware that there is a popular, and not altogether unfounded, prejudice against "patent medicines," owing to the small amount of merit which many of them possess. The appellation "Patent Medicine," does not apply to my remedies, as no patent has ever been asked for or obtained upon them, nor have they been urged upon the public as "cure-alls."

They are simply some favorite prescriptions, which, in a very extensive practice, have proved their superior remedial virtues in the cure of the diseases for which they are recommended. Every practicing physician has his favorite remedies, which he oftenest recommends or uses, because he has the greatest confidence in their virtues. The patient does not know their composition. Even prescriptions are usually written in a language unintelligible to any but the druggist. As much secrecy is employed as in the preparation of proprietary medicines. Does the fact that an article is prepared by a process known only to the manufacturer render that article less valuable? How many physicians know the elementary composition of the remedies which they employ, some of which have never been analyzed? Few practitioners know how Morphine, Quinine, Podophyllin, Leptandrin, Peppin, or Chloroform, are made, or how nauseous drugs are transformed into palatable elixirs; yet they do not hesitate to employ them. Is it not inconsistent to use a prescription, the composition of which is unknown to us, and discard another preparation simply because it is accompanied by a printed statement of its properties with directions for its use?

Some persons, while admitting that my medicines are good pharmaceutical compounds, object to them on the ground that they are too often used with insufficient judgment. I propose to obviate this difficulty by enlightening the people as to the structure and functions of their bodies, the causes, character, and symptoms, of disease, and by indicating the proper and judicious employment of my medicines, together with such auxiliary treatment as may be necessary. Such is one of the designs of the People's Medical Adviser, forty thousand copies of which have already been published, and are sold at the exceedingly low price of \$1.50, and sent (post paid) to any address within the United States or Canada.

If you would patronize medicines, scientifically prepared, use my Family Medicines. Golden Medical Discovery is tonic, alterative, or blood cleansing, and an unequalled cough remedy; Pleasant Purgative Pellets, scarcely larger than mustard seed, constitute an agreeable and reliable physic; Favorite Prescription, a remedy for debilitated females; my Compound Extract of Smart Weed, a magical remedy for pain, bowel complaints, and an unequalled Liniment for both human and horse-flesh; while Dr. Sage's Catarrh Remedy is known the world over as the greatest specific for Catarrh and "Cold in the Head," ever given to the public.

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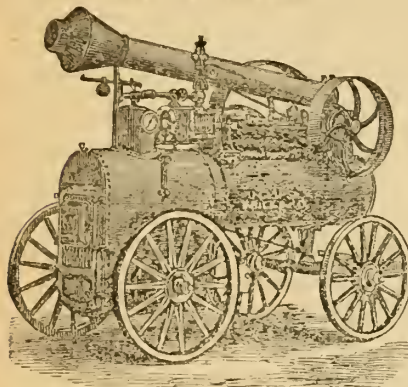
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NEW SERIES.

MEYERSDALE, PA., TUESDAY, NOV. 23, 1875. Vol. II. No. 46.

The Greater Light.

Since o'er thy footstool here below
Such radiant gems are strewn,
O! what magnificence must glow,
My God, about thy throne.
So brilliant here those drops of light,
There, the full ocean rolls how bright!

The dazzling sun at noon-tide hour
Forth from his glittering vase
Flinging on earth the golden shower
Till vale and mountain blaze;
But show, O Lord, one beam of thine,
What then the day when thou dost shine!

If night's blue curtain of the sky,
With thousand stars inwrought,
Hung, like a royal canopy
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!

Ah! how shall these dim eyes endure
That noon of living rays?
Or how my spirit so impure
Upon thy glory gaze?
Anoint, O Lord, anoint my sight,
And robe me for that world of light.

For the COMPANION AND VISITOR.

The Gates of Pearl.

BY C. H. BALSBAUGH.

"And the twelve gates were twelve pearls."
Rev. 21: 21.

Personalities are not pleasant, and should never be indulged in unless some good end is subserved. Even Incarnate Love found it necessary to deal out such blows as these: "Hypocrites," "generation of vipers," "ye are of your father the devil." And Paul did not hesitate to confront the perverter of truth with the withering rebuke, "O full of all subtilty and all mischief, thou child of the devil, thou

enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Some men mount so high on the pinnacle of fame that they grow giddy with self-esteem, and get drunk with popular applause, so as to forget that they are but men. They speak not as ambassadors but as oracles. They not only expound the mysteries of grace, but act as legislators, "making the word of God of none effect through their traditions" and decrees. They become bold and impertinent, and brand the meek, cross-bearing, self-sacrificing followers of Christ as narrow-souled and bigoted. It is not out of place to open the battery of truth upon such stilted philistines, and send a pebble into their foreheads. It will help David to his throne.

Who has not heard of De Witt Talmage, the Apollos of the Brooklyn Tabernacle? "The world is gone after him," and lauding him as "the mighty power of God." Even Henry Ward Beecher, in the zenith of his glory, was a mere shadow in comparison. His sermons are prose-poems, so throbbing and gushing with beauty and pathos, as if he had been conning the vocabulary of the Angels. They are almost perfect specimens of that style of sermons which thrill the emotions and intoxicate the imagination, and make the audience feel as if inhaling the odors of the Upper Paradise, or hanging on the edge of Hell. No man in this country has ever played on the heartstrings of the people when discoursing on Divine themes like Talmage. No man has ever hurled such tremendous explosives into the theatres and operas and houses of ill fame. His anathemas against foul

literature, and the curse of the liquor traffic, are like flaming firebrands in the hands of some avenging angel. His terrific denunciations against the "Abominations of Modern Society," enthral the soul with awe as if the wrath of God had upheaved the mountains of Eternity and rolled them down the sky. He is doing a great work, and his influence is shaking two continents like an earthquake.

And yet with all this grand outfit for good, he is exerting a prodigious power in the wrong direction. He that "walketh in the midst of the Seven Golden Candlesticks" saith, "I have a few things against thee," because thou "sufferest Balaam and Jezebel to share thy pulpit." While he holds tens of thousands by the ears, and enravishes them with unearthly delineations of celestial scenery, he instills deadly poison into their minds in relation to the terms on which they may secure the great prize of Eternal Life. How silly even such a gifted man can talk is illustrated in a recent sermon on the Twelve Gates of Pearl which encircle the Holy City. That discourse sparkles and flashes and drips with the glories and marvels of a sinless, God-thrilled Empire. But along with the "gold, silver, and precious stones," he builds in the "wood, hay, and stubble," which creed-mongers have been manufacturing through the Christian centuries. Listen to the speculations of the great poet preacher, as he points perishing sinners to the pearly gateway of salvation. The first gate is for the Moravians. Second gate for the Quakers. Third gate for the Lutherans. Fourth gate for the Roman Catholics. Fifth gate for the German Reformed. Sixth gate

for the Congregationalists. Seventh gate for the Baptists. Eighth gate for the Episcopalians. Ninth gate for the Sabbatarians. Tenth gate for the Methodists. Eleventh gate for the Dutch Reformed. Twelfth gate for the Presbyterians.

Are there not twelve or twenty more gates for "the great host of other denominations" not specified in this catalogue? Talmage can help them out of their dilemma. He says, "where is *their* gate? Will all this remaining host be shut out of the city? No. They may come in at *our* gate. Hosts of God, if you cannot get admission through any other entrance, come in at the *twelfth* gate."

O deluded, deluding man, when did God make you porter of the twelfth gate, or of any other? There is an audacity in such statements that borders on irreverence. It sounds as if God were a second rate being, and Talmage were mayor of the New Jerusalem. He even offers *his* gate to the "great multitudes who connected themselves with no visible church, but felt the power of godliness in their hearts, and showed it in their lives." So says Talmage, but not so says the Son of God. This is just the kind of gospel that suits the itching ears of such as want to get to Heaven without being Christians. "*If ye love me, KEEP MY COMMANDMENTS.*" Where did the Proprietor of the many Mansions ever open a gate of pearl for a "great multitude" who refused to enter the house of God and "*walk in His ordinances?*" Christ declares that those who scorn to go with Him into His crystal burial, "reject the counsel of God against themselves." He puts such emphasis on the Divine appointments as to exclude from participation in the glories and joys of His Kingdom those who refuse to have their feet washed. "If I wash thee not, thou hast no part with me," has the same authority as "except ye repent, ye shall all likewise perish." The word of the Lord will stand when Heaven and earth shall pass away. He will not exact the least tittle in one instance and compromise in another. All the poetry and rhetoric and word-painting and gatemarking of De Witt Talmage cannot bring a single soul into the city of God in neglect of the Institutions of Grace. After he has all the different sects huddled together inside the jasper walls, whether or not they followed Christ on

earth, he bursts out in a strain of jubilation as if God had shouted amen to his wild assumptions. "One Lord. One faith. One baptism. One glassy sea. One doxology. One triumph. Glory to God! One Heaven, but twelve gates." This sounds like an echo of the ineffable harmonies of the "ten thousand times ten thousand, and thousands of thousands." But the gates of Talmage are all of human construction, and have no pearl about them. They are sectarian avenues, and not the shining, love-wrought, God-swung, sin-debarring pearl-doors of the Holy Trinity. The Immaculate Gates are not for sectarians to pass through, but for Christians—those who walk in the footsteps of Emmanuel. There is no Presbyterian gate there for Talmage. He will have to enter in, if it ails, where all others must. The Triune Jehovah is Himself the Triple Door that stands open toward the four points of the compass, inviting all "peoples, and nations, and tongues" to enter. The *Same* Three Gates that open to the East, also open to the South, West, and North. "*I am the Door: by Me if any man enter in, he shall be saved.*" Through the Holy Trinity a way of pearl has been opened for "all the ends of the earth." To tear these Gates of Pearl out of their positions, and swing them for sectarian uses, is worse than sacrilege. They stand not *by side*, as Talmage places them, for the accommodation of quarreling, creed-worshipping sects, but are successive. He that approaches from the East must pass through Three Gates—Father, Son, and Holy Ghost. And so from all other directions. God has opened Himself out in the fullness of His Tri-personality to "every creature which is under Heaven," and most beautifully and alluringly is this represented in the figure of Three Gates of Pearl swinging open toward every soul on the face of the earth.

O the fullness and freeness and grandeur of our high calling! Why should any miss these far-blazing, Heaven-reflecting Pearl-doors of grace? Why turn the face deliberately toward the fire-quivering gates of Heli, or attempt to tinker the architecture of Divinity, and not with body, soul, and spirit press upward and onward to the cornucopia Gates of Pearl which so invitingly stand open for our reception? O the inconceivable difference of height and depth between a

home inside the love-burnished, Heaven-guarding Gates of Pearl, and inside the frowning, thundering, wrath-glowing Gates of Fire.

"And the Twelve Gates were Twelve Pearls." They stand wide open to-day. The Angel porters are beckoning for our entrance. O may it be ours to join in the sublime doxology, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God. Alleluia; the Lord God omnipotent reigneth. Amen: Alleluia." THE GATES OF PEARL ARE CLOSED!

For the COMPANION and VISITOR.

Forgiveness.

BY JOSEPH MYERS.

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." *Matth. 18: 6.*

There is a great deal said and written on the subject of forgiveness, and, perhaps, no other has less justice done to it than the one under consideration. I have long since thought of giving my views on the subject, and then let it pass; and having been made to feel, of late, that my days are numbered, I must do right now what I intend to do.

In a common way we hear it very urgently insisted upon that we shall forgive our brethren who trespass against us, and are threatened with the judgment of God if we do not, without saying a word to the offender, and upon what conditions we are commanded by the head of the church to forgive the trespasses of our brethren. Christ says, "Woe unto the world because of offences; for it must needs be that offences come; but woe unto that man by whom the offense cometh." Here the Saviour seems to manifest such great regard and high esteem for those who believe in him, that he will even hold the world guilty because of offences.

Now before we can forgive, some one must have committed an offense, and offended one of these little ones which believe in Jesus. This is not all; Jesus claims, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now, then, it appears that Jesus has a claim in the case; and he has already said, that it were

better for such an one "that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." This is a severe judgment, pronounced by him that has all power in heaven and on earth.

But is there then no remedy? Yes, the remedy is at hand. So long as we are little in our own eyes there is a cure. Christ says, "The son of man is come to save that which was lost;" and again, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Well, now comes the remedy. The Lord Jesus, the head of the church, who is equally offended, begins to prescribe the first application, and has appointed the offended member to administer the remedy; and if I am the one that is offended, I have no more right to exercise my own judgment, or consult my own feelings in the case, than I have a right to add to or diminish from any other part of Christ's commandments. The Saviour's instruction is, "Go and tell him his fault between thee and him alone;" or, as Luke has it, "Rebuke him, and if he repent, forgive him." Now is the time to forgive him, if he repent.

But if he will not hear me nor repent, what then? forgive him, or dismiss the case? No, but "take with thee one or two more," &c. This is the second application, he is handed over to those that are called in to assist. If he will hear them, and confess and repent, all right; but "if he shall neglect to hear them, tell it unto the church;" but "if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Now this is the remedy prescribed by Christ himself, who all this while is offended as well as the individual. In Luke 17: 4, the Saviour says, "And if he trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." The time to forgive him is when he repents, and not before. Now we can do it by the authority of God's word; and the offender has now an evidence that Christ is also reconciled, because he has now complied with his own appointed way.

If speakers and writers would turn the scale, and speak and write more

to the offender, and insist upon him to bring the sacrifice that the Lord requires, teach and practice the doctrine wherever they go, I think we would have a great deal less trouble in our churches, and less business for our traveling committees, but instead of adhering to the foregoing rule, if we venture to apprise our brother of a fault, we are in danger of meeting with a refusal; perhaps he will try to reverse the charge, or justify himself, or deny it altogether, and then turn around and try to rake up something against us. Then, very often, the case is dismissed, and a bad feeling is left on both sides.

But if the complainant proceeds according to the rule laid down by Christ, and the second party is called in, then, sometimes, instead of urging the offender to come up to the rule, we are often told something like this, "You would better settle it between yourselves, or dismiss the case," and are told to forgive one another, &c., without any confession or repentance in the case. But if the plaintiff insists upon its being brought before the church, then the friends of the offender have a chance to step in, and both the offender and the offended are sent out; and then some will try hard to find fault on both sides, and make a balance of it, and let each party bear an equal share, and still insist upon them to "forgive," without taking into consideration that Christ is offended as well as the individual. In this way the careless and wayward are strengthened and encouraged, and the upright is discouraged and oppressed; and thus the creature is honored more than the Creator.

Under Moses, the transgressor had to go through a certain process, and the priest would pronounce him clean. In the days of Christ on earth, when he said to some one, "Son, thy sins be forgiven thee," some of the Jews reasoned in their hearts, "Why does this man speak blasphemies? who can forgive sins but God only?" But when Christ had given them an evidence of his power, they were all amazed and glorified God, saying, "We never saw it on this fashion."—So it is now. Christ can and will forgive sins, and not man; but he will employ man or the church to carry out his purposes; but for either man or

the church to claim the authority to loose and bind, if it is not done strictly according to the rule laid down by Christ, who alone has power to forgive or retain sins, is useless, if not worse. The key that some brethren lay so much claim to, must not be filed or bent to suit their purpose. Where there is a key, there must also be a lock, and these must fit together. Christ made the lock and the key, namely, his word, and handed it to his followers to use it without making the least alteration in it.

I have been trying to help to keep house in the church nearly thirty years, and I remember of but few cases, if any, if the offender faithfully and willingly, without restraint, complied with the rule laid down by Christ the lawgiver, that it was not willingly and cheerfully accepted by the complainant, and all those concerned in the case.

Now, then, let us turn the scale, and tell the offender his duty, instead of continually calling on the suffering party to forgive. We ought to all consider ourselves laborers in the vineyard of the Lord, and try to help to carry out his laws, laid down by himself. It will do the offender no good if we tamper or compromise with him, as long as it is said, "Vengeance is mine, I will repay, saith the Lord;" and again, "The Lord will judge his people." Without confession and repentance of our sins, there is no forgiveness.

Fanden, Ill.

The Christian.

Is he a Christian? Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

—Our duties would seldom be disagreeable if we did not perversely resolve to think so.

Come In.

Awaiting? waiting still for me?

Beside my portal standing there,

Thou man of sad Gethsemane,

Low-breathing this thy loving prayer:

"If any man unfold his door

I will come in forevermore."

"Forevermore?" O come thou in:

Long has this broken heart bowed down

Beneath its load of care and sin;

Come in--thou Christ, my Star and Crown,

Come in--I need thee now as never

Before--and O, I need thee ever.

Come in--the wild dark night is cold;

Come in--the heavy dews are chill;

And O, their dampness doth enfold

Thee, as thou waitest sad and still.

My heart is breaking now for thee--

By all thy sorrows come to me.

I would not see thy dear head bowed

'Neath chilling dews in midnight air;

I would not that the tempest's shroud

Should fold thee round, awaiting there;

Hast thou not done enough for me--

Gethsemane and Calvary?

Come in, dear Christ, my life is sad

Because thou standest there so lone;

O never can this heart be glad

Till thou shalt there sit on thy throne.

Come in--the wild night wilder grows,

And for thee still increase my woes.

For the COMPANION AND VISITOR.
Pilgrim in the Day of Trial.

BY J. S. FLORY.

"When I was in the United States of America," says a foreign writer, "I heard of the conversion of a complete man of the world; which as far as means were concerned, owed its existence to the following circumstances:—God laid his hand on a lovely, and, I think, an only daughter; and the afflictions ended in death. When the terrible moment arrived in which the idol of his affections must die, he stood at the head of her bed, almost frantic with grief; and, having no consolation above what nature and education supplied, as is frequently the case, his grief terminated in rage; he was almost ready to curse the God who, as he thought, could be so cruel as to deprive him of so dear a child. His wife, an amiable and sensible woman, at the same time stood at the foot of the bed. Her eyes were suffused with tears, her hands lifted to heaven; and, while every feature spoke the feelings of her soul, she exclaimed, 'The

will of the Lord be done! The will of the Lord be done! The will of the Lord be done!' These exclamations very naturally called the attention of her frantic husband from her dying daughter to herself; and as he afterwards confessed, he was on the point of wreaking his vengeance on, what he then considered, an unfeeling wife, and an unnatural mother. After awhile, however, the storm of passion gave place to reflection. He was a man of eminence at the bar, a colonel in the army; he prided himself on being a philosopher; and was therefore led to examine how his courage and philosophy had supported him in the day of trial. Here he saw reasons to reflect on his conduct with shame; the more so, as he contrasted it with the conduct of his pious partner. 'How is this?' He could not but explain; 'I am a man and a soldier. I boast of my courage and pride myself in my philosophy, in which I am versed, as being equal to the support of man in every emergency. But in the hour of trial I acted an unworthy part. My wife, a delicate female, and, notwithstanding my suspicions to the contrary, one of the most affectionate of mothers, was alone the magnanimous sufferer on this trying occasion. What, under circumstances so directly opposite, could lead to such contrary results?' 'She was a Christian,' said a still small voice; 'and I am not: surely the secret is here!' This train of thought led to the most pleasing consequences. He concluded that there must be a reality in that religion which he had hitherto despised; and, if so, that it is the one thing needful. He conferred not with flesh and blood; but immediately began to seek the consolation of true religion, and, we long found "what nothing earthly gives, or can destroy. The soul's calm sunshines, and the heartfelt joy."

We have selected the above as an interesting occurrence, and, as an instance to show that in the time of real trial there is nothing like an abiding trust in God; and also that we may learn the importance of letting our light shine that others may be enlightened. In the above example we see how earthly greatness or worldly philosophy fails to supply the needed consolations in the great day of trial. In every case of the like, or in every advance of death,

all the boasted good of worldly science, philosophy, or worldly dependence must sink into insignificance, as of no consequence in such a trial; from the fact that such things are of the world—for *life here*—and not for death or life to come. Worldly wisdom, worldly honor, courage and speculation are shapen to suit the vanity of this world. To this end scientific researches are pushed to the extreme of man's ability. The world is busy seeking wealth and pleasures.—ambitions laurels,—and means to fulfill the lust of the flesh. When death cometh, the offerings of the whole world fail to bring one ray of comfort—one hope of heaven—or one drop of eternal bliss.

But with those who are "not of the world"—have drank of the waters of life—have trusted in the certain riches of Christ,—how different, when death approaches! As in the narrative, the grace of God gives such serenity to the soul, that, in the very depth of holy pathos, the heart can say, "Thy will be done, O Lord! Thy will be done, O Lord!" The religion of Jesus Christ only can give such strength, such consolation, such hope and peace in the day of trial. Then it is the weak are made strong, and they that boast in strength are weak, foolish and powerless to endure the sight of death or feel his touch.

And in the time of trial is the time to let the light of "Christ within" shine forth. See how with this lady her firmness, faith and confiding trust in God in the hour of trial, sent the converting ray of light to her husband's benighted soul. Or she was an instrument in the hands of God to impress his mind with the fact that there is reality in such religion, and comfort there that cannot be found elsewhere in the wide world. Had she when the trial came, (like to-maudy do,) murmured at God's providence, or the heavy stroke of his chastening rod, her husband might have ever despised the religion she professed, and only in eternity awakened to the utter folly of trusting in the philosophy of the world.

May our readers learn the important facts brought to our consideration; and having learned them, profit thereby. Know, O man, there is naught in all the wide world that can prepare us for a peace and hope

in death, but a firm, confiding trust in God—a leaning upon and trust in Jesus Christ as our Saviour, our comforter, our All in All.

And may every believer so learn Christ that in the sorest of trials he can, with perfect resignation, say, "*The will of the Lord be done.*"

Buffalo Col.

Arrangements for the Centennial.

The Act of Congress which provided for "celebrating the one hundredth Anniversary of American Independence, by holding an International Exhibition of Arts, Manufactures, and Products of the Soil and Mine," authorized the creation of the United States Centennial Commission, and entrusted to it the management of the Exhibition. This body is composed of two Commissioners from each State and Territory, nominated by the respective Governors, and commissioned by the President of the United States. The enterprise, therefore, is distinctly a national one, and not, as has sometimes been stated, the work of a private corporation.

The Exhibition will be opened on May 20th, 1876, and remain open every day except Sunday, until November 10th. There will be a fixed price of 50 cents for admission to all the buildings and grounds.

The Centennial grounds are situated on the western bank of the Schuylkill River, and within Fairmount Park, the largest public park in proximity to a great city in the world, and one of the most beautiful in the country. The Park contains 3160 acres, 450 of which have been enclosed for the Exhibition. Besides this, there will be large yards near by for the Exhibition of stock, and a farm of 42 acres has already been suitably planted for the tests of ploughs, mowers, reapers and other agricultural machinery.

The Exhibition buildings are approached by eight lines of street cars, which connect with all the other lines in the city, and by the Pennsylvania and Reading railroads, over the tracks of which trains will also run from the North Pennsylvania and Philadelphia, Wilmington, and Baltimore railroads. Thus the Exhibition is in immediate connection with the entire railroad system of the country, and any one within 90 miles of Philadelphia can visit it at no greater cost

than that of carriage hire at the Paris or Vienna Exhibition.

The articles to be exhibited have been classified in seven departments, which, for the most part, will be located in appropriate buildings, whose several areas are as follows:

1. Mining and Metallurgy, 2. Manufactures, 3. Education of Science, in Main Building, covers 21.47 acres; 4. Art, Art Gallery, 15 acres; 5. Machinery, Machinery Building, 14 acres; 6. Agriculture, Agricultural Building, 10 acres; 7. Horticulture, Horticultural Building, 1.5, acres.

Total, 48.47, acres.

This provides nearly ten more acres for exhibiting space than there were at Vienna, the largest International Exhibition yet held. Yet the applications of exhibitors have been so numerous as to exhaust the space, and many important classes of objects must be provided for in special buildings.

An important special exhibition will be made by the United States Government, and is being prepared under the supervision of a Board of Officers representing the several Executive Departments of the Government. A fine building of 4½ acres is provided for the purpose, space in which will be occupied by the War, Treasury, Navy, Interior, Post Office, and Agricultural Departments and Smithsonian Institution.

The Women's Centennial Executive Committee, have raised \$30 000 for the erection of a pavilion in which to exhibit every kind of women's work. To this collection, women of all nations are expected to contribute.

The list of special buildings is constantly increasing, and present indications are that their total number will be from 200 to 250. Most of the important foreign nations—England, Germany, Austria, France, Sweden, Egypt, Japan, and others—are putting up one or more structures each, for exhibiting purposes, or for the use of the commissioners, exhibitors and visitors. Offices and headquarters of this kind, usually of considerable architectural beauty, are provided by the States of Pennsylvania, Ohio, Indiana, Illinois, Michigan, New Jersey, New York, Connecticut, Massachusetts, New Hampshire, Missouri, Kansas, Virginia, West Virginia, Nevada, Wisconsin, Iowa,

and Delaware; and it is likely that others will follow the example.

A number of Trade and Industrial Associations, which require large amounts of space, will be provided for in special buildings. Among these are the photographers, the carriage builders, the glass makers, the cracker bakers, the boot and shoe manufacturers, besides, quite a number of individual exhibitors. The great demands of space will probably render this course necessary to a considerable extent, especially for exhibitors who have been tardy in making their applications. In the Main Exhibition Building, for example, 333,300 square feet of space had been applied for by the beginning of October by American exhibitors only; whereas, the aggregate space which it has been possible to reserve for the United States Department, is only 160,000 square feet, about one-third of which will be consumed by passage ways.

The Machinery Building, like the others, is already fully covered by applications. There are about 10000 American exhibitors in this department, 150 English, and 150 from other European countries—which is about 250 more than entered the Vienna Machinery Exhibition. Extra provision is being made for annexes to accommodate the hydraulic machinery, the steam hammers, forges, hoisting engines, boilers, plumbers, carpenters, etc.

Power in the Machinery Hall will be chiefly supplied by a pair of monster Corliss Engines. Each cylinder is 40 inches in diameter, with a stroke of ten feet; the fly-wheel is 31 feet in diameter, and weighs 55 tons; the horse-power is 1400; and the number of boilers is 20. The Engine drives about a mile of shafting.

For the Art Exhibition, the most eminent American artists are understood to be at work, and it may be confidently stated that especially in the department of landscape painting, the United States will present a finer display than the public has been led to expect. Quite aside from the contributions of American artists, applications from abroad call for more than four times the exhibiting space afforded by the great Memorial Hall. Provision for the surplus will be made in temporary fire-proof buildings, though all exhibiting nations

will be represented in the central Art Gallery.

The Secretary of the Navy has arranged that the United States war vessel shall call next Spring, at convenient European ports, to collect and transport hither to the Exhibition the works of American artists resident in Europe. Among the ports thus far designated, are Southampton for England, Havre for France, Bremen for Germany, and Leghorn for Italy, to which, if desirable, others may be added.

Mr. Bell, the eminent English Sculptor, who designed the groups for the plinth for the great Albert Memorial in Hyde Park, London, is reproducing in terra cotta, at the celebrated works in Lambeth, the one which symbolizes America. The figures in this group are colossal, covering a ground space of 15 feet square. It will probably be placed in the great central gallery, opposite the principal entrance.

The Art Exhibition will include, in addition to the works of contemporary artists—those, for instance, of Stuart, Copley, Trumbull, West, Alston, Sully, Neagle, Elliot, Kensett, Cole. These, as well as the works offered by living artists, will be passed upon by the Committee of Selection, who will visit for the purpose, New York, Boston, Chicago, and other leading cities, in order to prevent the needless transportation to Philadelphia of works of Art not up to the standard of admission.

A large number of orders and fraternities have signified their intention to hold gatherings at Philadelphia during the period of the Exhibition. Among those which may now be enumerated, are the Grand Lodge of Pennsylvania, Independent Order of Odd Fellows; the Grand Encampment, Independent Order of Odd Fellows; Grand Lodge, United States, Independent Order of Odd Fellows; Grand Commandery Knights Templar; Grand Army of the Republic; Presbyterian Synod; Caledonia Club; Portland Mechanic Blues; Welsh National Eistedfodd; Patriotic Order Sons of America; California Zouaves of San Francisco; an International Regatta; the Life Insurance Companies; National Board of Underwriters; State Agricultural Society, 2nd Infantry, N. G. California; Philadelphia Conference, Methodist Episcopal Church; Cincinnati Society;

California Pioneer Society; American Dental Convention; Catholic Total Abstinence Union of America; Independent Order of B'nai Berith; National Alumni Association; Salesmen's Association; 5th Maryland Regiment; American Pomological Society; Malster's Association of the United States; Army of the Cumberland; Humboldt Monument Association; Christopher Columbus Monument Association; Board of Trade Convention; International Typographical Congress; Rifle Association of the United States; Centennial Legion; Philadelphia County Medical Society; International Medical Congress; Old Volunteer Fire Department of Philadelphia.

For the COMPANION AND VISITOR.

Interferences.

BY MARTIN NEHER.

In No. 35, current volume, appears an article headed, "The Conversion of a Jewish Rabbi," to which I wish to give a passing notice. I would say, in the first place, that I was surprised that such an article was admitted and published as it was: I mean an article that is written with such boldness and hurled at the editors of our leading papers, and interfering with property justly belonging to the editors. He turns his article against the reporting question, or, against the giving of a full report, which neither he nor the Annual Meeting has a right to forbid, as it is property belonging to the editors. The A. M. has said, at different times, that printing offices are private enterprises, and that they are to rise or fall on their own merits.

Our publishers give us what transpired at our Annual Meetings, and it is a matter of news, to those, at least, who did not attend the Meeting. If they give us a full report, with the speakers names attached, in pamphlet form, which is desirable, then our periodicals will not be burthened with it, and those who do not want it need not have it. In this way both sides will be accommodated. I do not want the Report in our papers; but I do want a full report in pamphlet form, with the speakers names to their speeches, and if I should live to see another A. M., and such a report is given, I would take fifty copies. It is hoped that the Annual Meeting will not claim the right or power to prohibit our editors from publishing a full report. I claim that they have a full right to publish anything that comes under their notice that they think in their judgment would be profitable to their readers; and if they publish anything that is injurious to the cause, then let brother R. and the A. M. come up

with their artillery and make a charge against them, and I think they will surrender.

I wish to be understood. I claim that whatever our moderator and standing committee will allow to be passed or discussed, will be just as good for those who are absent as for those who are present. If our editors would publish anything against the faith and practice of the church, and contrary to the gospel, then, in that case brother R. and the A. M. should come up with all the power found in the gospel to stop a full report, and not until then. Brother R. might as well try to turn the Ohio river backward as to try to stop the publishing of a full report of our Annual Meeting, if we have any more. I think I know enough of the public mind to guess so, at least.

LaPlace, Ill.

For the COMPANION AND VISITOR.

Pureness of Doctrine.

BY H. F. NEIKIRK.

The commandments of the Lord are pure. The teachings by precept, and all the examples and conduct of the Saviour, furnish us with pure doctrine; also, all the *teachings* of the inspired men of God, but *not* so with their *actions and conduct*. The apostle Paul directs that the believers follow him as far as he follows Christ. If in anything, conversation or conduct, he did not follow the Saviour, or erred, (and likewise with all other inspired men of God,) it is not incumbent on the believers to follow him. But their teachings are pure. It is necessarily so, inasmuch as their teachings apply and are addressed to all men, and will be in force and complete for all time. The Spirit did not dictate some pure teaching and some doubtful, but all its utterances are in character with their high and holy origin from the sovereign majesty of the almighty God. His precepts need no revision or amendment, because they are perfect and pure. They contain no alloy.

Not so with the characters of inspired men, as Moses erred and Peter dissembled, for of weakness of human nature in flesh in which dwelleth no good thing. The apostle Paul besought the Lord to remove an impurity from him, but the Lord said, "My grace is sufficient for thee." Man's work is not pure, whether it be writing or compiling of books, or whether it be the conduct of the days of his life, as summed up; for pureness is

not of man. It must be understood that when we do what God commands us, we are doing the work of God. We are his servants; and if we be obedient, we shall be justified, whether we comprehend the usefulness or propriety of so doing or not: more than this, that we have abiding faith in the unadulterated word of God.

Where do we find this pureness and unadulterated word of God? In the Old and New Testaments, most undoubtedly. The old covenant was found wanting, and in due time according to the good pleasure of God, he sent his Son to us with a new and better covenant, and confirmed it unto us by his apostles and with signs and wonders, declaring it to be a perfect law, and, with all the Scriptures given by inspiration of God, thoroughly furnishes man to every good work. Of what use, then, are the confessions of faith, the creeds, the disciplines, from the Roman Catholics down to the Minutes which our Annual Meeting have set up? They are an outgrowth of that evil seed in the heart of man, where faith is wanting in the word of God. They are the work of man, and are impure. The word of the Lord is taken and adulterated with an admixture of the views and opinions of men, thus making all impure. This needs no argument, inasmuch as they occasionally require revision, and necessarily would be wrong, first or last, and may be wrong all the time.

This is a very fruitful subject, as it takes into its scope and purview all the deviations of man from the commands of God, by showing the impure doctrine which is of man in antagonism to the pure doctrine which is of God. The word of God, the pure fountain of the water of life, offered unto the children of men without money and without price, is declared to be a sure remedy for sin and uncleanness.

Keedysville, Md.

For the COMPANION and VISITOR.

A Full Report—What is it?

BY J. W. STEIN.

I am pleased with an article on this subject by brother Wampler, in No. 44, of current volume of the *Companion and Visitor*. "In a multitude of counsellors, is safety." I understand the object of our Annual Meeting is to

obtain the advice of the general brotherhood on all questions which may perplex any part of the church. When its decisions are stated as concisely as possible to be complete, its end is attained. Anything more is a gratuitous contribution to human curiosity, to indulge which, our responsible mission affords no time. Let us publish to the world only what we know to be safe. The church will not be ashamed of the *decisions* of her catholic councils; but she may have reason to blush for publishing, in her own name, the false claims urged against those decisions.

Again, as the eyes of the world are not conducive to the seriousness and fervency of devotion, so they are liable to interfere with the faithfulness of church councils. Many wise and safe counsellors are slow of speech, and on that account would likely shrink from the task, hoping that others better qualified in this respect would meet the issue. They dread to have their broken, bunglesome methods of expression to appear in public, when, if they were expected to go no further than the ears of faithful and loving brethren and sisters, the effect would be quite different, and deeper and maturer convictions of right would proceed from earnest, melting hearts.

Again, since what is false and fictions ever courts human applause, so, in our annual councils, such will only be prompted by a desire to display shrewdness, oratory, &c., when by changing the relation of their situation to the world, their troublesome zeal will become somewhat abated, and, perhaps, their absence give place to others whose nature, humble and faithful counsels are needful for the welfare of the church. I earnestly desire a wide circulation of wholesome literature; but not, under the same name, the evil which opposes it. "Where the Spirit of the Lord is there is liberty," but not to do evil. When the devil wants to profess religion in order to seduce the church, he at once complains that the discipline and consistency of truth is intolerable and oppressive. God's faithful ones will not be much aggrieved if their fame is not trumpeted before the world. They know that worldly obscurity is, at least safe. If others wish that liberty, they can enjoy it in the world, and in the name of those who profess to love the praise of men more than God. The church is the wrong place

to hunt popularity. Why, then, encourage a system which tends to inflict it with a desire to please the world, which hates Christ and every principle of his holy religion?

LITTLE THINGS.

I hope we will never be ashamed of little things. The greatest achievements and issues of life are only made up and attained through them. When we become so supremely exalted above our Heavenly Father, who deigns to notice the sparrows and number the hairs of our heads, that we can no longer notice such things as our manner of dress, (except when it suits the world,) which engaged the inspiration of the apostolic age, and are necessary to the maintenance of some one, suitable, humble, sensible, and comfortable order, to distinguish us from the ever changing, shifting, fickle, senseless, fashions and propositions of a wicked world, that offers us more than it possesses if we will fall down and worship it, we will have made dread havoc of our holy religion—will have proved recreant to our sacred trusts, which should be maintained with uncompromising truth and consistency, and will have been completely captivated and ensnared by the sophistries of the malignant enemy of God, and the artful deceiver of men.

Like Stephen, we may carry brightness on our face. There is something in the world which we may learn; there is something from God which we may have, that will change all to brightness. Not, indeed, to brightness such as the angels above live in, and continually behold. There are some things to weep over; there are many things to fear. This is a world of cloud and shadow. But the heaven in which the cloud floats is larger than the cloud, and all full of light. Shadows are melting things, and even while they continue, the fact that they are seen to be shadows argues the presence and prevalence of a superior light. The true philosophy of life is this—to get the light.

MANY talk familiarly of sanctification in the lump, who know but little of it in the piece. The readiest way to know whether you are in Christ, is to know whether Christ be in you.

FOR THE YOUNG.

A Brave Girl.

There are not many brave girls about in these days, let the girls say what they please to the contrary. We have been watching to see how they manœuvre, and this is the conclusion to which we have come. Many of them are real cowards; they are afraid to keep on the right side of truth. They may not be afraid of the dark, nor of dogs and spiders, but they are afraid to do what they think is right.

There was Hattie Stone, a bright-eyed, intelligent, sprightly, lovable creature, sitting by her mother, who was trimming her winter bonnet with gay ribbons and beautiful feathers, when Nellie Larkin, one of her playmates, called.

"Is that your bonnet?" inquired Nellie.

"Yes," replied Hattie. "Isn't it pretty?"

"It is very pretty indeed, I think," answered Nellie. "Mine is a poor looking thing beside that."

"Are you not going to have a new one?"

"No; mother says my old one must answer this winter, with a little repairing, and I think it will myself."

"You will be the only girl in the meeting-house with an old bonnet on," continued Hattie, "and that will make you feel badly."

"No, it will not make me feel badly at all," said Nellie. "I like your new bonnet very much, and at the same time I am contented with my old one."

"Well, I should be afraid that people would laugh at me when everybody else had new bonnets," responded Hattie. "I want to look as well as the rest."

"Mother says it is cowardly to be afraid of what people will say about us, if we are doing what we think is right."

"Then there are a great many cowards in the world," said Hattie, "and I suppose I am one. But you mean to be brave, and wear your old bonnet," and Hattie smiled as she said it, for she evidently meant to ridicule Nellie's idea of bravery.

"I don't think it is necessary to be very brave to wear a last year's bonnet," replied Nellie. "I am sure that it is not a great cross, although I don't like to be laughed at any better than you do. Mother says she can't

afford a better one, and that is enough for me to know to be satisfied with what I have."

Now, Nellie really did not know that she was a brave girl in deciding to wear the bonnet that she had worn for a year. But she was the bravest girl in the neighborhood. Hattie—poor little mincing coward—was afraid somebody would laugh at her if she did not have a bonnet as gay as a peacock's tail, and be in the height of fashion. She had not courage to say, "Let others think as they please, I shall do what mother thinks best." Poor weak thing! Suppose everybody should take it into their heads to go without bonnets, she, of course would not dare to do otherwise, and so she would go bareheaded. How much nobler is Nellie, who dares to follow her mother's counsels, though she may not appear so fashionable! Yes, she is the genuine brave girl, unlike thousands who stop and ask, what will be thought of this or that? What will Mrs. A. or Jemima B. say about me if I do thus and so? not having courage to do right even lest some one laugh or sneer.—*Golden Censer.*

The Lost Knife.

"O mamma," cried Freddy, as he sprang into the room where his mother was sitting, his face all aglow with pleasure, "just look here!" And he held up a pocket-knife with a pretty ivory handle.

"A knife! and a beauty, too. Where did you get it, Freddy?"

"I found it," replied the boy.

"Indeed! Where?"

"In the road, down by the spring, as I was coming home. O, isn't it elegant!" And Freddy danced about the room, looking very happy.

"I wonder who could have lost it?" said mamma.

"I don't know; but I found it, and finding is keeping," answered Freddy.

"Is that so?" asked mamma, soberly.

"Why yes. It's what all the boys say—finding's keeping."

"If you had lost a pretty knife, and Henry Becket had found it, would you say that finding was keeping?"

The happy look went out of Freddy's face.

"But I don't know who lost this knife," he answered. "And it's mine if I can't find the owner."

"Yes; but you must do all you can

to find the owner. Think, if you had lost a knife, how sorry you would feel. And may-be there's a little boy just as sorry about this one. I wonder who he is, and where he lives? I wonder if he isn't crying about it now?"

This was an entirely new way to look at the affair.

"Somebody's very sorry about losing this knife, I am sure; and I don't think my little boy can feel very glad because somebody else is sorry," mamma went on saying, "If the knife had grown in the road, or dropped from the sky, then you might feel happy in finding it; but as somebody has lost it, somebody is sorry, and I am sure my Freddy would rather find that somebody and make him happy again, than keep a knife that doesn't really belong to him."

Just then a sound of crying was heard in the road. Freddy ran to the window to see what it meant.

"Why, mamma," he said, "it's Henry Becket, and he's crying as hard as he can. I wonder what's the matter?"

"Henry! Henry!" called little Freddy's mother.

The boy stopped.

"What's the matter? What are you crying about?"

"O, dear! I've lost my knife that Uncle Paul gave me. O dear!" answered poor Henry, bursting out afresh.

"Had it a white handle?" asked Freddy.

"Yes, yes."

"Here it is! I've got it! I found it down by the spring," cried the boy feeling happier at finding the owner than he had felt on finding the knife. And he was happier still when he saw the gladness in Henry's face as he took the knife from his hand.

We can never find true pleasure, dear children, in anything that comes to us through another's loss.—*Sel.*

THERE is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drop runs off. And so God rains goodness and mercy as wide as the dew, and if we lack them, it is because we will not open our hearts to receive them.

"For me to live is Christ," is not for an apostle only, but for every saved man. He should live to glorify Christ.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Nov. 23, 1875.

Mutual Confession.

"Confess your faults one to another, and pray one for another that ye may be healed."—JAMES V. 16.

While the above text of Scripture neither requires nor justifies the practice of the people confessing their sins to the priests as is done by the Romish church, nor other confessions of sins as has been done by some other professing Christians, there is however a duty taught in it that it would be well for us all to consider, since we all are as liable to commit faults as we are.

1. We may understand the passage to refer to the confession that should be made to the person or persons against whom fault or transgression has been committed. In our frequent intercourse with our Christian brethren (and the passage seems to have reference to the faults by Christians against one another), we are very liable to commit faults against one another. Sometimes when we are tried and tempted, we do not maintain that meek and patient spirit that we should, and then, when in communication with our Christian brethren we may speak unkindly or not give the attention to them that they expected, or that the nature of the case under consideration required. It is true that "charity thinketh no evil," and hence we should be careful not to put a construction that would indicate unkindness, coldness, or neglect, on our brother's language to us, or his manner toward us, when it is not plain that they were so intended. But it is equally true that our "speech" should "be always with grace, seasoned with salt, that we may know how we ought to answer every man," and that we should "give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." And when, through unwatchfulness and the want of divine grace, these precepts are violated and we trespass against our brethren, we should confess our "faults" to them very humbly.

There is too often a great reluctance manifested in confessing our faults to

those against whom they have been committed. And what is still worse, there is often an evident inclination manifested to palliate, and even to deny them altogether, and to justify ourselves in our language and conduct that has given offense. When we think of such reluctance to confess our faults, and our self justification in them, and remember that they must be confessed to those against whom they have been committed, and also to God, in order to obtain forgiveness, oh, it is painful to think that many faults will remain upon those who commit them, and they will carry them to their graves and to judgment; and that they will only see and feel their guilt after the door of mercy has been closed, and when there will be found no more sacrifice for sin. With Job we should pray, "Make me to know my transgression and my sin," (Job xiii. 23) and with David, "Cleanse thou me from secret faults." There is much danger that, through our ignorance of sin and our bias to self, we may remain unacquainted with many of our faults; and that, through pride or some other cause, we shall fail to make that humble confession that is absolutely necessary to secure their forgiveness. We should not be ashamed to confess our faults to our brethren against whom they have been committed, as they no doubt have had occasion to do the same thing themselves to others, and they will sympathize with us, and appreciate our condition. But we should be ashamed to cover and deny our faults, since that is more dishonorable than to confess them. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov xxviii. 13. Satisfaction to the offended or injured in the most of cases requires no sacrifice. We mean none of a pecuniary character. And when we remember that an humble confession of our faults will, in the most of instances, greatly relieve the party against whom the faults have been committed, and remove the guilt from our own hearts, how much have we to induce us to confess our faults, and how unwise and how unjustifiable we are in refusing to do so! To do what is right, is always to our interest as well as to our honor.

2. There is another idea, and a prac-

tical one, contained in the command to confess our faults one to another, and that is this: The sins that are sometimes committed by Christian professors rest with weight upon their minds, causing much trouble of spirit, and great distress and perplexity, and they find great difficulty in obtaining the divine favor and peace of mind. In some of such cases an humble confession to a brother, or to a sister, as the nature of the case may require, will greatly help them in obtaining the peace of mind which they are so anxious to obtain.— Those to whom the troubled souls confess may have experienced a similar trouble in their Christian experience, and, consequently, they may be able to afford sympathy and encouragement to others. And therefore it may be advisable, under some circumstances, to confess our faults to others as a help to have the burden of guilt and trouble, with their crushing weight, removed from off our sorrowing spirits. But we should wisely discriminate when it will be to the honor of our Christianity and to the benefit of our souls to reveal the secrets of our struggles with sin, and to open our hearts to our Christian brethren as well as to our heavenly Father. If Christians had more confidence in one another, and would use greater familiarity with one another, it would oftentimes be much better for them.

3. But Christians are to pray for one another as well as to confess their faults to one another. And this confessing and praying may often be joined together to advantage in the same cases, and probably they were designed to be joined together in practice as they are joined in the precept. We may very readily conceive the happy results that would be likely to follow the joining of them together in a case like the following: One brother commits a fault against another. The offending brother goes to the other and humbly and sincerely confesses his faults. The offended brother accepts the acknowledgment. And then the offending brother, having made peace with his brother, he now desires to make peace with God, and asks the brother whom he had offended to pray for him, and he does so, and they engage in prayer. The scene, to a spectator who understands all the cir-

circumstances connected with it, would be one of great interest; and to heaven it would be one of unqualified approval. And so in the other case of confession where there is no particular person offended, but where the confession is made to obtain the sympathy and prayers of the brother or sister in whom we have confidence, in such cases confession may be made and prayer offered to the advantage of both parties. Let us, therefore, judiciously use every appliance of grace that the gospel authorizes us to use for our advancement in the divine life.

An Apology and Explanation.

We do not like to make apologies, and we regret exceedingly the necessity of making them, but we cannot avoid it. We have been exceedingly mortified at our inability to get out our paper at the proper time. And no doubt our subscribers have been disappointed.—But if they knew our extreme regret, approaching distress of mind, on account of our failing to come up to time, or rather for being so much behind time, we think they would not be severe in their censures nor sparing in their sympathy. About seven weeks ago our boiler was taken down to be repaired, and it was promised to us in a week or less. Repeated attempts were made to use it, but each proved a failure. And after seven weeks of annoyance and disappointment and additional expense, we found it necessary to order a new engine and boiler. Such unfortunate liabilities business is exposed to, and in doing business such contingencies must be provided for, or it will prove a loss and final failure. We hope our friends will exercise patience and forbearance. We are using our utmost endeavors to make our issues at the proper time.

Our Missionaries to Denmark.

Under our Correspondence will be found some interesting news of what the Northern District of Illinois has done in regard to a mission of our brethren to Denmark. They have taken hold of the work in earnest, and have appointed brethren E. Eby, P. Wetzel, and C. Hope as evangelists to Denmark. The work the brethren have assumed is very important, and the responsibilities

devolving upon the brethren sent, of no ordinary character. But as souls are precious, and as our mighty Redeemer has promised to be with his ambassadors always, even to the end of the world, there seems to be sufficient encouragement to warrant the enterprise, though it may be attended with considerable sacrifice of money, and of many of the comforts of life. We presume the brethren have prayerfully considered the matter, and confidently rely on the divine promises.

We rejoice at the prospect of enlarging our gospel field of labor, and of the developing of more of the apostolic spirit of evangelizing among us. With the apostolic practices for which we contend, and which we observe, it is very desirable that we have more of the apostolic spirit in all its fruits and operations. And whatever may be the direct advantages of the mission to Denmark,—and we trust it will accomplish good,—we are happy to believe the movement indicates the awakening of an increased interest among us to have the gospel preached more extensively by the brethren. We hope the mission to Denmark will be looked upon by the brethren as an important work, and one deserving of their sympathy, their prayers, and their help in whatever way it can be brought to bear upon the enterprise to make it successful.

GLEANINGS & JOTTINGS.

It will be noticed by the careful reader, that, in the following gleanings, several items are referred to of a later date than this issue of the COMPANION AND VISITOR. This is not because we anticipate events and record them before they take place, but because we are behind time and must date back, and the tide of events will not stop till we catch up. Patience, readers, a little more patience on your part and a good deal of work on ours,—all under a smiling providence,—will bring things into proper order again. B.

ACCEPTABLE VISITS.

It is not intended to write an article on this subject, but to record a few such visits that have lately been made at this office. On the 11th inst., Ell. D. P.

Sayler dropped in on his way to Berlin congregation in this county. He tarried with us till next day, when he and the editor left in company to attend a council meeting in said congregation. The meeting was appointed on the day following, Saturday, 13th inst.

On Saturday morning, (13th,) Eld. J. W. Brumbaugh, from Blair Co., Pa., dropped in on his way to the same meeting. The object of the meeting was the ordination of another bishop in that congregation. This solemn and important work was attended to, and our aged brother John P. Cober was called to the "good work." May he have grace to discharge the sacred duties of this most responsible office.

Brother Sayler remained with the brethren in that congregation a little more than a week, laboring earnestly for the salvation of souls. On the 22nd inst., he, accompanied by brother H. R. Holsinger, returned to this place.

On the same day Elder Lewis Kimmel, from Armstrong Co., Pa., arrived. There was an evening meeting at which brother Kimmel preached, who was followed by brethren Sayler and Holsinger. Brother Kimmel is engaged in raising funds for the endowment of Plumcreek Normal School, near Elderton, Pa., of which he is the Principal. We wish him success in his efforts. Several articles relating to this school were published in No. 44, to which special attention is directed. B.

DEATH OF VICE PRESIDENT WILSON.

—From exchanges we learn that Vice President Wilson died in the city of Washington, on the 22nd instant. He had been ill for some time, but seemed to be convalescent. On awaking in the morning, he looked around, and, seeing that a fair day was probable, said, "I think we can take that ride." After washing and taking his medicine, he lay back on the pillow seemingly exhausted, and at 7:15 a. m., he quietly and without a perceptible movement, breathed his last. A post-mortem examination of the body was made, which showed that apoplexy was the cause of his death.—The official announcement of his death was made in the afternoon as follows:

EXECUTIVE MANSION,

WASHINGTON, D. C., Nov. 22, 1875.

It is with profound sorrow that the President has to announce to the people of the United States the death of Vice

President Henry Wilson, who died in the Capitol of the Nation, this morning. The eminent station of the deceased, his high character, his long career in the service of his State and of the Union, his devotion to the cause of freedom and the ability which he brought to the discharge of every duty stand conspicuous, and are indelibly impressed on the hearts and affections of the American people. In testimony of respect for this distinguished citizen and faithful public servant, the various Departments of the Government will be closed on the day of the funeral, and the Executive Mansion and all the Executive Departments in Washington will be draped with badges of mourning for thirty days. The Secretaries of War and of the Navy will issue an order that appropriate military and naval honors be rendered to the memory of one whose virtues and services will long be borne in recollection by a grateful nation.

By the President.

[Signed] U. S. GRANT.
HAMILTON FISH, Sec'y of State.

From the New York *Daily Witness* of 25th inst. we clip the following notice of the death of William B. Astor. Having already noticed the death of the Vice President of the United States, we now record the death of one of the wealthiest men in this country. Truly death is no respecter of persons; for we see the rich and great fall before his merciless scythe just as do the penniless and obscure. "Be ye therefore ready."

Mr. William B. Astor, the eldest son of John Jacob Astor the founder of the Astor Library, died yesterday morning at his residence in this city, in the eighty-fourth year of his age. For some time back he was in delicate health, and his death has not excited much surprise. The wealth of the deceased is enormous. It has been variously estimated, some giving the figures as high as \$100,000,000. His principal gift to the people was the bestowal of a donation of a site contiguous to the library, upon which an addition to the main structure was made in 1859, and of a sum of \$50,000, of which \$20,000 had been applied to the purchase of books, and the remainder was added to the funds of the library. It is also said that he has given liberally in a private manner. Although he took but a slight interest in public affairs latterly, up to last Saturday he was at his office attending to his private concerns. His wealth consists mainly in real estate. He purchased city lots with great discrimination, and he rarely disposed of property of this kind, following the policy pursued in this respect by several European men of capital."

B.

CORRESPONDENCE.

The Moody and Sankey Meetings.

Brethren Editors:—Perhaps a little news from the city of brotherly love relative to the two great evangelists now so vigorously engaged in this place in evangelizing the people, may be acceptable to you.

We shall, dear brethren, write such things about these men and their meetings which we have both seen and heard. On last Monday evening, the 22nd of November, we, for the first time, set out for Thirteenth and Market streets, to hear the great Revivalists, Moody and Sankey.

The place where they hold their meetings will seat about fifteen thousand people, and one hour before the services commenced the building was literally crowded. It was reported by the outsiders that thousands were obliged to leave because of the inability to accommodate them with seats inside the building.

Punctually at the hour of half-past seven o'clock Messrs. Moody and Sankey appeared upon the platform, when the latter immediately seated himself at the organ, while his worthy colleague, Mr. Moody, took a standing position behind the reading stand. At about this time a deep silence pervaded the whole house, and every eye seemed to be fixed upon the two men, when Mr. Moody said: "Let us open our meeting by singing the 88th hymn." Mr. Sankey led off in the singing, the first stanza of which is in these words:

"Guide me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,—
Hold me with thy powerful hand;
Bread of Heaven,
Feed me till I want no more."

This hymn, though perfectly familiar to many of us, and which is so frequently sung in public worship, was never, perhaps, sung by so vast a multitude as it was on that night. The blending together of so many voices just appeared as though the heavens were bursting forth in sublimest music. After the above hymn was sung Mr. Moody said, "Let us now all unite in prayer," when G. W. Musgrave, D. D., earnestly prayed for the outpouring of the Holy Spirit upon the meeting. At the close of this prayer Mr. Moody said that Mr. Sankey would now sing the 5th hymn. Mr. Sankey then rose to his feet and said, "Let me first read a portion of Scripture to you which relates to this hymn." In a clear voice, every word of which could easily be heard and distinctly understood over the entire auditory, he read the first seven verses of the 15th chapter of St. Luke. At the close of this reading Mr. Sankey sang the hymn entitled "The Ninety and Nine," the first stanza of which is as follows:

"There were ninety and nine that safely lay
In the shelter of the fold;

But one was out on the hills away,
Far off from the gates of gold,—
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

The last stanza was sung with most thrilling effect upon the whole audience:

"But all through the mountains, thunder-riven,

And up from the rocky steep,
There rose a cry to the gate of heaven,
'Rejoice, I have found my sheep.'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back his own.'"

At the close of this hymn Mr. Moody read a part of the fifth chapter of Luke. The third hymn was then sung, the first verse of which is as follows:

"I need thee every hour,
Most gracious Lord;
No tender voice like thine
Can peace afford.

CHORUS—I need thee, oh! I need thee;
Every hour I need thee;
Oh! bless me now, my Savior,
I come to thee."

At the conclusion of this hymn Mr. Moody commenced his discourse. The nature of his discourse was principally on the importance of faith in God. In his passing remarks on the subject he said: "It might be that somebody might say, 'No one cares for me; I have no mother or father to pray for me.' But to that person I would hold up the man full of leprosy, who, in seeing Jesus, fell on his face and besought him saying, 'Lord, if thou wilt, thou canst make me clean.' Jesus said, 'I will, be thou clean, and immediately the leprosy departed from him.'" Right here Mr. Moody asked the question whether all such who think that they have no friends they would not look upon Christ as their friend?

Mr. Moody then at the close of his discourse very earnestly prayed that souls might be converted to God. After the close of his prayer he said, "Let us now sing the 117th hymn," when Mr. Sankey said, "Let us rise and sing this hymn heartily." The first lines are as follows:

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine.
Now hear me while I pray,
Take all my guilt away,
Oh! let me from this day
Be wholly thine."

When this hymn was concluded Mr. Moody then invited all the young people to come forward to him, that he wanted all the young Christian workers organized into little bands, and that they should visit their friends and acquaintances and pray with them and get them interested in the salvation of their souls. Then another hymn was sung after which the meeting adjourned. Thus closed the Moody and Sankey meeting for that night.

We would here say that we may, perhaps, write more on the Moody and Sankey meetings when we have more leisure, to point out its advantages and disadvantages, and thereby show how our church should be encouraged to propagate the blessed gospel of Christ. Until then farewell.

J. T. MEYERS.

Our Scrap-Book.**OUR DISTRICT MEETING.**

We cannot refrain from giving our dear brethren and sisters some further account of the most important meeting ever held by the Brethren in Northern Illinois.— This seemed to be the prevailing opinion, and the very countenances and actions of all present told it in unmistakable terms. Words fail to picture, or present, the deep interest, the earnest zeal, and strong unanimity that characterized the meeting. Nothing was done under excitement, but with calm and solemn reflection, which caused an awe and dignity to pervade the brethren never before witnessed by the writer. Great sympathy and love were manifested for the precious souls who are so loudly calling from Scandinavia for spiritual bread. Surely there can be no harm in being anxious to be more perfectly "knit together in love" with those seeking souls. We feel that all who were present received a blessing; and, no doubt, the whole brotherhood will receive more or less grace for the good work now begun.

When it was announced that our beloved brethren Eby, Wetzel, and Hope were set apart for this work, the brethren and sisters could only weep and pray.— Oh, the stillness that pervaded that solemn assembly for a little while! Never shall I forget it! The Spirit of God, with his searching and sanctifying power, governed every heart. Would that every brother and sister in America could have been present, and also drank of the spiritual cup which never gets empty. But there is consolation that all can drink of it anyhow, if they will. Not by carelessness and indifference, but by earnest and humble desire and activity.

Is there one of the vast number present that can say that this day (Nov. 12th) was not the most important and impressive since their admission into the church? We think not one. Now, brethren and sisters, ask God every day to make the mission successful, and that our beloved brethren and sisters may have our Father's protection in their journeyings. Oh, how hard to give up those whom we love so dearly! But there is comfort in the thought that precious souls will be gathered unto Jesus. Go, dear brethren and sisters, and may our God and Savior *always* be in and about you.

IMPORTANT COUNCIL.

The day following the D. M., (Nov. 13th,) an important council was held at Cherry Grove. Within two months 47 souls were added to the church here by baptism, thus greatly increasing the membership. It was deemed wise and prudent to form two districts out of the one, which was done in love and in brotherly kindness. The new district contains about fifty members. They have an excellent meeting house at Shannon. May God bless all the loved ones in both

districts, and more and more unite their hearts in spiritual love and kindness.

DANISH PUBLICATIONS.

We hereby inform our beloved brethren and sisters that we now have sufficient money to publish the Danish pamphlets. We feel thankful to the Lord who moved you to respond to our request. May the sinner receive the benefit; you, a hundred fold in this life; and God and his Son, our Savior, all the honor and glory. A report of the application of the money will be given in due time, as the entire matter of publishing them has been left in the hands of brother C. Hope and the writer.

Now let us see what tracts and a scrap of history have done. Five years ago brother C. Hope came to this country hunting the true church. Two years later, he purchased an English Bible in which was a short history of all "denominations." In this history he found an imperfect account of the Brethren. By examining all, he came to the conclusion that the Brethren were the only ones that practiced according to the Bible—the only ones that came near his idea of the true church which he had been seeking for years. Two years more elapsed before he found the Brethren. When he found them, they handed him brother Moore's "Perfect Plan of Salvation."— This he read, and the argument therein was so conclusive that he continued to seek further information about these peculiar people. He next secured "Trine Immersion Traced to the Apostles"; and at the same time, through the *National Baptist* came into possession of testimony asserting that trine immersion was the only ancient and true mode of baptism.— He now left the Baptist church, of which he was a minister, at Rock Island, Ill., and removed to Hickory Grove, Ill., where he was received into the church of Christ. The seed thus sown continued to grow, until it has become a mighty tree, whose branches now extend from America to Europe. Therefore let us not despise little things, even though they be no more than tracts or scraps of history, since we see that they, in the first place, cause the poor sinner to go and be taught, and in the second place, the church to "go and teach *all nations*,"—all to the honor and glory of God.

BOOKS AND PAMPHLETS.

Circumstances compel us to enter the book and pamphlet business once more. Were we to follow our feelings in the matter we would not do so; but the good of the cause presses us to yield our wishes.

When, a few months ago, we gave notice of our retirement, we little expected to enter the business so soon again. But the Danish works and other important circumstances, compel us to take up the business again, with the hope that the

Lord may be honored and glorified thereby.

We are now getting out a work entitled *Sabbatism*, which refutes the doctrine of Sabbatarianism in a clear and convincing manner. Price, 20 cents.

Also a work entitled *Truth Triumphant*; a dialogue, both interesting and instructive. Due notice will be given when ready for sale. Send for circular showing list of books and pamphlets for sale at this (Lanark, Ills.,) office.

STEIN FUND.

Since brethren Moore and Stein kindly withdrew their proposition until the Danish Fund was sufficient, we feel like urging the brethren and sisters to now go on and make that a success as you have this. Do not look for the effect of your giving. That belongs to God. How thankful we feel to God for his goodness to his people. Do not get weary in well-doing, but go on to help in the advancement of Christ's kingdom.

In love and kindness, your brother in Christ,
M. M. ESHELMAN.

THORNTON, Taylor Co., W. Va.

Dear Editors:

I left home Oct. 23rd, taking the train at 11 o'clock, A. M., for Marion county, nine miles west of Grafton.— After getting off the train, I went home with one of the brethren and took dinner with him, still having to travel about ten miles to the place of meeting (two miles from Smithtown, in Monongahela county, also within two miles of Newport, a boat-landing on the Monongahela river. This distance we went on horseback, accompanied by some of the brethren. Preached in the Harmony school-house in the evening, to a large crowd of people. To this place I had been solicited to come, as the people of this vicinity had never heard any of the brethren preach. Also, the next day (Sunday) at half past ten o'clock in the morning. When the hour arrived the house would not hold the audience, as there was a vast number of hearers present to hear the doctrine that was preached. We had good order; and great attention was paid to the words delivered.

Before we took our seat there were many tears shed by some, showing that they sympathized with us. After meeting there were several invitations for us to come back; and a very respectful man said, "Leave another appointment. You have made good impressions upon the people." But I told him that I could not at this time. This is something that I dislike to do; but my labor in the ministry is heavy, and my means at home are not like those of many, as my family is to be supported, and I labor hard to do it when at home; although I have been away from home during the past year from two to three days per week, more or less.

Dear brethren and sisters, do we do all

that we can in order to have the gospel preached to all? I sometimes think that if it were so that I could preach more, that many would be brought into the fold of Christ; and I have baptized a goodly number in the last year, which is encouraging to me. Will not the district of W. Va. make a greater effort to spread the gospel in her border? for hundreds of people in the State of West Va. have never heard the Brethren preach. Will not our next District Meeting propose a plan to have the gospel spread more extensively in our own State. Brethren, give this your attention, and may God help us all to do our duty in every respect, and save us in the end for Christ's sake.

Z. ANNON.

Church News.

THREE MISSIONARIES TO EUROPE.

Yesterday the churches composing the Northern District of Illinois were represented by delegates in a special council at Cherry Grove, to consider the Danish question. After some deliberation a unity of spirit seemed to pervade the whole assembly, and the necessity of sending missionaries to Denmark seemed to be clearly seen. The manner of proceeding to select them was agreed upon, and as it was found necessary to elect a brother to the ministry who can speak the Danish language, with the special design of being a missionary to Denmark, the choice fell upon brother Christian Hope as a minister in the first degree. Two elders, brother Paul Wetzel and brother Enoch Eby, both from the Waddam's Grove church, were also chosen to be missionaries to Denmark. As regards brother Hope, the brethren can confide in him that he is a man "brought from nature's darkness into light and from the power of Satan unto God." He preached the doctrine of the Brethren in Denmark, and he, with two or three others, came to America searching in the eastern cities of the United States, in Chicago and other places, for the true church, but found it not until they came to the Mississippi, where they got on the track of the Brethren; and the first brother they got to see was brother George Zollars, of the Hickory Grove church. But as they could not find a church in America for a long time that observed all the requirements of the gospel, one of them, named Christian Hansen, returned to Denmark without finding the Brethren. But after brother Hope and one or two of his companions had found the Brethren, they wrote after him, informing him that now they had found the true church; hence the call from Denmark. The meeting yesterday was a solemn one. Many tears were shed when it was known who was to go on the mission across the great Atlantic.

After the Danish matters were finished, two women were brought to the water near the meeting-house for baptism; the

one an old grandmother,—the other, apparently her daughter, sick in a bed and on a wagon. She has the hip-disease and may never get well. The grandmother was baptized first and the sick woman afterward; she was carried into the water in a sheet and kept in a sheet. She stood it very well. Brother George Zollars was the administrator, assisted by brother David Butterbaugh. This sick woman was the forty-fifth person baptized at Cherry Grove since the 12th of September, and it was said on Sunday there would be yet several more baptized. I never saw such weeping and lamentation at a baptism as there was among the outsiders who had collected, as I saw at this baptism.

I was at their lovefeast in October and I can truly say I never saw such a loving lovefeast. I saw brethren throw their arms around each others' necks weeping for joy. I saw sisters do the same thing. I saw mothers throw their arms around the necks of their unconverted daughters, dressed in the follies and fashions of the day, and weep over their sins, and the consequence has been such a great ingathering of souls; and they are not all yet. Surely "when Zion travailed she brought forth her children."

JAS. Y. HECKLER.

Mount Carroll, Ill., Nov. 13, 1875.

The Danish Mission.

PROCEEDINGS OF THE SPECIAL DISTRICT MEETING OF NORTHERN ILLINOIS.

By the kindness of our beloved Father in heaven, the brethren from ten congregations assembled at Cherry Grove, Carroll county, Ills., Nov. 12th, 1875. The meeting was organized for business by electing Enoch Eby, Moderator; M. M. Eshelman, clerk; and Allen Boyer, Ass't Clerk.

The object of the meeting was stated by brother Enoch Eby to be for the consideration of the call from Scandinavia to preach the gospel.

The letter from C. Hansen was next read. This brought out inquiries which seemed necessary to arrive at wise conclusions.

The following query was presented:

Will the church send ministers to Denmark? This was answered in the affirmative, when the delegates withdrew to prepare a plan of action.

In due time the delegates returned and presented the following:

This meeting to call a brother to the ministry who can preach in the Danish language, and to select two brethren to accompany him to Denmark. One of those to be chosen should be able to speak in the German language; the other to be able to speak both the German and English. This the church accepted, and proceeded to elect a minister, all present participating in the choice. The lot fell upon brother Christian Hope.

The delegates then proceeded to select

two brethren as already stated. The choice fell upon brethren Enoch Eby and Paul Wetzel.

Oh, what solemn scenes! What wonderful outpouring of the Holy Spirit! God be thanked for his amazing grace.

It was also unanimously agreed that the wives of the brethren chosen be permitted to accompany them if they desire to do so.

No time was fixed for the brethren to start to their field of labor. It was thought best that they be permitted to select their own time, with the understanding that they shall go as soon as they can make the necessary arrangements.

The clerk was instructed to send copies of the proceedings of this meeting to the Brethren's periodicals, with the following:

Beloved Brethren, Greeting: Having assembled in the fear of the Lord, and carefully considered the important work of preaching the gospel to the people of Europe, the Holy Ghost moved us to set apart three of our beloved brethren, with their wives to attend to this work of the Lord. And inasmuch as it is the work of the Lord, we feel to extend to every brother and sister an opportunity to contribute of their means which are necessary to administer to the wants of the brethren sent. And we cordially request every housekeeper throughout the brotherhood to immediately present this call to their respective congregations, and whatever may be given, remit at your earliest convenience to brother John Rowland, Lanark, Carroll county, Ills.

Done by the grace of God, and with the hope that the Lord will continue to favor his needy and dependent children unto the end of the world. Amen.

ENOCH EBY, Moderator.

M. M. ESHELMAN, Clerk,

ALLEN BOYER, Ass't Clerk.

(*Pilgrim and Vindicator* please copy.)

In Memoriam.

My father, John J. Annon, was born May 2nd, 1817, and departed this life July 10th, 1875; aged 58 years, 1 month and 8 days. Disease, dropsy; and a short time before he died he took cold on his lungs, which, no doubt, aided in shortening his days.

Yes, our father has left us; but he was an exemplary member of our fraternity for some two years before his death. He earnestly contended for the faith of the gospel and fought the battles of the Lord. His disease lasted over three years, which time he did nothing but some small or light work. He was confined to the house some time before he died, and suffered intensely, but bore it with Christian fortitude. He never murmured or complained, but was resigned to the Lord's will; and sometime before he passed away told me that he had lived a long time before he made a surrender, but when he did surrender he made a full one for the cause of his Master, and he was awaiting his call. He left a wife and nine

children to mourn their loss. All are members of the church; and all are married but one. And every son-in-law and daughter-in-law also belongs to the church. Two of his sons and one of his sons-in-law are ministers of the gospel. He was born in Preston county, Virginia, then moved to Randolph, same State.—Afterward the county was divided, the one part retaining its old name, while the other part was called Barbour. He lived for many years in Barbour county. During this time the State was divided.—The part cut off was called West Va. In the year 1864, for the sake of peace he sold out, as the war spirit was so agitating at that time that a great many could not live in peace, and moved into Taylor county, where he ended his days. His circle of friends was large, as he was a man well known by many who deeply feel his absence. We have lost a kind father; the people of this vicinity a neighbor who was much respected by all. His remains were taken to the burying ground near Thornton, and it was thought that the largest mass of people were present ever known at the place. There he was laid in the narrow limits of the tomb to sleep until the trump of God shall be sounded to awake the sleeping dead.

"Father, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees.

"Peaceful he thy silent slumbers—
Peaceful in the grave so low;
Thou no more wilt join our number;
Thou no more our songs shalt know.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 't is God that hath bereft us;
He can all our sorrows heal.

"Yet, again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Z. ANNON.

Thornton, W. Va.

UNION CENTER, Elk Co., Kan. }
Oct. 26th, 1875. }

Brother Quinter:—

I feel it my duty to write to you in behalf of several persons who have been asking the brethren to come and preach for them for two years. They live ten miles from the Cana church.—Some of them have been raised by the Brethren, and they feel like straying lambs without a shepherd. They would like to be taken into the flock, if they could only get a shepherd. They tell me that if the Brethren would come and preach to them, they could soon organize a church here. But the brethren now have more calls than they can fill is all the answer they can give them.—They would like to have books and pa-

pers to read. I have furnished them with Moore's pamphlet, "Safe Ground," which they pronounce all right. They also read the COMPANION AND VISITOR with delight, when we send them ours. They would like to take it. There is a widow woman here, if she had it, it would be read by 8 or 10 of them, and would probably do much good, as she has a good influence, and would lend her papers after she had read them. She says she has not the money at present, but she thinks she may have when the year is out. Please send it to her. Her address is, Catharine Pitzer, Paw Paw, Elk Co., Kansas.

BURGESS A. HADSELL.

Notice.

The District Meeting for the Southern District of Indiana, having appointed certain brethren to go on a mission to the brethren in the southern part of the State, the housekeepers of the different churches in said district are requested without delay, to lay the matter before their respective charges and see that the necessary means are raised to carry out this matter.

All the money should be sent in registered letters. Direct to Nettle Creek P. O., Wayne Co., Ind.

B. F. KOONS,
Treas. Southern Dist. Indiana.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Sept. 4th, 1875, sister SARAH, wife of brother Geo. Cocanower, and daughter of brother Abram and sister Catharine Leedy; aged 28 years, 9 months, and 14 days. She bore her affliction with Christian fortitude. During her affliction she requested to be anointed, which was attended to in the fear of the Lord. She was followed by a large concourse of friends and relatives to the Coal Creek church, where the funeral services were attended to by brother Keller and the writer from Rev. xiv. 13.

Also, on the same day WILLIAM SWANK, son of friend Christian and sister Mahala Swank; aged 16 years, 4 months and 14 days. Disease, typhoid fever. Funeral services by brother Henry Keller and the writer, to a large concourse of people.

Also, in Richland county, Ohio, Nov. 6th, 1875, infant daughter of friend George and sister Sarah Neher; aged 14 months. Her death was occasioned by a burn. The mother left her in the house whilst she was bringing in water; and her clothes caught fire and burned her so severely that she only survived nine days. Funeral services by H. Keller and the writer, from 2 Kings, iv. 26.

WM. A. MURRAY.

In the Clover Creek congregation, Oct. 28, 1875, our aged friend and neighbor Geo. NICODEMUS; aged 76 years, 8 months and 25 days. Funeral exercises by Rev. Mr. Geary and brother D. M. Holsinger.

The subject of this notice was father-in-law to Eld. John W. Brumbaugh. He was a member of the German R-formed church. He had his home with Eld. J. W. B. at the time of his death. He was sick some five or six weeks and during all this time he did not eat so much as a healthy person would eat in one day. His sufferings were at times severe, but he bore it all patiently, and we trust that he is now realizing his oft-expressed desire to be with his Savior.

Thus we see that our esteemed Elder has in less than one short week lost his daughter-in-law and father-in-law. His wife, our dear sister, deeply feels the stroke, but we hope that they with us all may have God to administer comfort and consolation, and that we may through these dispensations of God's providence be drawn a little closer to our dear Lord.

JACOB L. WINELAND.

In the Willamette Valley church, Marion county, Oregon, Nov. 3, 1875, brother DAVID BOWEN, in his 71st year. He came to this country a few months ago, intending to bring his family as soon as circumstances would admit. But he was soon called upon a bed of affliction, and deceased in the absence of his wife and children. The funeral occasion was improved by Elder David Brower, from John v. 24-29, to an attentive congregation.

JOHN B. LEHMAN.

In the Berlin congregation, Somerset county, Pa., Oct. 22nd, brother JOHN S. BAER; aged 24 years, 6 months and 21 days.

Brother Baer was an unmarried man, and died in the house of his father, brother Solomon Baer, one of our co-laborers in the ministry. He was an intelligent, respectable, and pious young man, and had the esteem of the church and people. His disease originated from a sprain of the back, resulting in an abscess of the side and hip, causing a severe and lingering suffering. Funeral services by brethren Geo. Schrock, Michael Weyand, and others.

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1876. NEW YORK. 1876.

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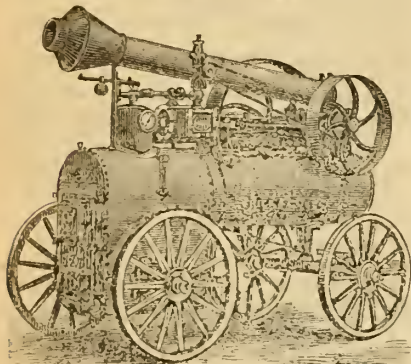
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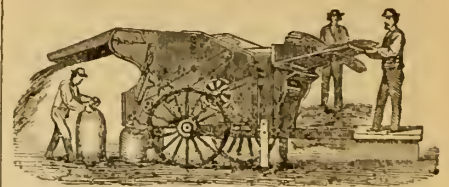
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—AND—

GOSPEL VISITOR.

BY JAMES QUINTER.

"If ye love me, keep my commandments."—JESUS.

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NEW SERIES.

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The Last Rose of Summer.*'Tis the last rose of summer**Left blooming alone,**All her lovely companions**Are faded and gone;**No flower of her kindred,**No rose-bud is nigh**To reflect back her blushes**Or give sigh for sigh.**I'll not leave thee, thou lone one,**To pine on the stem;**Since the lovely are sleeping,**Go sleep thou with them.**Thus kindly I scatter**Thy leaves o'er the bed,**Where thy mates of the garden**Lie scentless and dead.**So soon may I follow**When friendships decay,**And from love's shining circle**The gems drop away!**When true hearts lie withered,**And fond ones are flown,**Oh, who would inhabit**This bleak world alone?*

For the COMPANION AND VISITOR.

The Sure Foundation.

BY JOSEPH HOLSOPPLE.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Cor. 3: 12, 13.

In No. 44, I find two articles on this subject, both from the pens of brethren of acknowledged ability; nevertheless, it seems to me that the importance of the subject will be a sufficient apology for a further effort.

These brethren agree in their expositions in regard to what is represented by the material used in building

upon this foundation; but I am constrained to differ from their conclusion. I do not wish to occupy space to quote from their articles what seems objectionable; as their own language can easily be referred to, this becomes unnecessary.

They seem to teach that wood, hay, and stubble represent false doctrines, and traditions, and commandments of men. Just how these can be built upon the "foundation" I cannot comprehend. I think such things are far from the foundation, and are useless in whatever light taken, while wood, hay, and stubble are useful, if confined to their proper place; but as building materials upon the sure foundation, they, with whatever is represented by them, are worthless. My very nature revolts at the idea that any one should endeavor to prove that the souls of those who build false doctrine should be purified by fire. This is more than the most rampant papist would dare to assert, and goes further as an attempt to establish the doctrine of purgatory than anything I have ever seen.

But in order not to be tedious, I will not stop to point out all I do not endorse, but will humbly try to give my views briefly and caudally.

Gold, silver, and precious stones may represent obedience, humility, and self-denial, while wood, hay, and stubble may represent a lack of self-denial, a little ill-directed pride, a want of a full, implicit obedience—these things clinging to the builder, more as unintentional weaknesses than as actual outcroppings of rebellion. The Saviour requires us to forsake father, mother, sister, brother, wife, children, houses and lands, and even to hate

our own life, if sinful, in order to be worthy disciples; and Paul says, "If we would judge ourselves we should not be judged." Now if any of these encumbrances cleave to us, even after building on the sure foundation with imperishable material, we shall suffer the loss, for the day prophesied of by Malachi shall declare it; and though it may be a fine house, or whatever it may be, if it has in any way stood between us and the Saviour, though we may apparently have attended obediently to the ordinances, though we may have appeared unto man as very humble, though we may have denied ourselves of many pleasures and sensual gratifications, we shall suffer the loss, which may even be, as suggested, a thousand years reign with Christ.

No, no; the teachers and votaries of false doctrine are not planets revolving around the Saviour, either in close proximity or remotely, either in a circular or elliptical orbits, but comet-like, as wandering stars, Jude 13. If they have ever come within the influence of his grace, they are now shooting off in a parabola, and are far on their way toward another center of attraction. If they will not come to a state of obedience, discarding false doctrine, fire will never purify them from the dross.

Some may think me illiberal; but I dare not open the gate wider, or make the road broader, than the Saviour left it. He is the way, and it remains for us to try to follow. He is the door, and by him we must enter, or remain without, with dogs and liars as our companions.

No, no; there is nothing in the text favorable either to the doctrine

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of purgatory or universalism, nor yet to the doctrine of final restoration. All that is taught is this, "If any man build thereon gold, silver, precious stones, wood, hay, stubble." You see he must have built with the imperishable material, else nothing will remain—all will be lost: and there will be no comfort in the thought that the day of purification shall come. You see, then, that it is necessary that our building contain in its structure the gold, with the silver and precious stones, and then it must be built on the rock. Luke 6: 48, 49. False doctrines, traditions, and commandments of men, are not on the rock.

I agree that there are degrees of happiness, as well as in punishments, for every one shall receive according to the deeds done in the body; but these degrees will be confined to those who made an honest effort to build of proper material, and who, for want of proper discernment got the perishable mingled with the imperishable. Further liberty.

For the COMPANION and VISITOR.

The Good Cause Injured, and How Aided.

BY C. C. ROOT.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

Now it must not be expected of finite man, uninspired, and subject to the manifold temptations of being prejudiced by early education, that he will, in all cases, take a correct view of all Holy Writ, nor that all men can understand all Scriptures quite alike, upon first forming acquaintance with them. Yet, indeed, are the requirements of the gospel so plain "that the way-faring man though a fool cannot err therein." But the passages which are differed upon are very often selected to justify the course taken by those who feel not willing to acquiesce to the will of heaven. This indifference manifests itself in ways whose "name is legion, for they are many." In order to know which of these, namely, ignorance or will, is the cause of difference, send to the reading ennuich a Philip to ask him whether he knows what he is reading; then note the reply. Or if he is an Apollon, "mighty in the Scriptures," let us see if he will

bear Aquilla and Priscilla, who would instruct him in the ways of the Lord more perfectly.

In order to bring about the unity the apostle so solemnly besought them for, prejudice and ignorance must yield, and self-will, with its legion of vices, must be brought into subjection; and after this is done, let each express his honest sentiments openly before the other, and in the spirit of love let them discuss matters of difference, till light and liberty produce a unity of mind, of speech, and of action.

But suffer not any subjects of difference to be so much as hinted at, save of the plan of salvation or practical Christianity; for what concerneth it us now whether sinners are annihilated (?) or restored (?) after everlasting punishment? Why not only beseech them to avoid that "shame and everlasting contempt?" Why expose this unnecessary difference to the disgust of our hearers and the dissolution of the bonds of brotherly love; for one preaches publicly that sinners shall be annihilated, and during his absence his brother teaches the same audience that positively they shall be restored. Again one teaches that from death till the resurrection the soul of the righteous dead, sleepeth, while his brother teacheth that under the altar (Rev. 6: 10) the souls of the righteous beheaded, cried with a loud voice saying, "How long oh Lord," &c., and they were comforted and pacified till the resurrection. Why differ publicly in this? Why not teach the nations how to obtain a part in the first resurrection, and cease to harp continually on things impracticable, or dote "about questions, and words of strife whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds and destitute of the truth, * * * from such withdraw thyself."

Taking the medium ground between two great extremes, I once preached on the subject of death, and making the usual application of a passage of Scripture, down the table a brother grinned and shook his head, while to the opposite another smiled and nodded in assent; and from the previously expressed sentiments of the two auditors, by us three were argued publicly three different sides to one question; namely two extremes and the middle ground. This, brethren, you do very obviously when one preaches restitution, another annihilation,

and another endless punishment. The world sees it, the gain-sayer says it, and the truth-seeker laments it; God abhors it, the Scriptures forbid it, and the angels deplore it. It is unpleasant; it is inconvenient, and it is inconsistent. Brethren these things ought not so to be. How can we in the face of the above text, persist on in so doing. When we preach let us remember the solemn charge given of the apostle, "before God and the Lord Jesus Christ," that we "preach the word; reprove, rebuke, exhort with all long-suffering and doctrine." Let us teach the nations that not being born again they cannot enter into the kingdom of God, but are without God and without hope in the world, and that if they die so, where God and his Christ are they cannot come; but that they should believe, repent, and be baptized in the name of the Lord Jesus for the remission of sins, and to walk in all the ordinances and commandments of the Lord Jesus blameless. Then comfort the saints with so much to say of the glory world as the Scriptures teach; and while warning sinners to flee the wrath to come, also exhort the saint to grow in grace and in the knowledge of the truth. Thus, then, will we all speak the same thing, there being no divisions among us; but we will be perfectly joined together in the same mind and in the same judgment.

Mirable, Mo.

For the COMPANION and VISITOR.

Mode and Necessity.

BY M. M. ESHELMAN.

Mode is one thing, necessity another. Necessity is not mode; neither is mode necessity. One cannot be the other; neither can one be substituted for the other.

If we are correctly informed the Brethren have ever been united as to the necessity of observing the ordinances of God's house. But while they have been united on the necessity of observing them, they have not been united as to the mode of observing all of them. Why have they not been united on the mode as well as on the necessity of observing them? Simply because the mode is not as distinctly set forth in all of them as the thing itself. For instance, the necessity of the communion is sufficiently clear for any one to readily

understand it; but the *mode* of observing it has been left to the judgment of Christ's followers. Christ said, "Take this and divide it among yourselves," but he did not say *how* to "divide it among yourselves." Who then is to determine *how* it is to be done? The followers of Christ themselves. If there is any Scripture that bears directly or indirectly upon the mode, that Scripture must be the guide; but if there is no Scripture, either directly or indirectly, as to the mode of observing an ordinance, then the most reasonable and efficient method must be adopted.

But since *mode* is not clearly set forth in every case, should we not learn to bear with each other in this respect? Should we not seek to glorify God in all our actions? And since God should be glorified in all our actions, should we not ever seek to adopt such modes in the observance of God's institutions as will occasion the least confusion?

Wherever an "example" has been given, the example should be observed. An example defines the mode better than anything else. An "example" cannot be followed by following *something else*. "An example" is the best kind of a pattern; and a pattern cannot be strictly followed by following only *a part* of it. Since mode, in every case, is not clearly given, no man has authority to make a fixed rule in such cases, and demand that all who come after him must follow *his* rule. Therefore, brethren, let us learn wisdom in these matters, and seek to know the word of God.

Perhaps a little more reasoning upon *mode* would not be amiss. "Greet one another."—How?—"With a holy kiss." Here *mode* is as clear as the thing itself. In feet-washing the mode is equally as well set forth. In the Lord's Supper, the mode of its observance is not so clearly set forth; yet we think sufficiently clear for all who are willing to build on Jesus. "He riseth from supper" is not meaningless. *From supper* does not mean *from the table only*. *From supper* does not mean *from nothing*. He riseth from *what*? *From supper*: not from *nothing*. The mode of observing the communion is not clearly given. The mode of conducting meetings is not specifically given.

But, dear brethren, let us endeavor to be true to our calling. Let us not be so unyielding in our opinions

as to cause divisions. Modes that are based upon supposed figures are not safe modes. We might make any amount of paterus in that way; but the question would arise. Are they worth anything? The word is the best copy we can get. To get out of the world is to get into human systems, creeds, and disciplines of the dead and the living. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v. 1. The word hath made us free; not that which is outside of the word. "The yoke of bondage" is not in the Bible; that is found outside of the Bible. Therefore let us keep very near to Jesus; and if we observe what is *in* the gospel, we'll have but little time to even notice that which is *outside* of the "perfect law of liberty."

For the COMPANION and VISITOR.

Duties of the Tongue.

BY D. W. GEORGE.

1. "To glorify God by magnifying his name.
2. To sing his praises.
3. To declare to others God's goodness.
4. To pray to him for what we want.
5. To make open profession of our subjection to him.
6. To preach his word.
7. To defend the truth.
8. To exhort men to particular duties.
9. To confess our sins to God.
10. To crave the advice of others.
11. To praise that which is good in others.
12. To bear witness of the truth.
13. To defend the cause of the innocent and just.
14. To communicate to others the same good impressions we have received."

Alas, what a great revolution in the tongue to that for which Jehovah created it! Since the day of creation the tongue has brought many serious departures. It soon learned to curse its Creator. It was instrumental in the fall of humanity. At the very dawn of creation, while our fore parents were, in regard to age, in mere infancy, the tempter's tongue wielded and influence over them, which brought in force the decree, "In the day that thou eatest thereof thou shalt surely die"—not a natural death, but should be dead in trespasses and sins, for which it cost the precious blood of Christ to reinstate us again into "the friendship and favor of God."

We can see its terrible effects all

along down the stream of time. If we do but look into the history of the wanderings of the children of Israel in the wilderness, we surely can see its fruits with the awful consequences. "Ye take too much upon you; the people are every whit holy," were the words of many of the renowned, in the camp of Israel, which were entirely contrary to the word of God. I need only say the almost entire world knows their doom. I cannot stop here. The tongue is yet yielding its influence against him who died for us. Permit me so to speak, yet with regret. We too often hear the "truth as it is in Jesus" spoken against, and that, too, from the pulpit. Thousands, yea, tens of thousands, are fed and brought up by the idea that the Scriptures contain many unecessaries. See what great evils the tongue is propagating. Has not the tongue, even among many of the so called orthodox churches, emphatically declared that there are but two sacraments, namely, baptism and, as they call it, the Lord's Supper, which is a contradiction to the word of God? "The tongue is an unruly evil, full of deadly poison."

Williamsport, W. Va.

Silence.

"The art of silence, if it be not one of the fine, is certainly one of the useful arts. It is an art attained by few. How seldom do we meet with a man who speaks only when he ought to speak, and says only what he ought to say? That the Bible enjoins its attainment is most manifest. It commands us to make a door and bar for the mouth. It declares if a man brideth not his tongue, his religion is vain.

The attainment of this art will enable us to avoid saying foolish things. We often speak without reflection, and, of consequence, foolish thoughts, or expressions destitute of thought are uttered. Possessed of the art of silence we shall not speak that which ought not to be spoken. Again, it will enable us to avoid saying hurtful things."

The great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their transgression.

"It is Finished."

Sinner, why that look of sadness ?

Why thus weep, and sigh, and groan ?

All thy unbelief is madness,

All thy griefs could not atone.

It is finished ! Hallelujah !

Jesus saves, and he alone,

Why such longing for salvation ?

Why not take him at his word ?

There is now no condemnation

To the soul that trusts the Lord.

It is finished ! Hallelujah !

Oh ! what joy it doth afford.

See ! for sin, what bitter anguish

Jesus bore upon the tree ;

See him left by God to languish

In atoning agony !

It is finished ! Hallelujah !

Jesus died from wrath to free !

'T is thyself thou art discerning,

Not the dying lamb of God ;

Weeping, striving never learning

How He bore sin's heavy load.

It is finished ! Hallelujah !

God is satisfied through blood.

At the cross is now thy station ;

Lo ! without thy grief or prayer,

What a full, a free salvation

God has waiting for thee there.

It is finished ! Hallelujah !

Frees from all thy anxious care.

Now begin thy hallelujahs,

God himself delights to hear ;

Jesus, Savior ! Hallelujah !

Sweetest song that greets his ear.

It is finished ! Hallelujah !

Perfect love hath cast out fear.

For the COMPANION AND VISITOR.

Learning Obedience.

BY D. P. SAYLER.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered ; And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5 : 7-9.

The reader will pardon me for putting so large a quotation of Scripture as a basis for the few remarks I may offer from it. The Lord Jesus is the one here spoken of by Paul, when he says, "Who in the days of his flesh ;" that is, the days of his incarnation, in which he took upon himself all the infirmities of our human nature, being tempted with the feelings of our infirmities, and was in all points tempted like as we are, yet without

sin ; and so to be able to succor them that are tempted. In these times it was that he "offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death."

The apostle here refers to a particular time when the Lord Jesus so prayed of which the Evangelists say nothing. They record that he was often engaged in prayer ; and say that he spent a whole night alone on the mountain in prayer ; and that he went out a great while before day into a solitary place, and prayed. But excepting the short prayer at the grave of Lazarus, and the prayer recorded by St. John xvii before he crossed the brook Cedron with his disciples, the night in which he was betrayed, nothing of his prayer is written ; and none of these indicate the intensity of feeling set forth by the apostle in the Scripture above. I am therefore constrained to believe that the apostle refers to his prayer in Gethsemane. Here the Evangelists say he began to be sorrowful and very heavy. He says, "My soul is exceedingly sorrowful, even unto death." "And being in an agony he prayed more earnestly ; and his sweat was at it were great drops of blood falling down to the ground." But here this short prayer is recorded, "O my Father, if it be possible, (Luke has it, "If thou be willing,") let this cup pass from me ; nevertheless, not as I will, but as thou wilt."

Why did Jesus so greatly fear ? Why all this agonized failing of heart, this horror of great darkness, this suffering which almost brought him to the grave before a single pang had been inflicted upon him by sinful man, this anguish of soul which forced from him the intense phenomenon of a bloody sweat—which almost prostrated body, and soul, and spirit before a single blow had been struck ? Was it the mere dread of death from which his soul recoiled ? Infidels speak sneeringly of Gethsemane, and say that Jesus had there shown a cowardly sensibility in his fear of death ; while a Polycarp, a Blandina, an Attalus, and even trembling old men, feeble maidens, and timid boys, have braved without a sigh or a shudder. All this is true, and I might add to these that the meanest of idiots, the coarsest criminals have advanced to the scaffold without a tremor or a sob, and many a brainless and brutal mur-

derer has mounted the ladder with a firm step, and locked round upon a yelling crowd with an unflinching countenance ! But shall the Son of Man who brought life and immortality to light, be so insulted by impious tongues ?

The Christian needs not to be told that it was no such vulgar fear of death which forced from his Saviour that sweat of blood. No, it was something infinitely more than this ; more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay so heavily on his heart. It was the tasting in his divine humanity the bitter cup which sin had poisoned. It was the tasting death for every man. It was the bearing our sins in his body. It was the chastisement due to our transgressions, that cost him so much fear and trembling. The prophet tells us that "He is despised and rejected of men ; a man of sorrows, and acquainted with grief. * * * Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. And the Lord hath laid on him the iniquity of us all. * * * It pleased the Lord to bruise him ; he hath put him to grief." Think of these truths, dear reader, and remember that for you he suffered, for you he feared, for you he prayed with strong crying and tears, that he may perfect for you a great salvation.

"Though he were a Son, yet learned he obedience by the things which he suffered ;" that is, though he was the Son of God, yet was he obedient to the will of his Father in all things. And it being the will of the Father that he should be the Saviour of man, "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross ;" that he might "put away sin by the sacrifice of himself." Thus learned, (or showed) he obedience in the things which he suffered. "Wherefore God also hath highly exalted him, and given him a name which is above every name ;

that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And so being made perfect, he became the author of eternal salvation—a finished, a perfected salvation. God the Father has given him all power in heaven and in earth. He is able to save unto the uttermost all who come to God by him. In another place he is called, "the author and finisher of our faith, which is synonymous with salvation here. Behold him a suffering, crying, praying, weeping, bleeding, dying, rising and ascending Saviour! And so has he completed, and finished an eternal salvation: a salvation for men to live in, being saved from sin; a salvation to die with, having faith grounded and rooted in him; a salvation to rise from the dead and meet God with, for our hope in him is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered; even Jesus, who is the author of eternal salvation.

Unto all them that obey him. Much is said of being saved by faith alone. I know that without faith it is impossible to please God; "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The command of the author of eternal salvation is to repent, and believe the gospel; and that the gospel shall be preached to every creature, with the promise that all that believe and are baptized shall be saved, accompanied with the solemn declaration, that "he that believeth not shall be damned." Faith in the gospel accepts it as the revelation of God, and the teachings of Jesus Christ who is embraced by faith as the promised Messiah of the Bible. Faith in the gospel accepts it as the rule of practice, and Jesus to be the leader and commander of the people, as well as the author and finisher of our faith and eternal salvation in it. To believe the gospel, and obey its precepts is life everlasting; while unbelief and disobedience is damnation: unto one it is the savor of life, unto life, while unto another it is the savor of death unto death. What profit is there in saying, I have faith and yet do not the things I profess to believe? Will this faith save me?

Dear reader, is it your unbelief or disobedience that has hitherto kept you out of God's church on earth? Many of you that are out of the church to-day, believe the truth of the gospel as fully as your parents, brothers and sisters do, who are in the church. And are not your lives as moral as theirs? Is not your disobedience to the commands of Jesus, then the true cause of you being out of his church? And will it not be the cause that will at last debar you out of heaven, should you die in your disobedience? Many of you have all the faith in Christ and his gospel you ever can have out of his church; and your lives are moral, chaste, and God-fearing; but you are out of the church, and why? Simply because of your disobeying your Saviour's command of baptism; and because of this disobedience you are kept from obeying other precepts of the gospel which you can obey only in the church. And because of your disobedience you are not sharing in the benefits of the eternal salvation. Stop and think, ponder well whether these things are so.

Double Pipe Creek, Md.

FOR THE COMPANION AND VISITOR.

Wonderful.

BY C. H. BALSBAUGH.

Grace be with thee and thine, to "*adorn the doctrine of God our Saviour in all things.*" "*Ye know* the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." Who can wonder at anything wonderful after such an exhibition of condescension and self-sacrifice? God Himself becoming a pilgrim and pauper in His own creation! "Be astonished, O ye Heavens, at this." To raise sinners and rebels from the dunghill of corruption, and place them on thrones with the princes of glory, the Lord of glory became a babe, an outcast, a sufferer and a felon! He "who knew no sin was made sin for us, that we might be made the righteousness of God in Him." Wonder on wonder! Not only was He made sin for us, for our sakes became poor that we might be rich; but *such* riches! The *very righteousness of God* is to be the essential, eternal property of our being! Oh we would *have* to "stagger through unbelief," if it had not been spoken by the mouth of immutable

Truth. Oh that *stoop*—from the Throne of Eternity to the Manger in Bethlehem; from the bosom of the Father and the society of Angels, to the curses and blasphemies of scribes and pharisees, the hisses of the mob, the scourge, the vinegar, the nails, the cross, and the deluge of the world's damnation submerging His soul! Now mark these words of the Apostle: "*Ye know* the grace of our Lord Jesus Christ." This is salvation, and this only. Not to know this as we know ourselves, is to be "wretched, and miserable, and poor, and blind, and naked." "This is life eternal, that they might *know* Thee the only true God, and Jesus Christ whom Thou hast sent." To have the Life of God permeating our souls as truly as the blood courses through our veins, this is "the grace of Christ that bringeth salvation." This is the riches we owe to Christ's poverty. To know this as we do the beating of our hearts, is to entemple the "Wonderful," and to carry His Name in our foreheads. The more I contemplate the Wonderful, the more does everything become wonderful. I wonder at the delusions, debasements, and self-immolations of sin, while the Cross is ever held before the gaze of the world as the representative of God's Love and God's Wrath. I wonder at the sacrifice and self-forgetfulness of those who have learned that they have been "bought with a price," and that they "are not their own." I wonder that so many who "name the Name of Christ," manifest so little of His wonderful life. I wonder that so many have the hardihood to "steal the livery of Heaven to serve the devil in." I wonder that so many, even among the Brethren, can ask, "who is my neighbor?" or, "am I my brother's keeper?" when the "Wonderful" gave body and soul and Deity for the whole world, offering the same ransom for the vilest as for the noblest, thus proclaiming that nobody is out of neighborhood with *Him*, and that He is the Keeper of all who need keeping. Truly He merits the name of Wonderful. The Cross puts us in obligation for the welfare of the whole world, binds us to the guardianship of each other's reputation, and bebars from "the inheritance of the saints" all who cannot "in spirit and in truth" love an enemy, and willingly make heavy cost and great sacrifices to win him to friendship and holiness. Thus did

the Wonderful, and "if any man have not the spirit of Christ, he is none of His." "Who is sufficient for these things?" "Our sufficiency is of God." Nothing but the inbeing and inworking of the Wonderful, could so transform an enemy of God, a slave of sin and a servant of Satan, as to offer both cheeks to the smiter, the back to the scourge, the character to obloquy and scorn, and then in every possible way that the ingenuity of love can invent, "return good for evil," and *persist* in these Christly offices till "evil is overcome with good." Oh this is wonderful, even to angels, and is the great qualification for "fellowship with the Father, and with His Son Jesus Christ," here and forever. God is Love, and this is Wonderful, weeping over its object even after it is given to desolation. Luke 19: 41, and 13: 35. It spends its last breath in pleading for revilers, persecutors, and murderers! Oh, what so Wonderful as this! "Let this mind be in you, which was also in Christ Jesus." So to live, so to love, so to sacrifice self for the recovery of souls, and the glory of the Wonderful, we must verily be made "*new creatures in Christ Jesus.*" May this Wonderful be ours, and we wonderful in Him, forever and ever.

For the COMPANION and VISITOR.
Does Education Beget Pride?

BY LANDON WEST.

We do not think that too much has been said on the subject of education, but we do think more has been said than has been edifying.

Those who advocate a "High School," among us feel that there is necessity for it, while those who oppose the movement, seem confident that its introduction would be the ushering in of pride and division; and those who have written in opposition to it, have not failed to tell us that pride is the natural fruits of education. If the fact will warrant such a conclusion, we think it will be fair to grant it to them; but if not, then we think it proper to look for the cause of such unhappy results in another direction.

As pride is the evil to be shunned, it may be well to give it a thought or two first. It, according to Mr. Webster, means, *self-esteem*; and it will

help us greatly, when we are talking or writing, and even thinking on the subject, to keep this meaning always before our mind.

Pride means self-esteem or self-love—the love of self—in which terms, I hope we cannot only understand it, but apply it as well. That the Scriptures condemn self-love, or pride, no one will deny. But to admit that we may be already tinctured with it, and even before we have obtained an education, but few will agree. Those who will admit that they are proud are hard to find, and it seems to be one of the failings of our race to think that everyone is proud except ourselves. Hence there is deception, and of the worst kind—self-deception. We say we think, the Scriptures condemn pride or self-esteem, but not in every sense; for it seems to be an element or trait given us, like many other things, as a blessing. It, in part, means self-respect, to which we think no one will object, so long as our actions show that we do respect ourselves, and wish others to respect us. If we do not respect ourselves, it is not likely that anybody else will. This kind of pride, or self-love, cannot be a serious injury, so long as it is kept within Scriptural bounds, and we do not think more "highly of ourselves than we ought to think." The trouble that arises from pride is because this restriction, which God has been pleased to place upon our thoughts and affections, is disregarded, and we think more highly of ourselves than we should. We lay claim to what is not ours; and this cannot be done without refusing to give to others that which is theirs by right.

Now who will say that pride is always confined to the *educated*? Will any one claim that these who have labored most to store their minds with gems from the boundless fields of knowledge, are always proud, and that they always show a spirit opposed to the spirit and teaching of Christian truth? Or will any one claim that the less a man knows the more of an angel he is? and that the glorious light of gospel truth has spread widest and farthest among those who knew least of God's laws, both natural and revealed? We are willing to allow that training begins soon after birth, if not before, and long before a child can attend school the spirit and principles of pride may have been so completely instilled into its young mind,

that no after training, save the reverses of fortune and the power of religion can possibly remove it. Let such be rich or poor, learned or unlearned, moral or immoral, still they will have the greatest love for themselves, and little for any one else.

For the COMPANION AND VISITOR.
The Beast and the False Prophet.

BY DANIEL MILLER.

"Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."

"And they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Having lately perused several debates on baptism, none of which were entirely satisfactory to my mind, I propose to notice the character of those who attempt to pervert the plain language I have just quoted from the Word of God.

Now "unclean spirits" "walk in dry places;" they do not like to get their feet wet; and their recusancy has led them to adopt the following stratagem: The teachers ride "upon a scarlet-colored beast, full of names of blasphemy," and "having a golden cup" in their hands, full of fornication, or lies, they put a little water out of this cup on a person's forehead and erroneously call it baptism when it is only the "mark, or the name of the beast." And to overthrow the truths that are known they make long arguments upon that which is unknown, arguments founded upon mere conjecture.

Such is the argument founded upon the baptism of the apostle Paul. Before it can be proved that he was not baptized as John baptized Christ, and as Philip baptized the eunuch, it will be necessary to prove that baptism may be performed in more than one way; that of all the other modes one in particular was adopted, or that it was impossible at least for him to follow the example of his Lord and Master. And to prove this impossibility it must be shown that there was not sufficient water at the place and that he still tarried, staid, or remained at the place after Ananias had said: "Why tarriest thou?"

The facts are, that the mode is not given; that the practicability of baptizing in that place is not mentioned; but that he tarried no longer until he was baptized we have his own words. Then in the absence of all testimony, who but a false prophet can say that water was applied to his forehead out of "a golden cup?"

But like all other falsifiers the greater the falsehood the more they love to dwell upon it. And so we find them spending most of their time in that upper room where three thousand, they say, were baptized with water on the day of Pentecost. And I would call particular attention to the mathematical exactness of the number as they generally state the proposition; three thousand, instead of the language of the Bible, "about three thousand."

Now it devolves upon these false teachers to prove; that three thousand were baptized; that they were baptized in a room; that it was an upper room; and that it was performed on the day of Pentecost. When these points are established, and not till then, it will be necessary for them to prove, as in the baptism of the apostle Paul, that they did not follow the example of their Lord and Saviour Jesus Christ.

Now I will review the facts in relation to "the house where they were sitting" at the time when "there came a sound from heaven." When the eleven apostles had returned "unto Jerusalem, from the mount called Olivet," "they went up into an upper room," their place of abode. Now the false prophet wishes to make people believe that there were three thousand people in that room. Let us make a calculation of how much space they would occupy. Each one would require a space two feet long and two feet wide, if room was given to kneel or sit down. This would be four square feet for each person, or twelve thousand square feet for three thousand persons. Thus it will be seen that the applicants for baptism alone would occupy more than a quarter of an acre of that private chamber. And when we consider that only "they that gladly received his word, were baptized," that the rest of "the multitude" that had come together were also present; and that this "multitude" consisted not only of the inhabitants of the great city of Jerusalem, but also of "devout men, out of every

nation under heaven," we feel like saying, and without fear of contradiction, that so many thousand people, occupying so many acres of ground, could not be contained in any room of any dwelling in Jerusalem or elsewhere.

Now I will have the beast and the false prophet that rides upon the beast to know that there were only "about a hundred and twenty" persons in that assembly, and "they were all with one accord in one place." "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," and to "be witnesses unto" Christ, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." About one hundred and twenty disciples constituted the only organized church of Christ as yet on earth, and they had been baptized by John. As Christ said to Peter at the supper, He that is washed, need not be washed again; or in other words, he that is baptized need not be baptized again; and as Philip baptized at Samaria, when Peter and John went there, they did not rebaptize, but only laid hands on those that were baptized, and they were saints of Jesus Christ. So also on the day of Pentecost, there may have been about three hundred, out of the three thousand, who "gladly received his word," and "were baptized;" and the rest, about twenty-seven hundred, had previously received the word, and had been baptized by John in the same manner as those who constituted the organized church. It was only necessary that the saints should lay hands upon them that they might receive the Holy Ghost and be added to those who were in full fellowship.

But antichrist always objects to John's baptism, and refers to Paul's baptizing about twelve of John's disciples. So he did, but they were not rebaptized, for the first baptism was of no effect; because they had not been previously instructed, and had not believed "on him which should come after him, that is, on Christ Jesus." But that there were as many as twenty-seven hundred of John's disciples in Jerusalem on the day of Pentecost I have not the slightest doubt. But I would not wish to be understood as saying that I have grounds for believing that even three hundred were baptized on the day of Pentecost. There may have been

more, and there may have been less; there may have been any number between three and three thousand.

Then the conclusion is, that, when the disciples who were in the house "were all filled with the Holy Ghost," they came out into the city to "be witnesses unto" Christ "in Jerusalem," and as soon as "this was noised abroad, the multitude came together" at the temple, or some other suitable place, and said "one to another, What meaneth this?"

I am sorry to say that this *upper room argument* has been urged upon people so often by the beast and the false prophet that many have accepted it as true without having examined for themselves. But when I consider that so many infants and adults have received the mark of the beast in their foreheads, I am glad to know that they have permitted it through ignorance, and I am persuaded that in the case of infants, especially, it will not be laid to their charge.

Grantsville, Md.

Marriage of Christians.

It is not an uncommon case for Christians to marry unconverted persons under the idea and hope of converting them. Is marriage then one of the means of grace? Has the plan usually succeeded where it has been tried? Alas, how often has the conversion been of another kind and the Christian led back to the world.

Marriage is so serious a matter, so deeply involving not only our comfort but our piety also; so powerfully affecting, perhaps for both worlds, a family; so greatly influencing the church of Christ, and the cause of religion in the world, that it can not be treated with too much solemnity, or approached, even in its preliminary steps, with too much caution. Nor is there anything, next to our own salvation, which should be made the subject of so much earnest prayer to God for direction and guidance.

A PURE heart is a tabernacle of the Holy Father; a bride of Christ; a friend of the Holy Ghost; a delight to the eyes of all saints; a sister of the angels; a cause of joy to the heavenly hosts; a brother of all good men; a terror to the devil; a victory and conquest over all temptation; a weapon against all assaults; a reservoir of divine benefits; a treasury of all virtue; an example to all men; a restoration of all that has ever been lost.

FOR THE YOUNG.

Gone Home.

When it pleased God to send the baby boy into the household, although there were a half dozen before him, like all of the youngest ones, he was considered the very sweetest and best. No one could be found that could crow so loud, creep so gracefully, and walk so confidently, as Bertie. So the brothers and sisters enjoyed him to their heart's content, and never remembered that they might have to spare him.

But he who gave the baby, and could look far ahead into the future, and knew what would be best, called him away from all this earthly love, to the home above.

And that left Lizzie, the next child, to be the pet. Talking with her mamma one day, she asked, "But why did God take Bertie, mamma? Why did He not leave him with us?"

"Because, darling," mamma answered, with her eyes full of tears, "God wanted just our baby—no other; and we must know that he has gone home to God."

Weeks lengthened into months, and time tempered the sorrow that was so hard to bear, and Bertie was no longer wept over, except by the mother, with whom the tender love for the lost darling would never die out.

Lizzie was her companion child, ever by her side asking strange questions, and unconsciously suggesting precious lessons of faith and hope, as many a child often will do.

One day, sitting in the nursery, playing with her doll, there came in, through the window, the sound of a child crying. "What is that mamma?" she asked.

"Some little child who is crying," mamma answered rather indifferently.

"But what is it crying for?" she asked.

"I do not know, dear—I will see."

Stepping to the window, Mrs. Jayne looked out. A man and a woman were walking along, apparently much interested in the conversation that they were holding, and paying no heed whatever to a very small child who was toddling on behind, and keeping up with their long steps with difficulty.

"What is she crying for?" asked Lizzie again.

"I really do not know; but she is in trouble—she is afflicted."

Persistently, as the child generally follows up a question that is not satisfactorily answered, she asked, "And what is afflicted?"

"Afflicted?" Mamma hesitated a moment, so as to choose an explanation that would satisfy her little daughter. "Afflicted, Lizzie, means to be sorrowful. When we lost little Bertie, we were afflicted, I think you will understand that."

Opening her great blue eyes in sorrowful astonishment, Lizzie said, "Lost, mamma? I thought you said he had gone home to God!"

And into the mother's heart there crept a restful, comforted feeling that had not come to it in its fullness since the dear baby had been taken from her arms—a feeling of calm resignation to the will of him who had first formed the home, and then taken her boy into its peace and safety, free from all trouble and care forevermore.

And with this sweet calm came thankfulness that the dear child beside her had been spared to be her comfort, and involuntarily she exclaimed, "Lord! out of the mouths of babes hast thou perfected praise!"

"God Sees You."

Many children have read the sweet tales of the Danish writer, Hans Christian Anderson. A pleasing story of his childhood is told in a sketch of his life:

Little Hans was one day with his mother and some other poor neighbors gleaming in the field of a man who was said to be very harsh and cruel. They saw him coming, and all started to run away. But Hans' clumsy wooden shoes came off; the stubble, or short stumps of the grain stalk which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others, and he found he must be caught. The rough owner of the field was very near, and could now almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped, and turned, and looking into the man's face said: "How dare you strike me when God sees you?"

The anger of his pursuer was subdued at once. Instead of striking the boy he gently stroked his cheeks, asked his name, and gave him some mon-

ey. The truth, of which little Hans reminded him when about to do a mean and cruel act, seemed to make him ashamed of it at once, and to cause him to speak and act kindly.

How many wicked words and acts children as well as grown people might be kept from saying and doing, if they could at the right time be reminded, as that man was, of the presence of God! When you rise in the morning; through all hours of the day; when you go to bed at night; in the darkness when you are fast asleep; when you are faithful in duty; when you are careless; when you are kind and loving, and when you are unkind and selfish and sinful—always, everywhere, God sees you. When you are tempted to speak harshly to your little brothers or sisters, or undutifully to your parents; when you are tempted to lie, cheat, or steal, to speak a profane or naughty word—ask yourself, "How dare I do this wicked thing, when God can see me?"

The Impending Crisis.

The judge is at the door, the night cometh, or rather I should say the night is far spent, and the midnight of the world is at hand. "It is settling down upon our cities and on our solitudes, upon the towers of our strength, and the palaces of our pomp, nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterances of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness?"

But it is written also, "The day is at hand!" therefore it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Blessed thought! "The night is far spent, the day is at hand." Stirring, and arousing, and practical thought! "Let us therefore cast off the works of darkness, and let us put on the armor of light." Let that be our constant prayer, let it be our real and heartfelt desire, "Come Lord Jesus, come quickly," and it will be a sustaining and encouraging thought that the night though dark will be short, and that it will be followed by a bright, a glorious, and an endless day.—*Signs of Our Times.*

—Measure not men by Sundays, without regarding what they do all the week after.

Christian Family Companion

AND
GOSPEL VISITOR.

MEYERSDALE, Pa., Nov. 30, 1875.

SPECIAL NOTICES.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

Rules for Agents.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

Much Hearing but Little Doing.

"The Scribes and Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do, but do ye not after their works: for they say and do not."—MATTH. xxiii. 2.

The Pharisees taught a great deal of excellent religious truth in their day, because they taught much that was contained in Moses and in the prophets, and these divinely authorized teachers were sent by God and spake the words of God. But while the Jewish teachers taught much divine truth, they also displaced some of the truths of God's law by their own traditions, which led our Lord to make the following charge against them: "Thus have ye made the commandments of God of none effect by your traditions." Matth. xv. 6. So, while they taught much truth, the divine influence, the sin-subduing, and the character-forming power of that truth, were, in a great measure, counteracted by the traditions which they taught. Hence their teachings had but little effect in reforming society, or in promoting true righteousness among the mass of the people.

And when we look at the number of synagogues which existed among the Jews in the time of Christ, and the religious services that were performed in them every Sabbath day, and the zeal and enthusiasm with which those services were performed, and then look at the low state of religion and morals that existed in society at the same time that so much religious teaching and praying were performed, the painful conviction follows that, owing to some cause, there was a great want of power in the religious teaching of the Jews to make that teaching productive of the good that should have attended it.

Our Lord saw and felt the sad state of things by which he was surrounded when he entered upon his public ministry, and he sought to direct the attention of the people to the palpable discrepancy between the teaching and profession of the people on one side, and their low state of righteousness on the other.—Hence he appeared not merely as an expounder of the law, but as a reformer of men's lives. He, also, like John the Baptist, required a change of mind of all who would justly and with propriety call God their Father, and who would claim a place in the kingdom of God.—

He said to the people, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matth. v. 20. He required of his disciples a superior righteousness to what the Scribes and Pharisees possessed, although he admitted the correctness of much that they taught.—Although in the main, their teaching was correct, their lives were sadly at fault.

It is worthy of notice, with what constancy our Lord labored to urge upon the people the importance of a practical piety, or of reducing to practice in all the affairs of life, his doctrine and precepts. He made "doing" his words the condition upon which persons were to enter into the kingdom of heaven. And to enjoy protection from the threatened storms, it was not enough to be wise in the ordinary sense of possessing large acquisitions of knowledge, and even of divine knowledge, but his sayings must be done—reduced to practice, as is shown in the parable of the wise and foolish builders.

It was a prevailing sentiment among the Jews that the advent of the Messiah would accomplish great changes in the world, but those changes were confined too much to changes of an external and political character—changes that would liberate the Jews from Roman bondage. But our Lord taught that "the kingdom of God," in its Scriptural and practical sense, is to be in men, as well as over them, and that its subjects are to be delivered from the dominion and power of sin. He made righteousness to consist in a new life, and the manifestations of that life were love to God and love man—not love "in word, but in deed and in truth." Our Lord's severe reproofs contained in the repeated woes pronounced upon the Jews, are a solemn warning to all formalists, and idle hearers, and hypocritical professors of the righteousness of God. While the rich cluster of blessings pronounced by him in the sermon on the mount, constitutes a strong inducement to all to cultivate the moral feelings which will secure to their possessors the blessings pronounced by our Lord.

We have in the religious state of things prevailing in our day, a striking resemblance to that which existed in the world at the first advent of our Lord. Our age is remarkable for the amount of preaching that is done, the amount of Christ-

tian literature that is circulated, the number of churches erected, and for the various and numerous facilities existing for circulating Christian truth. And there is a very general inclination prevailing among the people to hear preaching and to read Christian literature. With such an inclination, then, and with such opportunities as they have for receiving instruction, the people have a considerable knowledge of Gospel truth. But there is much more gospel knowledge than gospel piety. Of the latter there is a great want. And the difference there is between the teaching and the practice of the professed Christians of our times is such, that however imperfect the former in many cases may be, we may with propriety say of them as our Lord said of the Scribes and Pharisees, "Whatsoever they bid you observe, that observe and do; but do not after their works: for they say and do not."

To all who have studied Christianity as we find it in the Christian Scriptures, and then compare with that the prevailing Christianity of the present age, the difference will be found to be very great.—It would seem that the Christianity of the apostolic age is not recognized as the model that we should form our lives after. We mean that if professing Christians would really acknowledge the gospel standard of holiness, as the standard up to which they should bring their own characters, they would act very differently to what they do. While the gospel is listened to with apparent attention by those who profess to believe it, they do not seem to appreciate the fact that it is the rule by which they are to live, and the law by which they are to be judged. The preaching of the gospel is too often listened to for simple entertainment at the time of hearing, rather than to receive instruction to know how we are to live, and quickening power to enable us to live out the lessons which it teaches. It is to be received as spiritual food for the nourishment of the spiritual man. From the little influence that the gospel seems to have upon the lives of many professing Christians, we would suppose that they think that when they have given it a respectful hearing, they have given it all it requires. But this is a sad mistake.—"Be ye doers of the word, and not hearers only, deceiving your own selves."—Here the apostle gives a timely warning.

Many seem to mistake hearing for doing, or stop with hearing, and thus deceive themselves.

One of the causes to which may be attributed the want of practical Christianity, while there is so much theorizing and hearing, is the preaching of the faith-alone system. Good works are frequently spoken of disparagingly, and at times altogether repudiated. The common mass of gospel hearers are not likely to appreciate the refined distinctions in theological systems, that are often made by religious teachers, and unless there is great care taken in showing the relative importance of faith and works in the formation of Christian character, works of piety will be neglected, as human nature is predisposed to slothfulness rather than to diligence, in regard to religious service. And while faith is made the ground of hope, it may be, and no doubt often is, no more than a dead faith, and of course will be of no value.

Another cause to which is owing the want of practical Christianity among us is the fact, that when young converts are received into the church, the example of the older members of the church, in too many instances, is not such as to "provoke" the new converts "unto love and good works."

To be deeply and properly impressed with the importance of doing as well as hearing, we should remember that "not the hearers of the law are just before God, but the doers of the law shall be justified;" that Jesus said to his disciples in referring to his teaching, "If ye know these things, happy are ye if ye do them;" that our souls are purified not by hearing, but "in obeying the truth;" that Christ will come, "to give every man according as his work shall be." But while we should remember the importance of doing as well as hearing, let us also remember that what is done must be done in faith, and "heartily as to the Lord, and not as unto men."

The preaching from the sacred desk, and the lives of professing Christians, should be such as to make the impression upon the minds of all who either hear the gospel preached, or read it, that all the ordinances and moral precepts of the gospel must be practiced and constantly obeyed, to form holy characters susceptible of the enjoyments of a divine life on earth, and of immortality in the world to come.

The New Name of our Paper— An Explanation.

The new name of PRIMITIVE CHRISTIAN which we propose to give our paper after the present year, as far as we have learned, gives very good satisfaction generally. Some of our friends have expressed themselves warmly in favor of the proposed change. And we have heard from but one locality where there is any objection to the change, and our agent in that locality thinks it might be well to make some little explanation of the new name, and our object in making a change.

One objection is, that in using the word *primitive* in connection with the word *Christian*, we are assuming in the use of the word *primitive*, what only belongs to the Bible. We confess we cannot see the force of the objection, as some one seems to have seen it, and we therefore are somewhat at a loss to know how to answer it. It is possible that the person who judged the word improperly applied, as applied in the name of our paper, did not get the proper meaning of the word *primitive*. In its proper meaning it pertains to the beginning or origin of things, or to early times. In *geology* we have *primitive rocks*, meaning the rocks first formed. In *Ecclesiastical History* and *Christian Antiquities*, it is applied to the first Christians. In this sense we use it in the name we propose to give our paper, and we use it in a sense that is equivalent to *apostolic* or *gospel*. Hence *primitive Christian* is equivalent to *gospel Christian* or *apostolic Christian*, and we mean by giving our paper the name of PRIMITIVE CHRISTIAN, that it will advocate and labor to promote that form of embodied and practical Christianity which was manifested in the lives of the first Christians, who were the first fruits of the gospel of Christ. The word *primitive* is expressive, and we think very appropriate in the application we make of it in using it in connection with *Christian* as a title for our paper, the two making *Primitive Christian*, and the title associating with it the doctrine and piety of the first Christians.

The agent at whose suggestion we are making this explanation, says, "Some prefer the name of *Gospel Visitor*." Many of our readers have been familiar with it for many years, and no doubt they have a preference for it. We confess we are

partial to it, and could we have used it alone with propriety we would have done so. But this we could not do, for we doubt some are partial to the name of *Christian Family Companion*, and would prefer this name alone. And since the two names together make too long a name, we thought it best to drop both and take the name of **PRIMITIVE CHRISTIAN**. We hope the hallowed associations connected with the name, when understood and appreciated, will endear it to our readers.

The Primitive Christian and the Poor.

There are many poor members in our brotherhood who would like to have our paper, but feel that they are not able to take it. We feel like endeavoring to supply them, and we will do a good part toward it. But we cannot afford to do all ourselves, and it cannot with propriety be expected that we should do so. A number of our brethren heretofore have contributed something toward furnishing the poor members with the paper. We commend the subject to their consideration still, and we propose that those in sympathy with the measure, contribute something for this purpose, and we will acknowledge all contributions made for this purpose.

We hope our brethren and sisters who enjoy the reading of a Christian paper will sympathize with the poor who would like to have the same enjoyment, but cannot without assistance, and will be ready to help them obtain it. Hoping then, that through the liberality of the generous, we shall be able to supply, at least, a number of the poor with the **PRIMITIVE CHRISTIAN**, our agents can forward some names of this class, and we will do what we can with propriety to supply them.—It is to be understood these remarks apply to those who are really too poor to pay for the paper. Those who want it, and are able to pay for it, should do so.

The Primitive Christian and the Forney Legacy.

We would say again to our agents and friends, that, where there are persons found who would read the **PRIMITIVE CHRISTIAN**, and who would be likely to read it to profit, if it were sent to them, but who would not subscribe for it, a number of such will be supplied with our paper out of the funds of the For-

ney legacy. If some names of persons belonging to the class above referred to are sent to us, we will send them the paper.

Encouragement.

When persons are annoyed, embarrassed, or perplexed, how acceptable is a look or word or act of encouragement! When our aims and purposes are defeated, and our best efforts are ineffective, encouragement, from any source and however small, is like healing balm, mollifying oil, and cheering wine. For nearly two months past we have labored under very great difficulties, as our readers have several times been told. Our hands have toiled and done a great amount of extra labor; and sometimes we have all felt sufficiently discouraged to throw down the oars and let the ship drive. Then, again, we would apply ourselves with renewed energy if possible, to get out the paper on time. With all that could be done, the issues have been very irregular, and we are now fully a week behind time. Our new boiler and engine were shipped over a week ago, but they have not yet come. Yet amid all this we have some encouragement. Several correspondents have given their word of cheer, showing that our condition is appreciated, and that there is a general disposition to make all due allowance, and to bear with the unavoidable delay. We have also been much encouraged by the favorable reports received from our agents. Many of them are working with a will—with their might—to procure large lists of subscribers. A respectable number of new subscribers have been already added to our list; and we feel very much encouraged by the prospect before us. We feel grateful to our agents for the noble efforts they are making; and we have reason to hope that the circulation will be considerably increased. B.

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CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Annual Meeting for 1876.

PROCEEDINGS OF THE MEETING HELD BY THE BRETHREN OF OHIO IN THE SUGAR CREEK CONGREGATION.

According to previous arrangement, the different districts of Ohio met with the brethren above named, for the purpose of ascertaining whether the brethren in Ohio were willing to hold our next A. M. There being a large majority of the congregations represented, either by delegate or by letter, it was found that there was not only a willingness, but a desire, to hold said meeting. There being several propositions for the meeting, this meeting proceeded to appoint a committee for each district, to select a place for the meeting, consisting of the following brethren: Daniel Brower, Jno. P. Ebersole, and Joseph Kauffman, for north western Ohio; J. B. Sheomaker, Conrad Kahler, and John B. Mishler, for north eastern Ohio; Samuel Mohler, John Smith, and Joseph Arnold, for southern Ohio.

This meeting considers that if each brother will donate fifty cents, (leaving the amount for the sisters optional,) the expenses of the meeting will be fully met.

This meeting provided that the congregation holding said meeting shall be exempt from any pecuniary expense relating to the meeting. Bro. Daniel Miller was then appointed receiver of the funds collected in north-western Ohio; George Irvin for north eastern Ohio; Samuel Kinsey for southern Ohio. All funds are to be paid by February 1st, 1875.

This meeting further seriously protests against the sale of books, pamphlets, patent medicines, candies, confectioneries, and all traffic on the grounds.

Whereas, the A. M. of 1872 was in north-eastern Ohio, and the A. M. of 1875 was in southern Ohio, this meeting therefore gives north-western Ohio the first opportunity of holding the A. M. of 1876; north eastern Ohio the second opportunity; and southern Ohio, the third opportunity.

Whereas, the time of preparation for said meeting is nigh, this meeting instructs the committee for north western Ohio to act immediately, and if in their judgment they find a suitable place to hold said meeting, they report to the brotherhood; and if they fail to find such a place, they report to the committee of north eastern Ohio; and they in turn do likewise.

The proceedings were then read and accepted.

Published by order of the meeting.

I. J. ROSENBERGER, Clerk.
(Pilgrim and Vindicator please copy.)

Sister M's Seed-Basket

Those sisters that delight in gardening, love, occasionally, to look through their seed-bags or baskets, to see if they have all the various kinds, and if they are of good quality; and they know what a great variety of seeds can be gathered, of vegetables, herbs, fruits, and flowers. Our basket will contain seeds somewhat similar,—a variety of large and small. They, when they find bad seeds, throw them away; so we beg they will do if they find any bad ones in our basket. But don't be hasty; they may be better than you think. One way to test the quality of seeds is to put them into water; the worthless ones will be found so light as to swim. The seeds in our basket may be tested somewhat in the same way.—Weigh them in the scales of gospel truth; and if they are too light, throw them away. We will endeavor to dedicate our basket to the Lord in prayer, and beg him to help us gather the seeds wherewith to fill it. Our desire is, that it may contain only "precious seed," such as will germinate, when sown, and bring forth fruit, so that in the harvest home we may be able to bring a sheaf to the Lord of the harvest. "He that goeth forth and weepeth, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Last of thy laborers thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As only with a heavier heart and brain;
Master, behold my sheaves!

Few, light, and worthless—yet their trifling weight,
Through all my frame a weary aching leaves;
For long I struggled with my hapless sale,
And stayed and toiled till it was dark and late—
Yet these are all my sheaves.

Full well I know I have more tares than wheat—
Brambles and flowers, dry stalks and wither-
leaves,
Therefore I blush and weep, as at thy feet
I kneel down reverently and repeat,
Master, behold my sheaves.

Let me gather strength and hope anew,
For well I know thy patient love perceives
Not what I did, but what I strove to do—
And though the full ripe ears be sadly few,
Thou wilt accept my sheaves."

"AND when he had begun to reckon, one was brought unto him which owed him ten thousand talents." "A talent is 750 ounces of silver, which, at five shillings to the ounce, is 187 pounds, ten shillings." Ten thousand talents! What a great debt! and what a burdened person he must be who owes such a debt!—But great as is such a debt, it is small, sinner, in comparison to the debt you owe to God; and you are just as indigent as this debtor was. You have nothing to pay. Oh, what a miserable condition! The greatest possible debt, and nothing

to pay. But heavy as is your indebtedness, and poor as you are, it can be discharged. Go to Jesus and tell him your poverty, and beg him to pay it for you.—He has paid it already, and is only waiting for you to come to him to have it cancelled. Oh! come while you may.

It is the best Christians that are, in one sense, in the greatest danger of speaking the name of God without due reverence. Good Christians pray much, and the repetition of the sacred names, in their prayers, begets such a familiarity with them that they are apt to be spoken much in the same way as we speak our household names. We have heard ministers, in their prayers and sermons, use the different names of the great "I Am" in a manner that was far from reverential. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."—Psa. lxxvii. 7.

ONE more seed for the benefit of our young sisters. Don't think, sisters, that by sometimes dressing like your fashionable acquaintances, and joining them in their vain amusements, you will thereby gain their regard. Such conduct will be more likely to beget in their hearts a feeling of contempt for you. By dressing plainly and acting consistently with your profession, you will gain the respect of your acquaintances, the tenderest love of your brethren and sisters, the approval of your own conscience, and the approbation of God. To be safe and happy, you must be entirely on the Lord's side.

LAGRANDE, OREGON, }
Nov. 7th, 1875. }

Dear Brother Quinter:

After our greeting to all whom this may concern, and especially to the household of faith, I will say that we moved from Wayne county, Iowa, in the summer of 1863, and settled in this valley. This was then quite a new country. We remained here about two years, and finding no brethren here, we concluded to move to Linn county, in this State, and live amongst the Brethren.—We did not find the church, collectively, in that unity of spirit that we desired. Personally, however, we never wish to meet with better friends than we found while there. And, by the way, they have as fine a country and climate as I have ever found in all my travels. But all things considered, after remaining there about one year, we moved back to this valley in the fall of 1866. Since then I have met with but one brother in this country, until this fall. I was informed by Eld. David Brower, the housekeeper of the Willamette Valley church, that they would hold a communion meeting in Marion county on the 9th and 10th of last month. The distance from here is about 400 miles, and the cost of trip, by stage, steamboat and railroad, about \$60, and times, financially, are very hard;

but notwithstanding all these difficulties in the way, I left my home on the 3rd, and on the 8th arrived at the place of meeting, at the residence of brother W. Johnson, about 6 miles south of Salem. Here the brethren had made the preparation exactly according to the order of the old brethren, as we were used to see it done in Northern Ohio; and the meeting throughout was conducted in that primitive order that was practiced by our Divine Master, and the Apostles and their followers, with brotherly love, and in the unity of the Spirit, as it becomes the friends of Christ. And I must say that I have never seen a greater spirit of unanimity manifested by brethren anywhere than by these brethren of the Willamette church. There was, however, one thing quite different from what we were used to seeing on such occasions, and that was, one minister had to do all the preaching, and officiating at all the services. This should be different, but we will allow every one to think for himself how this might best be remedied. There were about thirty-five members at the communion table. I learned that there are about 66 members in the Willamette Valley church. The housekeeper, brother David Brower, has but to be known to be appreciated. The church seems to be in a very prosperous condition.

There certainly would be a splendid opportunity for some ministering brethren to migrate and make themselves useful. The country in those counties comprising the church is beautiful; the climate is pleasant and healthy; land in some localities is from \$40 to \$60 per acre, but commonly from \$20 to \$30 per acre.

This valley (Grande Ronde) is being settled very rapidly. Land is cheap.—Good prairie land, unimproved, is worth from \$1.50 to \$2.50 per acre; choice locations, \$5.00; improved farms, from \$12 to \$25 per acre; and of the very best soil, a good climate, plenty of good, clear, cold water; plenty of good timber for building purposes convenient to the valley; plenty of good grist mills and saw mills; good schools and good society. But as yet there are no brethren settled here.—Fruit crops are good and have not been a failure in six years. Wheat and grain crops in general are pretty good this year. We are in good health, and the health of the community in general is very good.

Please accept our best respects for yourself and others.

I remain your brother in the Lord,
J. W. DICKER.

MARYVILLE, Tenn., Nov. 6, 1875.
Dear Companion:—

Last Saturday, Oct. 31, we had our communion season. The task fell upon the writer to do all the preaching and officiate alone at the table of the Lord. This was a heavy cross, as help was expected until the evening before, and I had to leave the bedside of a

sick companion in a critical condition to assume all the responsibilities of the occasion. Ministers in old congregations little know the labors of us on the frontier.

The uncumbers present seemed much refreshed. A few felt themselves too weak to commune. While we very much regretted this, we also felt they were conscientious in the matter and wanted to be all right when they appear before the Lord. We trust they will leave no effort untried to become such, for how soon we must appear before the Great Judge we know not. Let us endeavor to do our duty in *all things*, "and if any lack, let him ask of God who giveth liberally."

The faith and order of the Brethren is rather new to the people here, and great interest was manifested in the exercises, both at night and in daytime. Order very good.

There have been added to this church this summer by letter, five; by baptism, three. We have had our trials, yet on the whole the church is gaining ground, though persecuted by the enemy.

S. Z. SHARP.

THORNTON, WEST VA., }
Nov. 2, 1875. }

Elder J. Quinter,—and the readers of your excellent paper: I will give you a little news from W. Va.

On the 29th of Oct. brother Thomas Nuzum and myself started to the love-feast in Preston county, which was to be held on the 30th and 31st. We went by railway, and got to the stopping place near sundown. Met brother Hartzel in town, and went with him. We had a pleasant interview with him and family, and other friends, that were there. The meeting was held in the Cheat River congregation. When the time came to assemble together, several brethren were present some from the German Settlement congregation, whom we were made glad to see. We had a pleasant meeting; and, indeed we had a feast of fat things, feasting on the bread of life. We had the very best of order, which is very much to be desired, and makes a pleasant meeting. The meeting closed on Sunday evening. I think we could say that it was good to wait upon the Lord. There was an election held for a minister and a deacon.—The lot fell on brother John M. Freelin for minister, and brother S. Deberry for deacon. May God help these dear brethren, that they may faithfully discharge their duty.

Z. ANNON.

Dear Brethren:—

By your permission I will try and give your readers a brief report of our labors in Colorado. While brethren Flory and Yount were with us we had seven meetings. There was one baptized. We then left for Denver and other points, parting with the brethren.

On the morning of the 10th of July,

we returned to Longmont, Boulder Co.; commenced our meeting on Sunday, the 11th, and continued at different times and places, closing on Sunday, Sept. the 12th, (2 months). Had 37 meetings, baptized 6, one reclaimed; in all 8 were added to the church. Held meetings at 13 different places, and had one communion. As we did not think it advisable to organize a church, we organized them into a Bible class for their spiritual improvement. We distributed 22 Testaments, and 17 of brother J. H. Moore's pamphlets; visited some 24 families, who are not members. We left 16 members without a preacher; and they much desire that the brethren send one there to preach for them, or that some brother would go there and preach for them.—My mind is that now is the time for the brethren to work in Colorado. Brethren in poor health might be benefited by spending a year or two there for their health. As a farming country I could not see any great inducements at present, yet some may do tolerably well. Any of the brethren wishing to go out can go on the Kansas Pacific R. R. to Denver, and from there run up to Longmont; or take the Union to Cheyenne, and from there run down to Greeley, and go by wagon to Longmont. Brother Flory is over 100 miles from them. Brethren, think of these members.

JAMES R. GISH.

(Pilgrim please copy.)

Altoona Sabbath School.

Dear Brother:—

A few weeks ago I had the pleasure of attending the Altoona, Pa., Sabbath-school. The first term of this school was organized about one year ago. Brother Tobias F. Imler is Superintendent, and John McFarland, Secretary.—These young men are trying to teach the children the way they should go. Some of the brethren and sisters show a commendable zeal in carrying on this good work; but just here I will say to some of the sisters, there might be a great deal more good accomplished if not so much partiality was shown. If the brethren are not present that you would like to hear, do not be discouraged; they will be present sometime. There is certainly talent enough in the church to keep our schools in proper order.

I will here urge our brethren and sisters to lend a helping hand in this noble work. Our dear old brethren and sisters, who are present from Sabbath to Sabbath, and who are trying to teach the children the faith of the gospel of Christ as it was delivered to us through his Apostles, will soon have finished their work here upon the earth; and then they will be gathered home to reap the rewards of their labors. Oh! how careful we should be to improve every opportunity, and make use of every means, to bring up the youth in the way they should go. We are instructed in Holy Writ to bring up our children in

the way they should go, and when they get old they will not depart from it.

In conclusion, I would exhort every brother and sister who feels an interest in the prosperity of the rising generation, to lend a helping hand in behalf of our Sabbath schools. Encourage your children to engage with us in this great work; and then other denominations will see our good works, and we may thereby accomplish much good. I presume you will receive this in the same good spirit in which I have written it, and may God grant his Holy Spirit by which we may understand his word and be made wise unto salvation, through faith in Jesus Christ. Amen.

LOUISA A. ENGLE.

Duncansville, Pa.

A Sad Case.

Not long since I was in our neighboring town attending to some business.—While at the postoffice, which is also a hotel, I chanced to see quite an old, feeble man, who bears the mark of three score years, standing in a corner, hunting through a little pocket book. Finally he found ten cents. Was it to pay postage on papers, &c.? No! Next I saw the poor, feeble old man staggering toward the bar, and stammeringly ask the landlord for a drink. There he spent, perhaps, the last bit of money he had for something that will destroy the body, and what is more, will send his soul to hell.—This may seem like a hard expression; but we are assured by the Scriptures of divine truth that no drunkard shall inherit the kingdom of heaven; and such he was. His countenance wore a look which was easier seen than described.—His eyes were as red as the intoxicating cup. A few more days, and time with him shall be no longer. The scenes which now surround him will soon be over; and when the time of dissolution comes, do you think he can say, with Paul, that he has "fought a good fight," etc.? Oh, no! It will be quite the reverse. He has spent his time in revelling and in gratifying his appetites and carnal desires; and he has to go and fill a drunkard's grave, and take up his abode in the regions of dark despair, where there is weeping and gnashing of teeth.

Oh! reader, if you have been indulging in this soul destroying evil, pause, and consider the course you are taking, before it is forever and eternally too late. Remember, time is winging us swiftly away. You may be summoned away very suddenly and unexpectedly, as thousands have been; and if it is your unhappy lot to fill a drunkard's grave, awful will be your condition, indeed. In concluding this short article, I admonish you in the language of the poet:

"Oh! do not touch the mad'ning bowl,
'T will lead thee far astray;
'T will quench the gladness of thy soul,
And steal thy hopes away."

DAVID D. SKEL.

Newry, Pa.

Place of Our Next Annual Meeting.

We, the undersigned committee of the North-Western District of Ohio, having been appointed at the meeting held in the Sugar Creek church, on the 16th of Nov., to select a place for holding our annual conference meeting in 1876; and having met with the brethren of the Logan county church, on Wednesday, the 1st day of Dec., 1875; and having found a suitable place with the brethren of the above-named church for holding said next A. M., hence we now give this notice to the general brotherhood, that, God willing, our next Annual Meeting will be held with the brethren of the Logan county church, Logan county, Ohio.

Those wishing any further information will correspond with brother Joseph N. Kauffman.

DANIEL BROWER,
JOHN P. EBERSOLE,
JOS. N. KAUFFMAN.

DeGraff, Logan Co., O.
(Pilgrim and Vin-Bicator copy.)

DECEASED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Stone Lick church, Clemont county, Ohio, Oct. 21st, 1875 sister MARY GROVE. The subject of this notice was born Nov. 2th, 1805, and was a member of the church of the Brethren for many years. Funeral discourse from Matth. xxiv. 44, by the writer, to an attentive concourse of relatives and friends. JOHN MOHLER.

In the bounds of the Mohican church, Wayne county, Ohio, Oct. 25th, 1875, MARY ANN SHOEMAKER, wife of friend John Shoemaker; aged 55 years, 10 months, and 6 days. The deceased was not a member of the church, though she frequently expressed a resolution to unite with us. But alas! she delayed this all-important part until it was too late. Another solemn warning to all. Funeral services by D. N. Workman and others. H. S. JACOB.

In South Waterloo congregation, Black Hawk county, Iowa, October 16th, 1875, EZRA HOFF, son of Peter B. and Rebecca Hoff; aged 2 years, 7 months, and 27 days. Funeral discourse by brother Hiram Folsch and the writer. Disease, scarlet fever.

Also, at the same place, on the 24th day of October, REBECCA, wife of Peter B. Hoff; aged 45 years, 4 months and 23 days.

For two years she had been suffering, more or less with cancer in the stomach. She bore her affliction with Christian fortitude, patiently waiting for the appointed time when she would be called from this earthly home, trusting to meet her Redeemer in the house of many mansions. She died with the blessed assurance of receiving a crown of life. She leaves a large family and many relatives and friends to mourn her death.

This has been a sad loss to brother Hoff—the death of his wife and son in but eight days—yet he knows “what the Lord does is well done,” and he hopes to meet them where he shall part from them no more. Funeral discourse by brother Jacob Murray and the writer.

H. C. GOUGHNOU.

MARY BRUBAKER, consort of John Brubaker, who died in Preble county, Ohio, in 1844. She was born Jan. 23, 1793; was the daughter of Christian Frantz, who formerly lived in Clark county, Ohio, where her only brother, Christian, now lives. She moved to Howard county, Ind., over 20 years ago, residing with her son in the Howard branch of the church, until of late years she lived with her son-in-law in the Bachelor's Run church, Carroll county, Ind., where she departed this life, in the bright prospect of a glorious immortality, on the 2nd of Nov. 1875, being 82 years, 9 months, and 9 days old.

She was truly a mother in Israel—one of the most pious, harmless, and inoffensive persons I ever was acquainted with—always meek and mild, ready to accommodate any person she could. She was a member of the church for more than 60 years, and never a complaint or charge against her that I ever heard. She was the mother of 9 children, 5 of them having preceded her to the spirit land. She has 3 sons that are deacons in the church. Her funeral was held in the Brethren's meeting house, Bachelor's Run church; and the occasion was improved by the writer and others, from Rev. xiv. 13, 13, after which her remains were followed to the Brethren's graveyard by a large concourse of people.

HIRSH HAMILTON.

(Pilgrim and Vin-Bicator please copy.)

In Donnell's Creek church, Clark county, Ohio, of Consumption, sister BARBARA FRANTZ, wife of brother Samuel Frantz, and daughter of Jacob and Catharine Crist, Nov. 1st, 1875; aged 38 years, 11 months and 25 days. Funeral occasion improved by brother Jacob Studebaker, of W. Charleston, and brother George Funderburg, to a large assembly of people, from John xl. 20-25.

Sister Frantz was one of twelve children of brother Jacob Crist, deceased, formerly of Botetourt county, Virginia, nine of whom and their father died with the dreadful disease of consumption, in the space of twenty-seven years. All were grown up to mature age except one of the nine. Two still survive, of whom the writer's companion is one.

Sister Frantz's health has been falling for the last year or more; but she was not confined to her bed. She assisted her family until a short time before her death; but she knew well that her time in this world was of short duration. She was one who walked the doctrine of the Savior, by her walk and conduct. She obeyed her Master's call in her early days, and lived and died a consistent member of the church. Her mind was perfectly rational to the last moments of her life. She was fully resigned to the will of the Lord, and her chief desire was that she might be absent from the body and present with the Lord. The day before her departure she desired that the brethren meet with her in singing and prayer, and anoint her with oil, in the name of the Lord; which was attended to the same day. A few hours before she died she called her family, gave them all the parting hand, and a monished them to meet her in heaven. She leaves a kind husband, seven children, and many friends to mourn the loss of a kind companion, and mother, and neighbor; but not as those who have no hope, for their loss is her eternal gain.

H. H. ARNOLD.

In the Waddam's Grove congregation, Stephenson county, Ill., brother FREDERICK GLOCK (brother of J. G. Gock of Anghwisk, Pa.) He was born Sept. 11th, 1804, in Wurtemberg, Germany; came to America and settled in Anghwisk county, Pa., in the

spring of 1832; was married to sister Maria Wetzel, in Dec. 1838; became a member of the church in 1841; moved with his family to Stephenson county, Ill., in 1865; died Sept. 19th, 1875, aged 71 years and 8 days. He left a kind companion, eight children and many friends to mourn the departure of a kind husband and father, a faithful brother in the church, and a good citizen.

Occasion improved by the writer and brother W. K. Moore to a large audience of sympathizing friends, from John v. 25-29.

ALLEN BOYER.

(Pilgrim please copy.)

October 22nd, 1875, in the Monticello church, White county, Ind., of typhoid fever, brother ISAAC REIFF; aged 31 years, 10 months, and 26 days.

He was a brother much respected both in the church and outside, and loved most by those who knew him best. In his sickness he was calm and resigned, while having the proper use of his mind. He called for the elders of the church and was anointed with oil in the name of the Lord. In his death the church has lost a useful member, the neighborhood a good citizen, and the family a kind husband and father. The dear sister especially will feel the loss, but we feel glad that we with her can have this hope that our loss is his gain. Funeral service by Elder Joseph Leedy and others from the words, “Comfort one another with these words.”

Also, in the same church, Nov. 4th, 1875, of erysipelas and lung fever, brother JOHN D. DILLON; aged 53 years and 28 days.

Our dear brother was chosen deacon in the spring of 1855, in which capacity he served the church faithfully with the ability that God had given him until his death. In the decease of our brother we feel that the church has sustained a loss; also the dear sister and children feel the loss greatly, but have the hope that his is the gain, and thus may take comfort to themselves. The esteem in which our brother was held in the community was manifest at his burial by the large procession that followed his remains to their last resting place. Funeral occasion improved by brethren Joseph Amick and John G. Royer, from 1 John iii. 1-3, to a large and sympathizing congregation.

J. S. SNOWERGER.

In the Squirrel Creek congregation, Wabash county, Ind., Nov. 25th, 1875, of dropsy, sister ELIZABETH BROWER, wife of brother Jacob Brower; aged 60 years, 11 months and 24 days. She leaves a kind husband and numerous friends and relatives to mourn her loss.

SHELLY ARTHUR.

Symptoms of Catarrh.

Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang, the breath is offensive, smell and taste are impaired; there is a sensation of dizziness, mental depression, hacking cough and general debility. Only a few of the above-named symptoms are, however, likely to be present in any one

case. There is no disease more common than Catarrh, and none less understood by physicians.

DR. SAGE'S CATARRH REMEDY is, beyond all comparison, the best preparation for Catarrh ever discovered. Under the influence of its mild, soothing, and healing properties, the disease soon yields. The Golden Medical Discovery should be taken to correct the blood, which is always at fault, and to act specifically upon the diseased glands and lining membrane of the nose. The Catarrh Remedy should be applied *warm* with *Dr. Pierce's Nasal Douche*—the only instrument by which fluids can be perfectly injected to all the passages and chambers of the nose from which discharges proceed.

These medicines are sold by druggists.

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THE WEEKLY SUN.

1876. NEW YORK. 1876.

Eighteen hundred and seventy six is the Centennial year. It is also the year in which an Opposition House of Representatives, the first since the war, will be in power at Washington; and the year of the twenty-third election of a President of the United States. All of these events are sure to be of great interest, especially the two latter; and all of them and everything connected with them will be fully and freshly reported and expounded in *THE SUN*.

The Opposition House of Representatives, taking up the line of inquiry opened years ago by *THE SUN*, will sternly and diligently investigate the corruptions and misdeeds of Grant's administration; and will, it is to be hoped, lay the foundation for a new and better period in our national history. Of all this *THE SUN* will contain complete and accurate accounts, furnishing its readers with early and trustworthy information upon these absorbing topics.

The twenty-third Presidential election, with the preparations for it, will be memorable as deciding upon Grant's aspirations for a third term of power and plunder, and still more as deciding who shall be the candidate of the party of Reform, and as electing that candidate. Concerning all these subjects, those who read *THE SUN* will have the constant means of being thoroughly well informed.

THE WEEKLY SUN, which has attained a circulation of eighty thousand copies, already has its readers in every State and Territory, and we trust that the year 1876 will see their numbers doubled. It will continue to be a thorough newspaper. All the gener-

al news of the day will be found in it, condensed when unimportant, at full length when of moment; and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the *WEEKLY SUN* the best family newspaper in the world, and we shall continue to give in its columns a large amount of miscellaneous reading, such as stories, tales, poems, scientific intelligence and agricultural information, for which we are not able to make room in our daily edition. The agricultural department especially is one of its prominent features. The fashions are also regularly reported in its columns; and so are the markets of every kind.

The *WEEKLY SUN*, eight pages with fifty-six broad columns, is only \$1 20 a year postage prepaid. As this price barely repays the cost of the paper, no discount can be made from this rate to clubs, agents, postmasters or anyone.

The *DAILY SUN*, a large four-page newspaper of twenty-eight columns, gives all the news for two cents a copy. Subscription, postage prepaid, 55 cents a month, or \$6.50 a year. *SUNDAY* edition extra, \$1.10 per year. We have no traveling agents.

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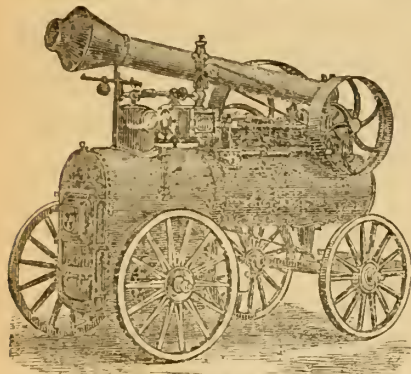
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Live for Something.

Live for something ; be not idle,
Look about thee for employ;
Sit not down to useless dreaming,
Labor, and the sweets enjoy.

Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee has many duties,
Active be, then, while you may.

Scatter blessings in thy pathway;
Gentle words and cheering smiles
Better are than gold and silver,
With their guilt-dispelling wiles.

As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary;
Drop the tear of sympathy.
Whisper words of cheer and comfort;
Give, and thy reward shall be—

Joy unto thy soul returning,
From this perfect fountain head;
Freely as thou freely givest,
Shall the grateful light be shed.

—Selected.

For the COMPANION AND VISITOR.

Why Is It?

BY MARY HOOVER.

Why is it that so many of our children, and those around us, who meet with us often at worship, and hear the word of God preached, and their duties made plain before them, are still standing outside of the church, clad in the habiliments of foolish fashion, running the giddy rounds of folly, seeking to amuse and enjoy themselves with the fleeting pleasures of a sinful world, seemingly, as uncon-

cerned about their future destiny as though they were perfectly safe? Brethren and sisters, why is it? Can we blame ourselves that our children and friends are standing where they are? Are we obeying the divine command of bringing up our children in the nurture and admonition of the Lord? Have we tried to train them in the way they should go ever since our heavenly Father has committed them to our trust to bring up for him? Do we try to instill into their minds, while very young, the Scriptures of divine truth, and the great need of obeying them in every point. Do we remember the command given to the Ancient Israelites concerning teaching the law of God to their children—"And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up; and ye shall write them upon the door posts of their house, and upon thy gates?" Deut. 11: 19, 20 Do we pray with and for them? for hear the blessed promise, "Ask and ye shall receive." Are we enough engaged in their behalf to follow the example of our blessed Saviour while here in the flesh? Read Mark 1: 35, "And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed." And, especially, do we set a good example before them? do we let our light shine brightly, adorning our profession with that mark of earnestness and zeal which should characterize the life of every professed follower of Jesus? Do we let them see in us that real enjoyment, lasting peace and happiness which nothing but pure religion

can give; or, is it possible that we are careless and in a sleepy condition ourselves, not really aroused to a deep sense of the great danger they are in—careless and seemingly indifferent in teaching them the Scriptures of divine truth at home, and also don't think it of much moment whether we have Sabbath-schools for that purpose or not. My dear brethren and sisters, do we really see them standing as it were on slippery rocks, while fiery billows are roiling beneath their feet? If we saw their natural bodies in this most fearful position, would we not make every effort—exert every nerve, neither rest by day nor sleep by night until we had secured their safety? And yet they are really in this most dangerous condition and far more at stake than their poor mortal bodies; and are we so indifferent—so seemingly unconcerned about their eternal happiness—as to live from day to day without manifesting any special concern for their safety? Can we feel at ease when we lie down at night to rest, and think this night the Lord may see fit to call for some of our children and they are living in sin and are entirely unprepared to meet their Judge? Brethren and sisters, are we really awake to a sense of the duties devolving on us in their behalf? I fear we have need to exclaim with a certain poet.

"My drowsy powers, why sleep ye so?

Awake, my sluggish soul;
Nothing has half thy work to do,
Yet nothing's half so dull."

"The little ant for one poor grain,
Doth labor, tug, and strive;
Yet we who have a heaven to obtain,
How negligent we live!"

Truly the cause of our divine Mas-

ter deserves more earnestness and zeal than is at present manifested amongst us as a church. But my dear young friends, and older ones, too, who know your duty, if your parents and those around you don't do their duty to win you to Christ, this will be no excuse for your staying away; for we must all give an account for ourselves in the day of judgment, and, in the language of the prophet, you are told to remember your Creator in the days of thy youth; and again it is said, "To him that knoweth to do good and doeth it not, to him it is sin." Oh! think of the danger you are in while living in sin—the beauties of heaven, and then can you tell why it is that you are standing where you are?

Chatham, Ohio.

For the COMPANION and VISITOR.
Weekly Contributions.

BY DANIEL VANIMAN.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 1, 2.

From the above language we may learn, (1) That collections were to be made for the saints; (2) "Every one" was to give something; (3) How he was to give—"As the Lord had prospered him;" (4) When it was to be done—"Upon the first day of the week;" (5) Where to put it—"Lay by him in store;" (Greek, "By itself let him place.") (6) What this was for—"That there be no gatherings when I come;" or, in other words, that it would be ready when needed.

The following are a few reasons why the above instructions should still be followed in making collections:

1. Because commanded by the Holy Spirit, and therefore right.

2. Because it requires all to give to the Lord, as the Lord prospers them, and thus brings all directly under the blessings that the Lord has in store for the cheerful giver: "It is more blessed to give than to receive." Even the poor widow who had but two mites, and gave them, was specially noticed by the Saviour.

3. Because it prevents covetousness by cultivating in the mind and heart the principles of giving to the Lord, by distributing to the necessity

of saints; and this once becoming a habit, prompted by duty, it will become quite easy. So much is man a creature of habit, that even hard and unreasonable things become comparatively easy to him after having become accustomed to them by doing them frequently and regularly. Thus the opium or tobacco user may get quite sick from it at first, and if poor may find it somewhat burdensome to keep on hand a supply; but, after getting fully established in the habit, he can use it easily, and can spare twenty cents a week for it cheerfully and readily, though it should be half his earnings.

4. Because it brings up before the mind of each member the thought of the poor once a week, and makes it necessary to consider what he ought to do for them; and in order to arrive at the conclusion intelligently, it will be necessary to consider what the Lord has done for him in the way of prospering him; all of which will educate both the mind and heart in the right direction, and will therefore result in spiritual advancement.

5. Because it will procure the greatest amount of means in the easiest possible way. Thus if there be in the U. S. 12,000,000 of Christians, and these all would contribute on an average only two cents per week, it would make \$240,000.00 per week, enough to furnish the 100,000 destitute persons in the West \$2.40 each, per week. Or to come to our own brotherhood only, and assuming that there are outside of the destitute district 200,000 members, these would contribute enough to make an average of twenty-five cents to the member per week. This would make \$50,000 per week, and would furnish each of the 100,000 destitute in the West, fifty cents per week. Thus we can see how easily large sums of money can be collected by simply following the Lord's plan.

Viriden, Ill.

REMARKS.—The above seems to have been written some time since, during the time of the destitution in the West. Why it was overlooked so long, we cannot tell. The subject is one of great importance, and, at the same time, one that is much neglected and abused. If we could adopt this apostolic injunction, our treasures would never be empty, and we would

always be ready to help with every good work that needs the aid of money. If this rule had been observed throughout the churches, the Danish and Stein Funds would have been raised without any delay; and there would still be much left to carry on the good work elsewhere. B.

For the COMPANION and VISITOR.

Kindness.

BY CHARLOTTE T. BOND.

"Little words of kindness,
Little deeds of love,
Would make this earth an Eden
Like to that above."

A word, a look, a smile of kindness has often sent a thrill of joy to a poor, despairing heart, that was weighed down by the burdens of life until even hope had almost deserted it. One smile of love and tenderness has changed its whole being. Noble aims and purposes at once take the place of despair. The countenance that wore an expression of deepest sorrow immediately brightens up with joy and hope. How many have been sent to the lowest depths of degradation just for the want of a few kind, loving, and sympathizing words of encouragement. In some cases it has been no fault of their own; misfortunes, the force of circumstances, or the tongue of slander—one of these, or, perhaps, all combined, may have destroyed all hopes and filled the heart with such misery that the poor creature feels that death itself would be a relief.

Let us look at these things, and cultivate a kindness of heart, a look of tenderness, a smile of love, and word of encouragement for all—a hand ready to render kindly assistance wherever it is needed. Just think of it, what a happy world this would be, if every one would think less of himself and more of making others happy! If we could feel and show more interest in others, it would be a blessing to them, and create a feeling of happiness in our own hearts. Many will have a long account to give, in the last day, for crushing, as it were, the poor heart, that, perhaps, has run into some error at first, and which would have been saved had it received words of kindness, but from harsh and unkind treatment became reckless and went to ruin. Let us remember that

"all have sinned and come short of the glory of God;" and "blessed are the merciful; for they shall obtain mercy." If we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses.

There are many other passages of Scripture that prove to us that kindness is one of the main attributes of a truly Christian character. Our Saviour says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." It was love and kindness that brought our blessed Redeemer from heaven to save fallen man. It was kindness that caused him to endure and resist the temptation of the devil. Through kindness he delivered the sermon on the mount. He kindly rebuked the haughty Jews. He healed the sick, raised the dead, gave sight to the blind, caused the deaf to hear, preached the gospel to the poor, all through kindness; and after his agony in the garden of Gethsemane, how kindly, how tenderly, he speaks to his disciples, "Sleep on now, and take your rest?" Could anything earthly equal this exhibition of love? let them take their rest, though he was suffering all of the tortures of an approaching death! He knew he must die, and that very soon; but did not want to worry his friends with his sorrow. And last of all look at him on the cross, in his last moments, his bitter enemies standing around him with murder in their hearts and railing on their tongues. Listen to the calm and gentle voice of love and kindness—"Father, forgive them; for they know not what they do." It is now nearly nineteen hundred years since this transpired; but God in kindness has kept the records of it fresh for the use and benefit of those that accept them in the present day. The Scriptures have been handed down from generation to generation, kept and guarded by supernatural and unseen influence, through the rise and fall of nations, until the present time.

That it is our duty to imitate the example set forth by the Scriptures, of the life of our Saviour, none will deny. How can we better do so than by practicing a daily kindness to those around us? for he went about doing good, and he says, "If ye love me, keep my commandments." "Ye are

my friends, if ye do whatsoever I command you." In the representation of the last day, when the goats are separated from the sheep, is not our duty made plain there? "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; in prison, and ye came unto me. * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now these kind deeds appear to be a very important matter, and have a greater weight in regard to our salvation than most of us are willing to believe. If we have the spirit of Christ, we have love to one another, or, in other words, the heart is in the matter. If that is the case, it is not difficult to perform all of the duties before us, and work on for our Lord and Master as dutiful servants, thus fulfilling the law of Christ; and in so doing, we are blessed in the deed; there comes over us a feeling of peace and joy, a calm and consoling thought that the Spirit is bearing witness with our spirits that we are the children of God, and that we are not walking after the flesh but after the Spirit. I have often thought these feelings were given us as a foretaste of heaven, to encourage us to press onward and upward to that blissful abode, where we shall see him as he is, and this mortality shall put on immortality, and we shall join the throng that surround the throne in our Father's house. We are told that eye hath not seen, ear hath not heard, neither hath entered into the heart of man what God has prepared for those that love him.

Great Crossings, Ky.

Long and Short Prayers.

Long prayers, agonizing prayers, prayers in which the whole emotional nature unites, are sometimes required. It is from the travail of such prayers that great victories are often won. We have heard Mr. Finney say that he never had a great revival but some one was drawn out in prayer for the success of the work. Sometimes a single person would be so engaged in prayer, night and day, as not to attend the meetings,—this person (often there was more than one) would realize the great obstacle to the success of the revival whether it was the cold-

ness of the Church, the sins of individual members, stubborn wills, unsettled disputes, influential opposers, or hardened unbelievers—this person would realize the obstacle to the progress of the work, whatever it was, and agonize night and day for its removal until it would be removed;—there would be a melting of the Church, a confession of sin, a softening of wills, a settlement of disputes, or a breaking down of unbelief or opposition, and then the revival would begin and go on with power.

Such faith and such perseverance in prayer seem, humanly speaking, to be the condition of success in great emergencies. God sometimes raises up persons and trains them in the school of faith for some great work.

But all cannot so pray,—all have not physical endurance sufficient, and we must not get the impression that either great emotion or long continued emotion are essential to prevailing prayer. Prayer is not answered because we are doing some great work; for then it would be our work accomplishing the result, rather than God doing it; but it is God that answers the prayer, and God answers prayer as a response to faith; and the request of a single sentence, if made in faith may be just as successful as a day's or a night's prayer.

"The Spirit, maketh intercession for us." True prayer follows the leadings of the Spirit, whether it be a single word or sentence or in a night of wrestling, and true prayer is always answered.

It is the prayer of faith that is answered. "According to your faith shall it be done unto you." The success of our prayers is not measured by their length; by the noise we make; by the tears we shed; nor by the anguish we suffer; but by the degree of our faith. Faith is the measure of prevailing prayer. And still it is not our faith that as a cause brings the result. Our faith but brings us into conjunction with God and He does the work. Our faith but takes God at his word and He fulfills His word.

"What think ye of Christ," is an important question. So is this—"what does Christ think of me?" Am I His humble disciple? Do I in deed and truth love to learn of Him who is meek and lowly in heart, and do I in deed and truth find rest to my soul?

Not Lost.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and
pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely paused to hear;
It is not lost.

The silent tears that fall, at dead of night,
Over soiled robes which once were pure and
white,
The prayers that rise like incense from the
soul,
Longing for Christ to make it clean and
whole;
These are not lost.

The happy dreams that gladdened all our
youth,
When dreams had less of self and more of
truth;
The childlike faith, so tranquil and so sweet,
Which sat like Mary at the Savior's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze be-
low
Thou wilt reveal, and we shall surely know
They were not lost.

—Selected.

FOR THE COMPANION AND VISITOR.
A Reason for Our Hope.

BY D. P. SAYLER.

"But sanctify the Lord God in your hearts;
and be ready always to give an answer to
every man that asketh you a reason for
the hope that is in you, with meekness and
fear."—1 PETER iii. 15.

This injunction enjoins upon the
Christian the duty to give a reason
for all he does religiously. For on
his religious faith and practice rests
the hope that is within him. And to
give a reason for that hope, the founda-
tion on which it is based must be
given. The Brethren hold the New
Testament Scriptures to be the only
rule for their faith and practice; and
as they baptize none but *taught, re-
pentant believers* for remission of sin
and salvation, they give the following
Scriptural reasons for their faith, or

hope that is within them: Matth.
xxviii. 19, 20; Mark xvi. 15, 16; Luke
xxiv. 47; Acts ii. 38-41; iii. 19; 1
Peter iii. 21.

And for eating the Lord's Supper,
a full meal before the communion of
bread and wine, the following Scriptu-
ral reasons are given: Matth. xxvi.
20, 21; Mark xiv. 18; Luke xxii. 14;
John xiii. 2, 4; 12, 26; 1 Cor. xi. 2,
21, 33; and v. 8; Jude 12

For washing one another's feet:
John xiii. 4-17; 1 Tim. v. 10.

For the salutation of the holy kiss
the following Scriptural authority is
given: Rom. xvi. 16; 1 Cor. xvi. 20;
2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pe-
ter v. 15.

For non-resistance: Matth. v. 39-
42; Luke iii. 14; Rom. xii. 14-21;
1 Cor. xiii. These, with the life and
practice of Christ and his Apostles
and primitive Christians, give reasons
sufficient to sheathe every sword, and
stop the mouth of every cannon in the
world.

For plainness of dress: Rom. xii.
2; 1 Peter v. 6; 1 Tim. ii. 9, 10; Jas.
iv. 6

For not swearing an oath, but af-
firming only: Matth. v. 33-37; James
v. 12

For prayer—of the numerous Scrip-
ture reasons that might be given for
it, let the following be sufficient to en-
join its observance upon all: Luke
xviii. 1; 1 Thess. v. 17; 1 Tim. ii. 1,
8, 9. These, in connection with the
fact that Jesus and his Apostles
abounded in prayer, spending whole
nights in it, as well as in all cases
and places, are reasons sufficient that
the brethren should always abound in
prayer. The reasons given for the
faith and hope that is within the
brethren can, and will be ignored by in-
fidels at heart only.

To worship images; to pray to the
Virgin, and to the so called Saints in
general; auricular confession; pen-
ance; works of supererogation; ex-
treme unction; transubstantiation;
purgatory; infant sprinkling for bap-
tism; a bit of bread and a sip of wine
sipped at noonday and called the
Lord's Supper, with all their kindred
errors and superstitions, are things for
which no Scriptural reason can be
given. But as the Brethren are not
in that category, they can leave to
others the vain and idle attempt to
give their reasons for such anti scrip-
tural practices.

But while the Brethren have such

abundant and strong reasons to give
for their faith and practice, on which
rests their hope of salvation, there
may, nevertheless, be some minor
matters involving no doctrinal truth,
in their practice for, which they cannot
give a Scriptural reason; such for in-
stance: the brother serving the com-
munion, breaks the bread to the sis-
ters, and also gives them the cup,
while the brethren serve one another.
Also pouring wine from all the ves-
sels present containing it, into the cup
before giving thanks. While I have
no doubt that in organizing the church
and her service in America the breth-
ren had good reasons for it, yet I
know no Scripture reason for it; nei-
ther have I one upon which to recom-
mend a change. I have heard breth-
ren give reasons for it, which may
have been the occasion for its first
adoption. But as I see no salvation
connected with it, I give those who
ask me a reason for it, the law of cus-
tom. A practice by long-established
custom among a people, finally be-
comes law in civil law; as has recent-
ly been decided by the Court of Ap-
peals in Maryland, the highest law
tribunal in the State, in the Mandamus
case, sued out by a majority of the
membership of the German Reformed
church in Frederic city. And by it
the minority (21) were made to over-
rule the majority (63), on the ground
that the minority had observed the
established custom of the church. A
custom however old and good, can
never annul a law of God; but in the
absence of a "thus saith God," a cus-
tom in observing an ordinance in the
house of God, will by long and suc-
cessful usage, become sacred and
must not be parted from without good,
weighty, and lawful reasons. These
are the reasons brother Sayler gives
for the observance of this practice.

Individually we may have practices
and do things for which we cannot
give a lawful reason. It was so with
Saul when the Lord asked him why
he persecuted him; he had no reason
to give. Even so with the man who
went to the marriage of the king's
son without a wedding garment; when
asked a reason for his conduct, the
poor man had none to give. And so
it may be with us. In all such cases
a discontinuance of the practice is the
only remedy.

When I used to sit at least once a
week before a glass and with a keen-
edged razor shave all my beard clean

off, and was asked a reason for doing so, I, like others who did so, had no reason to give for the act satisfactory to myself; and not to act the part of a simpleton in doing a thing for which there is no reason, the habit must be discontinued. But I still continued the weekly habit, or practice of scraping the upper lip; but in spite of all that I could do I could not destroy the work of God in my creation. The hair would continue to come to the surface, so as to be seen and felt.—“Why do you attempt to destroy the mark of manhood God has put upon your face?” my own conscience asked me daily. I had no reason to give to the practice; and the only remedy was in discontinuing the heathen practice. Now when asked, “Why then do you trim the beard on your upper lip so as not to cover your mouth,” &c., I have a reason for it. I do it for my brethren first, and for my own convenience in eating, &c., second. And again, if I did not trim the nails on my fingers and toes, and the hair of my head and beard I would become like the insane king who was driven from men, whose dwelling was among the beasts of the field, and ate grass like an ox, until his hairs were grown like eagles’ feathers, and his nails like birds’ claws. Surely God does not require this of a sane Christian man.

The Apostle says, “Let every man be fully persuaded in his own mind.” Yet I believe that the cutting *shaving*, off any part of the beard, and letting that on the upper lip grow long, is sinful, for no sensible reason can be given for the act. If there can be any reason for shaving off any part of the beard, that on the upper lip is that part.

My own belief is, that shaving off any part of the beard is in violation of the design of God in forming man; I make no difference between clipping out of the very roots with a shear, or scraping it off with a razor. But while this is my faith, my charity helps me to bear with my brethren who for some cause (I will not judge) continue to shave off the distinguishing mark of their manhood, which God himself put upon them, and for which they can give no Scriptural nor other valid reason for doing. Yet I deny not that my clarity is not very strong in favor of those brethren who adhere to the heathen practice of shaving, and who are so intolerant toward their brethren who more fully

represent the image and likeness God has put upon man, the workmanship of his hand. Being in attendance at a lovefeast meeting by special invitation, at the close of the examination service a brother consulted me who wore his full beard, though short, on his upper lip, to know what he should do; that the brethren had forbidden him to commune because of his full beard. I at once addressed the Elder on the subject, telling him that under such a state of things I could not consistently commune. The reason the Elder gave why I could commune with them and the other brother not, was that I kept mine shorter, while the end of a hair of the other brother might pierce the wine which another would have to drink. A similar reason the Catholic bishop Purcell has given for withholding the cup from the laity, that the cup coming in contact with so many lips, the sensitiveness of some might be shocked. If God will accept such mawkish reasons for such intolerance, I will not protest. But there is a way that seems right unto man, but the end of it is death. Then let us take the more earnest heed to the things which we have heard, &c.

When asked “Why do you wear plain clothing?” I give the reason that plainness of dress is in accordance with the Scriptures and the teachings of the church, which I believe to be the body of Christ on earth, and the ground and pillar of the truth. Is this a satisfactory, lawful reason? If so, the reason others give for wearing gay clothing is not a valid reason. The assertion—not reason—that a man can serve God as acceptably in a gay as in a plain garb, is not founded in truth, because it is in contradiction to the spirit of the gospel of Christ, and in direct violation of the teaching of his church in which the way of salvation is taught. Again, when one says, “I can serve God as well in my gay coat as you can in your plain one,” he speaks what he does not know; having never served God in plainness himself, how can he judge his brother in a thing to which he is a stranger? So says the pedobaptist. He says infant sprinkling is just as valuable as believers’ immersion; never having realized the value of believers’ obedience, he sits in judgment on a thing he is in profound ignorance of. Therefore let us sanctify the Lord God in our hearts,

and be ready always to give an answer to every man that asketh us, a reason of the hope that is in us, with meekness and fear.”

For the COMPANION AND VISITOR.
Render to Every One His Dues.

BY JACOB BAHR.

“Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.”—Rom. xiii. 7.

Much beloved brethren, sisters, and readers, Greeting:—This is the third time I appear before you in the columns of our paper upon the mission of peace. Whether what I have written heretofore, or what I shall offer now, have accomplished, or may accomplish any good, God knoweth. One thing I also know, viz: my design is good. The Psalmist says, “Behold how good and how pleasant a thing it is for brethren to dwell together in unity.” Psa. cxxxiii. 1. I feel to say, “Behold, how delightful and encouraging it is to read the writings of our beloved brethren and sisters, when their productions are freighted with CHARITY—when every sentence bears the image or character of the world’s Redeemer! But, on the other hand, oh, how unpleasant and discouraging, when their writings are blotted and stained by fault-finding and bickerings! Beloved brethren, could we not, as well as otherwise, express our views upon any subject without censuring those who have written upon the same subject, and leave it to the reader to decide whose sentiments are worthy of the most honor? St. James says, “Let every man be swift to hear, slow to speak, slow to wrath.” I would humbly entreat every one who contributes to the columns of our paper, to endeavor to be swift to think and consider, but slow to rebuke. I have not much faith in debates or controversy, neither in personalities, nor chiding, nor censuring; however, in certain cases, and under certain circumstances, either may be profitable. For instance, when a brother, or brethren, are assailed and imposed upon, and honor and integrity is questioned, as in COMPANION, No. 44, page 692 present volume, under the heading, “A Full Report.” In such a case I deem it proper; not only expedient, but, according to Matthew xviii. 31-35, and Gal. ii. 11-14, a duty which brethren owe to one another, to speak in behalf of those who suffer. “Bear ye one another’s burden.” “Render therefore to all their dues.” The article headed, “More Expensive than Remunerative,” in No. 39, contains matter which should stir up every reader to a faithful and diligent searching of the standard of the Christian religion; and I see no reason whatever why I should doubt or question the sincerity of the writer. In regard to prudence in the

editors, giving space in the paper to the communication in question, I feel to say. We should consider them more competent to judge in that matter than ourselves.—Give "honor to whom honor" is due.

Bro. Wampler's article on the Full Report question affords wholesome instruction, until his pen was directed against brother Newcomer's contribution and the editors. From that on to the close of his communication I have thought that if occasionally a word had been blotted, especially the sentence, "Is it possible that a brother has written these things and they have been admitted into the *Companion and Visitor* without a word of comment," it would have been better.

Now, my beloved brethren and sisters, inasmuch as the subject of a full report of the proceedings of A. M. has engaged the attention of A. M. for years, and is expected to be considered again at the next, it is proper and may be advantageous to discuss the subject through the medium of the press in order to obtain as much information upon that subject as possible before the session of next A. M., so that that perplexing question may be properly settled and dispensed with. I have carefully read all that has appeared in the *Companion and Visitor* on that subject, and, to give my opinion as to the merits of one I would say that in No. 43, p. 684, current volume, under the heading, "Our Scrap Book," is expressed what might be well to accept as a pattern to shape our arguments upon this or any other subject. Please turn to it and read it again. Brethren, when we write upon religious topics, let our minds be filled with ejaculations to the Source of all Wisdom, that our pen may dip deep into the fountain of life, and draw forth "meat and drink" for the soul. Remember the injunction, "Render to all their dues."—"Let nothing be done through strife, or vainglory; but in humbleness of mind let each esteem other better than themselves." Phil. ii. 3.

FOR THE COMPANION AND VISITOR.
Great Faith.

BY D. N.

"Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt.—MATT. xv. 28.

When Jesus left the land of Genesaret and went into the coasts or borders of Tyre and Sidon, two principal cities of Phenicia, a renowned country at that time, a woman met him, called the Syro-Phenician woman—a name given to persons in those parts, because Phenicia bordered on Syria, and it had formerly been a part of it by conquest. This woman, it seems, had heard of the fame of Jesus, and believed, strongly, that he could help her out of the greatest distress. She had a daughter grievously tormented by an evil spirit, which ruled over her

troubled mind and body. When she saw Jesus, she cried earnestly to him to have mercy on her and cure her daughter; and she called him "Lord, thou son of David," showing her faith in his divine power, and owning him as the Messiah, the Anointed, the great deliverer, who was to save from sin. Jesus, however, never noticed her; but he knew how great was her faith, and he wished to show it to his disciples. Still she cried out, and still he was silent. The disciples then entreated him to grant her request, and send her away. But he said he was only sent "to the lost sheep of the house of Israel"; meaning, no doubt, that he intended to confine his own ministry to the Jews, and not then to have anything to say to the Gentiles,—the people who were not Jews. The woman was not, however, to be silenced. "She came and worshiped him, saying, Lord, help me." This was a very short prayer, but it was a very fit one, and a very earnest one, similar to the Publican's, "God be merciful to me, a sinner;" and if we do but offer up this prayer from the heart, it must and will succeed, and the Lord will help us. Jesus said, "It is not meet (or proper) to take the children's bread and cast it unto dogs. By the children he meant the Jews, the only nation that maintained amongst them any of the pure worship of God; by the bread he meant the word of truth and life which he preached, and which was bread to the believing soul; and by dogs, the Gentiles, for so they were esteemed by the Jews, being so unclean in their worship and practices. The woman knew what he meant, for in this way the Jews spoke of the Gentiles, and as she lived near them, she knew their way of speaking. Well, she would not take any denial. She knew that Christ could help her, and she still pleaded with him; "Truth, Lord," she said, "yet the dogs eat of the crumbs which fall from the Master's table." As if she had said, "I own all this; I am a Gentile, and thy favors belong to the Jews; I am no better than a dog, and not only so, for I feel myself so unworthy, and am a vile creature before thee who knowest the heart—a miserable sinner.—Yet as dogs may pick up the crumbs, though they may not sit at their master's table, so in mercy grant me this smallest favor and I shall be happy. The least mercy from thee is better than the greatest favor in the world, and a crumb of thy mercy will do more for me than all the world can do."

Christ had now fully shown her faith. He highly commended it, saying unto her, "O woman, great is thy faith; be it unto thee even as thou wilt."

We have another example of "great faith," highly commended as such, by Jesus. A centurion, or officer in the Roman army, so called, met him in Capernaum; "And when he had heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would

come and heal his servant, who lieth sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him." The centurion thought it was too great an honor for Christ to visit him, and said, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." He again humbly asked him only to command the disease to go, and it would obey him as readily as his soldiers did when he gave word of command. By this he showed great faith in the power of Christ, to believe that he could cure the man, though not being there or seeing him. Whereupon Jesus highly commended his faith, and said to them that followed, "Verily, I say unto you, I have not found so great faith, no, not in Israel." Luke vii. 1-9. Great faith is generally signalized by a feeling of great unworthiness to receive the promised reward, both temporal and spiritual, present and future, or in time and eternity. In the experience of eminent saints, we have it exemplified. The patriarch Jacob, in view of past mercies, present trials, and future promises of assistance and reward, praying and pleading with God, said, "I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant," &c. His faith in the power and promises of God resulted in the blessed and welcome plaudit, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and men, and hast prevailed." John the Baptist, of whom it was said, "He shall be filled with the Holy Ghost, even from his mother's womb," concerning whom our Lord declared that of those born of women a greater hath not appeared; yet in referring and speaking of Jesus, he said, "the latchet of whose shoes I am not worthy to unloose." St. Paul, in reference to his unworthiness, said, "who am less than the least of all saints," &c. Yet he had "great faith," saying, "bonds and afflictions abide me, but none of these things move me; neither count I my life dear to myself;" "for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He who knows himself best esteems himself least.

Welsh Ram, Pa.

FOR THE COMPANION AND VISITOR.

A Comparison.

Some of our preachers very frequently refer us to the number of Israelites (two individuals,) who entered the promised land, as being a comparison to the number in this (Christian) dispensation that will be admitted into Heaven. I think it is rather discouraging to tell the sinner by such a comparison, that so small a number of those starting for Heaven

en will get there. In my judgment this needs some qualification. We should remember that the Israelites were numbered from twenty years old and upward, and they were forty years in passing through the wilderness, so that the youngest of this number would have been sixty years old when they entered the land of Canaan. Now is it not reasonable to suppose that hundreds of them died with old years, and other natural causes?

Whether they traveled through unhealthy climates, and were exposed to as many contagious diseases and other kinds of sickness, as we are in this age of the world, I know not; but I think not to that extent that we are now. But to travel through the wilderness implies exposure, hardships, difficulties and dangers. It is true that thousands of them fell through disobedience and unbelief. To take into consideration the number that were under twenty years old and the number of children that were born, and who grew up into manhood and womanhood, during the forty years, I am at a loss to know whether the entire number that entered the promised land was less or more than the number that started from Egypt. I do not now remember whether the history of it gives the number that entered into the promised land or not.

Another thought. To say that only two individuals out of six hundred thousand will get to Heaven is rather contradictory to the 7th chapter of Revelations, which speaks of "a great multitude which no man could number," who "stood before the throne and before the Lamb," "clothed with white robes, and palms in their hands," who have washed their robes and made them white in the blood of the Lamb.

ENOCH BEERY.

Covington, Ohio.

For the COMPANION and VISITOR.

The Right Way.

BY LEVI KITTINGER.

If a man on a journey is in uncertainty whether he is pursuing the right road, he naturally stops to consider and examine his position, and to decide upon his future route. If you, my reader, were to see me going towards a precipice, to fall from

which would be certain destruction, but of which I was ignorant, or you knew that I was not, at the time, in my right mind, you would not only call upon me to stop, but would use every endeavor to arrest my attention, and turn me from the danger to which I was exposed. The Bible clearly and distinctly tells us of two roads, the one a strait, a narrow way leading to life eternal; the other, a broad way, tending to everlasting death and destruction, where the poor souls are forever banished from the presence of the Lord and the glory of his power. It is a settled and solemn truth that we are upon one or the other of these roads, and it is a matter of great importance to us to know on which of these roads we are traveling. Then stop and consider: "Am I one of the small and happy number found traveling upon that narrow way?" The Bible clearly points out the characters traveling on these roads. The former, it assures us, is found by few, while the latter is thronged with the multitude. The travelers upon the narrow way are they who have been renewed in heart by the Spirit of God, and have renounced the world with all its vanities, and depending on the grace of God promised to all who seek it, are following in the footsteps of the meek and lowly Jesus. They have crucified the flesh with its affections and lusts; they have renounced the world with all its foolish fashions; they are seeking a better country where Jesus has gone to prepare mansions for all them that love and serve Him. They have come out from among the world, and are a separate people; are clothed with humility, meek and lowly in heart, and when persecuted are not apt to seek revenge; and they are rarely seen at worldly gatherings. These are they who have stopped and considered their latter end, and have come out upon the ways, and have taken the right way, that leads to the celestial city, where the streets are paved with gold.

Those traveling upon the broad road are not governed by the rule and measure of the gospel, but have taken to themselves the rule of this world, and by this rule their garments are sometimes cut too short, while at other times much too long. Those who follow the God of this world have many changes, and can

be seen in great multitudes engaged in worldly pleasures. If the gospel is hid to any, it is to those who will not receive the love of the truth, who are left to the native darkness of their own minds, and to be blinded by the God of this world, that the glorious light of the gospel might not shine into their hearts. The carnal mind is enmity to God; is not subject to the law of God, nor can it be. Without this grace the affections are run in a wrong channel, and are fixed on wrong objects. Men hate what they should love, and love what they should hate, and are generally engaged in things that God forbids, and leave undone what God commands. Religion is a thing that enters into the dividing of the soul and spirit, joints and marrow; it reaches to the roots of life; it controls the body of life; it governs all the relations of life; it becomes the very life itself. By so much as it falls short of this, by just so much does it fall short of being true religion; and anything calling itself religion which does not thus exercise its influence in favor of all God's requirements, is a bogus, a snare, and a delusion.

In the sermon that Christ preached on the Mount, he said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

May God help us, one and all, to consider well, that we have our spiritual house firmly built upon the rock Christ Jesus, before we close our eyes in death, is my prayer.

Massillon, Ohio.

As no place is left free by the devil's malice, so no place must be made prejudicial by our carelessness: and as we should always watch over ourselves, so then most when the opportunity carries cause of suspicion.

When any good happens to any one, rejoice at it.

FOR THE COMPANION AND VISITOR.
Waiting for Somebody.

C. H. BALSBAUGH.

Sin has so perverted the human heart and blinded the understanding, that there is nothing so sacred that it is not abused, and nothing so plain that it is not misunderstood. The mercy of God is taken as a license to sin. His ordinances are either discarded, or received in lieu of the verities they represent; faith is made a hand-in-pocket affair, and conversion must be knuckled out of a wooden bench, or reached through a fortnight's bellowing after an unpromised good, capsizing chairs, tables and benches, with additional terms of religious legerdemain. "We speak that we do know, and testify that we have seen."

Even the brethren are caught with the world's bait. It may not be amiss to drop a few hints in a matter so momentous as the ingathering of souls into the Ark of God. If the Holy Spirit can make use of a cock to crow a sermon shrill enough to bring Peter to repentance, He can also employ my remarks for good.

There seems to be a wide-spread expectation that there is going to be a great revival in the Brotherhood; and so far as I can learn there is a false idea prevalent in and out of the church as to what is signified by such an event. God does His work in this world conditionally; and if the work is to be done, the conditions must be observed. He never ripened a harvest for any body where there was neither plowing nor sowing. He not only commands us to *pray* for our daily bread, but *work* for it. In these outward temporal things He sets before us the principle by which we are to be guided in things spiritual. On the same principle that He fills our granaries and supplies our tables, He also unlocks the treasury of Grace, and satisfies and nourishes our souls with the Bread of Life.

Not only are the gifts of both worlds conditional, but the conditions are prescribed and absolute. The present dispensation does not reveal a God more compromising and pliable than the preceding. Law is only grace in the bud, and grace is law matured in fruit. Law is redemption in the "blade," and grace is "the full corn in the ear." The God of nature and the God of revelation are one.

To institute conditions of salvation without Divine authority, is just as far from the terms of reason as the man who goes into his harvest-field with the sledge and cross-cut saw to reap his grain, and into the forest with his sickle and rake to prepare his fuel; or takes his straw to mill to make flour, and casts his wheat on the dung-hill for manure. Not only is salvation conditional, but the conditions are in the terms of order and consistency.

The world is not capable of a revival: there is nothing there to revive. It is "*dead in trespasses and sins*," and needs *regeneration*. But in the church there is room for a great revival, and perhaps for a good many cases of regeneration. We have members both from Sardis and Laodicea. Some are lukewarm and ready to be "spewed out of the mouth of God." Some "have a name that they live, and are dead." Some have "lost their first love," others are walking in the footsteps of Balaam, and some are sitting in the lap of Jezebel, eating abominable broth out of her filthy dish. Rev. 2: 20. The urgent need of the Church is a great awakening, that she may be "comely as Jerusalem," and "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Sol. song 6: 4, 10. Then will God have the proper conditions with which to charm and dazzle and allure and bombard the world.

In various quarters the brethren are in deep counsel as to the selection of the right kind of ministers to begin the work. *They are waiting for somebody*, not knowing exactly for whom or why, as though Christ were more ready to fill a silver platter than a wooden one. They are waiting for some Apollos, or Boanerge, or Didymus in whom the ordinary and extraordinary are twins, as though the dew were not as efficient to fructify the earth as lightning and thunder and tempest. To send for ministers at a distance, and such as are "eloquent, and mighty in the Scriptures," is all right, and I fervently desire for them the abundant grace of God. But if they find the church cold, and anxious only for numerical increase, they must first blow their bellows vigorously in kindling the embers on the altar, before carrying the fire outside the court of the tabernacle. If we are to have a pentecost in our midst; if the

Spirit of God is to manifest His power "like a rushing mighty wind," and prostrate sinners in the dust by thousands, or by hundreds, or by scores or dozens, we must by all means "purge out the old leaven," drive the unholy traffickers out of the sanctuary, "upset the money tables," and be joined as one heart and one soul, and "ALL continue with one accord in prayer and supplication," night and day, and importune the Lord until the cloven tongue of fire sits on each of us. Acts 1: 14 and 2: 3. God is not going to do a great work for us, unless we go earnestly to work for ourselves. Our reaping will be according to our sowing. God is ready to do wonders, but He wants us to carry the "white stone" in our hearts, and His Name in our foreheads, so that He does not pour out the water of Life to a people who are not thirsty. Is there an Achan in the Camp of Israel? some covetous soul who prefers the "golden wedge" and "Babylonish garment" to the prosperity of Zion? Let him be brought forth and burned, before the host lay siege to Ai. Is there tale-bearing, and back-biting, and meddlesomeness, and envy, and partiality, and calumny among the members? Are there any chronic grudges, bitter looks, malicious avoidances, unjust depreciations, and hateful, well kindled animosities inside the sacred enclosure? All such are murderers, the enemies of God, resisters and offenders of the Holy Ghost, and stand in the way of the Gospel in its mission to save the world. Such mountains must be leveled, and such chasms filled, before God will "fulfill all the good pleasure of His goodness, and the work of faith with power." 2 Thessalonians 1: 11.

"BE YE HOLY, FOR I AM HOLY."

"HAVE FAITH IN GOD."

"PRAY WITHOUT CEASING."

These are the threefold conditions of a revival and increase of the church. May God give it speedily.

MANY branches fall off the trees when the high winds begin to blow: all they are rotten branches. So in times of temptation, or trial or persecution, many false professors drop away.

—I am sorry to see how small a piece of religion will make a cloak.—
Sir William Waller.

FOR THE YOUNG.

Uncle Job's Gift.

BY REESA GRAHAM.

Johnnie sat perched on the barn-yard fence, his hands thrust down deep in his pockets, his blue eyes wide awake with wonder. A novel position for Johnnie; ordinarily, his brisk little body bobbed to and fro like a windmill; and no wonder. Aunt Martha regarded him, amazed, from the kitchen window.

The fact is Johnnie was thinking—as only boys can think when some great surprise is upon them. His soberness dated back to the early morning.

"Come down to the meadow," uncle Job had said, "when the clock strikes three. I am going to make you a present."

Such a future to an eight-year old boy! Johnnie's joints stiffened instantly; he could not eat his dinner, much less eke out the interval with his usual sports; his life seemed lost in that speck of afternoon. So upon the fence-post he perched, his blue eyes wide open with wonder, his fingers hammering great holes in his trousers' pocket.

Clang, clang, clang—the town-clock struck three! The fence that had known Johnnie suddenly knew him no more; straight westward he trotted his brisk little body till, breathless, he stood in the meadow, where uncle Job was diligent stacking hay.

Johnnie approached the hay-rifts with a kind of awe.

"Please, uncle Job—."

That gentleman looked up with a smile; it seemed like dinner to Johnnie, when he was impatient for dessert.

"On time, eh, my boy?" said uncle Job cheerily; and then throwing down his rake, he drew Johnnie towards him, and continued,

"I was to make you a present, I believe, Johnnie. And so I will—the grandest one you ever had in your life. You mayn't like it at first. It ain't a top, nor a jack-knife, nor anything like that; but it's so beautiful that it shines all over; and though it's easy broken, you can break it ten times a day, and yet use it again whenever you like. It's meant for use, too; it thrives better by wear

and tear; the only trouble is to keep it, Johnnie."

Here Uncle Job paused, but Johnnie was too absorbed to notice. A present he mightn't like perhaps, though it was so beautiful it shone all over; a present he could break at will, and yet use it whenever he pleased; a present it was hard to keep—neither a top nor a jack-knife—.

"What can it be?" he exclaimed at last, aloud.

"It's a rule," broke in Uncle Job softly. "A golden rule."

Johnnie stared straight down into Uncle Job's eyes. No mischief there; rather an earnestness, deep and solemn.

The boy seemed bewildered. He was familiar with rules maculine, feminine, and neuter; but golden ones were strange to his experience. For, you see, Johnnie was a little waif that Uncle Job had recently adopted, and his native atmosphere had not favored these extra buds and blossoms. Still Johnnie knew what gold was, and, after a minute, he turned, his blue eyes brimming with curiosity—

"Show it to me, Uncle Job, please."

Uncle Job made no movement towards his pocket, though Johnnie eyed it closely. He said, simply:

"Do unto others as you would have them do unto you."

Johnnie's lip quivered. There was no beauty to him in the unfamiliar words. He seemed lost in the belief that a great disappointment was in store for him.

"But the present," he gasped.

A big tear rose in Uncle Job's eye. He tightened his arms around Johnnie, and kissed his sad little face.

"My boy," he said, "will you say those words with me?"

Johnnie complied, wonderingly; and out upon the summer air floated like a hymn—

"Do unto others as you would have them do unto you."

Then continued Uncle Job, softly:

"Johnnie, this is all I have for to-day—these dozen words. No gift at all, you think it, now; but if you keep it, it'll make you so rich and happy that you won't wonder Uncle Job thought it worth a half mile trip to the meadow. And, Johnnie—you know one gift don't hinder another—there are hosts of tops and jackknives yet to get, and host of days to get them in," and Uncle Job's eyes

twinkled so mysteriously that Johnnie was moved to a merry laugh.

Johnnie had great faith in Uncle Job. He could not understand it, yet he believed implicitly all he had heard, and that, if he kept the golden rule, he would be the richest and happiest boy in the world. So he listened eagerly to Uncle Job's explanations, and to try always to act towards others just as he would like them to act towards him.

I wish I could tell you all the wondrous trials he made, and how bravely he strove to reap the promised good. For it was not always smooth walking in Johnnie's path; he had his trips and tumbles; he turned sometimes to the right and left. But by effort he grew strong, and his reward was rich indeed. No boy was loved like Johnnie; none had so many friends. And, to manhood grown, no gift does he regard more gratefully than the one Uncle Job gave him that summer afternoon.—*The Methodist*.

Triumph of Peace.

"Will the sword devour forever?" was a question asked in an age weary of war. It is a question which has been repeated every century since. Let us hope that the time is at hand when the pen and reason will forever triumph over the sword and human pride. We watch the progress of the Geneva tribunal because its gatherings are first evidence of the song of good will to men. We are justified in regarding this effort as born of heaven. The friends of humanity rejoice in the gradual removal of all obstacles. All honor to those statesmen and philanthropists who are earnestly at work upon the grand idea inaugurated in 1856, of submitting disputed national questions to arbitrators instead of soldiers. May the crown of heaven and the civilized nations be upon all those in authority who foment strife. In late years we have had abundant evidence that those who delight in war will be devoured by the sword. Napoleon and the French went forth to get fresh baptism of fire for their sons. They have been scorched, as were those who designed harm to God's servant Daniel. Intending mischief for others, behold their crippled condition to-day. In these mighty events we see God's hand. Blessed are the peacemakers who heal the wounds in families and nations.—*Daily Witness*.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Dec. 7, 1875.

SPECIAL NOTICES.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

Rules for Agents.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

Our Hurred Trip to Ohio.

Having occasion to go to Ohio, we left home on Thursday morning, the 2nd inst, and reached Troy the same evening. On Saturday we went to Covington and preached there on Saturday evening and Sunday morning. We had good congregations and pleasant meetings. Having lived among the brethren in that locality a number of years, and preached for them, and having apparently a number of warm friends there, both in the church and out of it, it always affords us pleasure to meet with these friends, and especially with our brethren, and to enjoy the privilege of worshipping together.— Though our visit was short, we were glad to mingle with our brethren in devotional exercises in the sanctuary of God, and to greet a number of them with the Christian salutation.

On Sabbath afternoon we went to father-in-law's, brother John Studebaker's, where we met in the evening, brethren H. D. Davy and Isaac Studebaker, and a number of neighbors and friends who had assembled to participate in the pleasure of a wedding occasion.— Lottie, their youngest, and only unmarried child, was united in the bonds of matrimony to Barton C. Bangs, formerly from Massachusetts, but now of Troy, Ohio. All present seemed to enjoy themselves as much as is usual on such occasions, and the wedding passed off pleasantly.

On Monday evening we left for home, being anxious to return as soon as possible, as our new engine ordered had not been received before we left, and knowing that our workmen in the office labored under much disadvantage for want of sufficient power to run our press. We hoped to find our new engine running upon our arrival at home, but we were disappointed. The machinists, however, were putting it up, and it is now running, and we are all very much pleased with it, and think it will do well. We are all now very busy in laboring to make up for lost time, and in getting ready for our new volume, which we shall try to have out in good time, and hope that under its new name, and in its enlarged form, it will be more welcome than ever to those by whom it is received, and a more efficient helper to do them good.

Good News.

Our readers will, no doubt, be pleased to learn our boiler and engine have come, are now in their proper places, and are working charmingly. This has infused new life into our ranks, and henceforth we expect to push the work vigorously until we are fully up to time; and then we hope to be able to send our paper out at the proper time. If we shall be favored with a smooth sea and a favorable breeze, we expect to reach the port safely by the proper time for closing this volume. Dec. 22nd. Then, too, we hope to start out on a new voyage with the PRIMITIVE CHRISTIAN.

Right here it may be allowable to remind our agents of the fact that we would be very glad to have them send in five or six thousand names between this and Christmas. Do not be afraid of giving us too much of that kind of business now. We can do more of that kind of work in one week at the proper time, than in two weeks when that time has passed by.

When the prospectuses were sent out for the PRIMITIVE CHRISTIAN, some of our agents thought it rather soon to begin the work. Perhaps it was a little soon, but we did not think so; and some agents agreed in this view, and have already sent us large lists of names, and promise to do still better. If it was a little early then, we may be allowed now to remind all concerned that the time is swiftly passing, and repeat our request to lose no time. We can only ask this as a favor, but will try to hope that there will soon be such an inpouring of subscriptions as we have never before had. We feel good now over the prospect before us for getting along better with our work; and we shall feel still better when a thousand subscribers shall come pouring in on us in one day.

You may wonder why we are so solicitous about subscribers. Well, truth is truth, and we may as well say it at first as to acknowledge it at the last, that herein is a part of our daily bread, and we want to cultivate our field well, so that we may expect a harvest. But beyond this there is a higher consideration. We have confidence in our work, and believe that God will accept and use our efforts to promote his glory and save souls. We also know that there is, comparatively speaking, but little more labor required to send the

paper to 20,000 than to send to 6,000.—Why, then, should we not have that number of subscribers, and thus greatly advance the good work? We ask, why?—and we know of no reason why not, as long as there are 20,000 families in the brotherhood that take none of our papers, and when there is enough of wealth, and ought to be enough of charity, to put one of our papers into every family. We intend to make the PRIMITIVE CHRISTIAN, in every sense, worthy of its name, and of the patronage of every earnest Christian; and if our agents and readers will but work earnestly and persistently, the result will surprise even them. Here we must stop. B.

Correspondents and Agents.

Those who write for our paper, and those who transact business with this office should acquaint themselves well with the Special Notices and Rules given in the first editorial column of the present issue. Hereafter these will appear regularly, or, at least, statedly, and it is hoped that they will be generally observed. B.

Almanacs! Almanacs!!

Orders for Almanacs for 1876 will be filled at the following rates:

| | |
|------------------------------------|--------|
| Price, single copy, postpaid,..... | 10c. |
| Per dozen, "..... | \$1 00 |
| Per hundred, "..... | 8 00 |
| By express, per dozen..... | 75 |
| " " per hundred,..... | 6 25 |

Almanacs for 1875 at half the above rates.

THE BEST FAMILY NEWSPAPER.—This is the claim which the publishers of the *New York Observer* make in behalf of their paper. It is a bold claim to make in our day, when there are so many papers, and we are not prepared to say that it is just, as there are many family newspapers which we have never read; but an undeviating course in sending out, for fifty three years, a large, full, fresh, readable, and pure newspaper seems to give them some grounds in the claim.—We can recommend the *Observer*. It has no hobbies; impartial and unbiased, reliable in its news, interesting and instructive in its various departments, and offers no clap-trap premiums or pictures. For specimen copies, address S. I. PRIME & Co., New York. B.

SEE advertisement in another column, ——"The Best Robes."

CORRESPONDENCE.

Our Visit to Warrior's Mark.

Dear Brother in the Lord :

It is through the kind providence of God that I am still spared and have the privilege this Sabbath morning to write a few lines for the COMPANION, I feel as though I ought to say something about the Lovefeast at Warrior's Mark. In company with sister J. A. Croffard we started with horse and buggy on the 1st of October to attend the Lovefeast. We left home at six o'clock in the evening. It was our intention to go to Altoona and go with brother Conrad Imler, but as night overtook us, and the roads being very muddy and the night very dark, we concluded to stop all night with brother Grabbill Myers, at Eldorado. We found our way to the house, but were disappointed, as brother and sister Myers had left home the 1st of October to attend the meeting at Warrior's Mark. But we met friends, as brother Myers' son lives in the house with his father. He took us in; Miss B. Myers has our many thanks for kindness shown us during our stay on Friday night. The next morning, the 2d. of October we started on our trip again. When we came to Altoona we were informed that brother C. Imler had already left home. Here we were left to travel the roads by ourselves. We, as lonely pilgrims, started on our way; got to Warrior's Mark at four o'clock. 7 M. we were happy to meet with such kind brethren and sisters. They all appear to love each other. O how pleasant to see brethren and sisters agree; all of one mind; all willing to obey God.

In the evening listened attentively to a sermon delivered by the Brethren. There was a good attendance of brethren and sisters from adjoining counties. There was a large crowd of spectators present, but I have nothing good to write about them, as they were very noisy during the time of meeting. The brethren and sisters seemed to be interested, but there always are some that go to such places for amusement. I hope the time will come when such will come out from the world and give God their hearts. To all such I will say, O; my friends, delay not to seek the Savior; delay not to pray for the pardon of your sins, for there is but a step between you and death. If you want to be happy, your soul must be washed in the blood of Jesus, which alone can cleanse you from guilt, and you must have the grace of Jesus which alone can subdue the power of sin. Your time is short in this world, even at the longest, but it is as uncertain as it is short. You know not how soon you may be summoned away. Perhaps the messenger of death is on his way, and in a few days you may be numbered with the dead. Oh! if you are not prepared to

meet your God, by being washed in the Savior's blood, and clothed with righteousness, how dangerous is your situation; How foolish to be trifling with your immortal soul. Pray to God, then, to give you a new heart, that you may delight to serve Him on earth, and be made meet for "the inheritance of the saints in light."

After meeting sister Beck took us to her home and we were well cared for. I pray the Lord to reward sister B. for her kindness to us while there.

On Sabbath morning we were delighted to learn that brother H. B. Brumbach of Huntingdon would address us. We were deeply impressed with the sermon. All those who had the opportunity of hearing or reading the sermon, will, doubtless, say it was a very touching one. I also had the pleasure of forming his acquaintance during the meeting.

On Sabbath afternoon there were two received into the church by baptism; one a dear young sister; for her I have often prayed. I will say to my sisters M. and S. S. go on in the way which you have now taken, it is guided by God; you knew your duty, and you have cheerfully performed it. I cannot but believe that the hand of God is in it, for he hath led you into a path that you knew not a few months ago. I think that some of the good seed has fallen into good ground. The scriptures of Divine truth inform us that there is more joy in Heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance. Then why should we not rejoice when sinners turn to God?

On Sabbath afternoon at 2 o'clock we started homeward in company with brother Conrad Imler and daughter. Arrived in Altoona at half past eight o'clock. Took supper with sister Imler and stayed all night, and was well cared for. Sister Imler has our many thanks for kindness shown us during our stay on Sabbath night.

In the morning at 7 o'clock we started home. Reached home in safety on Monday A. M., very thankful that a kind Providence kept us in safety during our journey, and that we landed home safely.

The trip was delightful; the attendance of this meeting was a great pleasure to us, and very beneficial. We enjoyed the trip to Warrior's Mark; saw the place for the first time, and met many dear brethren and sisters. Many thanks to the friends there for their kindness. The pleasant time I spent with the brethren will long be remembered. I hope, too, they will remember me at a throne of grace. Pray for me when it goes well with you, that I may hold out faithful. I have many ups and downs in this world, but with all this I feel that the Lord is on my side. Farewell for the present.

Your weak sister,
L. A. ENGLE.

From Berlin Pa.

We have a few items to communicate from the Berlin congregation.

The first is that we have just closed a series of meetings, which continued from Friday evening over two Sundays. Brother James Quinter, Joseph Berkey, and other Brethren were with us over the first Sunday, and brother Daniel P. Saylor served us all the time. The ministering brethren faithfully discharged their duties, and in due time will no doubt receive their reward.

There was apparent success, but we have since heard that at least one man has been impressed with serious thoughts which we hope will result in his conversion. Other seed has fallen into open hearts, and we hope by the warming influences of God's love it will yet spring forth and bear fruit.

Otherwise we are moving smoothly along. We have no apparent feuds among us to disturb our fraternal peace. A little jealousy occasionally breaks out, but is soon suppressed. Taking us all through we are not a bad people, and so the Lord appears to think, for he has been very abundantly blessing us with health and prosperity.

One of our deacon brethren, John J. Bittner, has lately sustained quite a heavy loss by the burning of his carding and fulling mill. The fire occurred at about three to five o'clock on the morning of Nov. 25th, Thanksgiving day. The loss is estimated at seven thousand dollars. There was no insurance. The day book of last summer's work was also consumed, but we hope that in a moral community like this no loss will be sustained for want of being able to show up an itemized account. Brother Bittner also hopes that persons who had wool and other articles in the mill, will exercise forbearance with him until everything can be made right.

A subscription has been opened, and our well-to-do brethren and citizens are contributing from their abundance to assist in bearing the loss. This is commendable and we hope they will do it liberally. Brother Bittner is a worthy man, and has the sympathy of the community.

H. R. HOLSINGER.

Memoir of Brother Samuel Stretch.

Died, in the Smith Fork Church, Clinton county, Missouri, at his residence, of erysipelas, our esteemed brother and minister, Samuel Stretch, aged 36 years 7 months and 2 days.

Brother Stretch was born in the State of Ohio, Highland county, and there grew to manhood, receiving a good common school education, and by the dint of hard study qualified himself for a teacher of common schools and there he received the impressions of that one thing needful, and in his young days gave himself to God, joined the church of the

Brethren, and lived a devoted christian. Sometime after he was joined in the holy ties of wedlock to sister Sallie Kinster of the same county. This was at the commencement of the civil war. At the close of the war, he, with his family, moved to Ray county, Missouri. Lived there one year, and then moved to Clinton county, where he lived up to his death, following his callings of farming and teaching.

Soon after he came to Clinton he was put to the Deacon's office, where he labored for several years, and on the 7th of September, 1873, he was put to the ministry, at which post he stood firm and true till the last but one week before his death. He was at his post on the walls of Zion, pleading for God and his cause with all the power of his nature to bring sinners home to God. He labored and prayed to that end. On Tuesday took sick and grew worse; medical aid was called, but all in vain. His suffering was great, but not long. He seemed to know he was not going to get up again. He called his wife to his dying couch and told her his work was done; he would have to go, the call was to come to the other shore; but before he left he wanted the Elders called to administer the holy rite of anointing him with oil in the name of the Lord, &c. It was done; the writer was called to his bedside; he was then sinking fast, but with a cheerful voice and a smiling countenance he said, "I am willing and ready to go." The nearer the cold Jordan he came the brighter his hope. After about twelve hours of great suffering his hearing became thick, his vision dim, and his heart strings began to break one by one till midnight, he drew about him the drapery of his couch, and calmly, serenely, without a sigh or moan, passed away brother Samuel Stretch to the spirit land.

The voice at midnight came,

He started up to hear;
A mortal arrow pierced his frame,
He felt, but felt no fear.

Tranquil amid alarms.

It found him on the field,
A vet'ran slumbering on his arms,
Beneath his red cross shield.

His remains were taken to the Brethren's graveyard, known as the Walnut grove cemetery, and there layed away in the vault till God shall bid it rise.

The funeral occasion was conducted by the brethren, Daniel D. Sell, Charles L. Hobbs, and Daniel B. Gibson, from the words:

"I am now ready to be offered up, and the time of my departure is at hand."

The discourse was delivered to a large congregation of sympathizing friends, brethren, neighbors and scholars. If this falls into the hearing of any, which I have no doubt it will, that wept with those that wept, and dropped the tear of sympathy over the lifeless remains of

brother Samuel Stretch, prepare yourselves for that time when you, too, must pass through death's cold stream, so you can say as he did, "I am willing and ready to go."

He leaves a sorrowing wife and adopted daughter to mourn their loss.

DANIEL D. SELL.

Church News.**Brother Quinter:—**

We held our lovefeast in the Big Creek church, Richland county, Ill., on the 6th and 7th of November. The meeting was held in our new meeting-house, and was the first that was held in it. The brethren with us were brethren Horning and Gerhart, the former from Crawford, and the latter from Lawrence county. They ministered to us the word of God as revealed by our Lord and Savior, Jesus Christ. We feel that we have been edified, and that sinners have been warned to flee from the wrath to come. May the good Lord bless the labors of our dear brethren, that much good may be done to the honor of His holy name, and the good of souls. May He bless every effort made by man to promote His cause. May His word run and be glorified, until the whole human family be brought to a saving knowledge of His grace, is the prayer of your unworthy brother in Christ.

WM. PULLEN.

Parkersburg, Ill.**Brother James:—**

Through the grace of God we will give you some church news from the Montgomery congregation.—We had our dark day during the summer; so much so, that we could not hold our lovefeast during the pleasant days of summer. But thanks be to God, the searcher of all hearts, we have passed through the fiery ordeal. We met in church council about the last of October. Two were restored, and near that time one precious soul was united to the church by baptism. During this church meeting we settled our affairs so that we were enabled to hold a lovefeast. The Elders present helped to adjust what little trouble remained unsettled at our council.—We held our lovefeast Nov. 13th. Our ministerial aid: Eld. Lewis Kimmel, Eld. Samuel Brallier, Levi Fry, J. B. Wampler, and Jos. Wilt. We had quite an interesting meeting, reasonable order, but not what is expected in our Bible land. Brethren Kimmel, Brallier, and Fry remained with us over Lord's day.—Good attention was paid during the services. Brother Wampler then set in, brother Wilt assisting him until Saturday morning. Brother Wampler remained with us until Lord's day evening, preaching in the spirit and power of God. We truly were made to rejoice. Seven sinners were made to feel the need of a

crucified Redeemer and were baptized and came in contact with the blood of Christ which cleanseth from all sin and were added to our beloved brotherhood. Many more were almost persuaded to be Christians during this meeting. Many prayers, groans, sighs, and tears were offered to the Lord in behalf of perishing sinners. During our meetings sinners were forcibly invited to come to Christ, and if the call is not accepted now, sinners, it is exceedingly doubtful whether it will not meet you in judgment. Seek the Lord while he may be found; call upon him while he is near. Now, brethren, stand fast in the faith; be unmovable, always abounding in the word of the Lord. Follow him through evil report as well as good report, and your labor in the Lord will not be in vain.

So far as we know our brethren are at peace with each other. Pray, brethren, that we may remain so during our pilgrimage here on earth. How can we love God, whom we have not seen, if we hate our brethren. Brethren, let us not attempt to serve the Lord without erecting an altar for him at our homes. Let us call to remembrance the language of the Lord Jesus, "What I say unto you, I say unto you all, Watch and pray."

I will now close for this time. Yours in the hope of heaven.

PETER BEER.

Dear Editors :

It has been requested of me to write a piece for your paper from this place, about our Sabbath school. It was organized last spring. Abraham Wolf was elected Superintendent, and J. T. Long Assistant Superintendent. The School was one that was certainly of very great interest to every one that attended it.— We could hear of it far and near as being the best organized school in the country. The name of the school was the "Union Sabbath-school," not for one denomination alone, but for all that would come. The attendance was large throughout the term of six months. There are a great many people in the world that are bitterly opposed to Sabbath-schools. For my part I cannot see the harm in them as some others do. They help build churches in our towns and in the country. If a Sabbath-school is carried on right and an interest is manifested such as was manifested in ours, we all must admit that it is a benefit to any neighborhood or community. We carried on singing in the school also, which is one of the leading attractions. The singing exercises were generally conducted by J. T. Long, Ass't Superintendent. A. Wolf superintended two schools this last summer, both of which accord him merited praise as ably qualified to fill the position.— Others might be named who took an active part in the school if it were necessary.

I hope this will be a benefit to all lovers

of Sabbath-schools; that it will also meet the ideas of many and do some good as far as it goes. I would be pleased to see other articles written on the same subject.

J. S. FRITS.

Richland, Iowa.

RICHWOOD, Nov. 27, 1875.

Brother James Quinter :

I would say to you this morning by way of church news, that we, as members of the Scioto district, Ohio, have been as lost sheep for some time past, not having had any meeting for nearly two years, until one week ago to-day. Brethren Jos. Kauffman and Jacob Frantz came to our neighborhood on Friday, the 19th. On Saturday, the 20th, we met at the house of the writer in council, and after reading the Scriptures, singing, exhortation, and prayer, it was thought best to attach the western part of our district to the Logan county church. We had three other meetings while the brethren were with us, on Saturday night, Sunday, and Sunday night; and while the brethren preached unto us words of eternal life there was such good order that we can truly say, "The Lord was with us, and that to bless."

Now as the brethren only promise us meetings once every eight weeks, we would be glad to have other brethren to come and give us meetings sometimes, and if any can come let them inform the writer at Richwood, Union county, Ohio.

Yours in love,

G. W. BACON.

A Few Scraps.

Recently, when off on a short mission of love, I was incidentally informed by a ministering brother, when talking on a general subject, that I had once taken a text out of a newspaper. After a little reflection I recalled to memory, that at a certain meeting, when several brethren were preaching "Christ and him crucified," they alluded to the anti-gospel "anxious seat," and I, when following with a few remarks, said, that it (the anxious bench) was not in the gospel, but I had a newspaper in my pocket which had a quotation from history stating that it originated at Uniontown, Pa., in 1795-96. And now, after a lapse of seven or eight years, some are under the impression that I had taken a text from a newspaper! How things grow!

There are evidently some who wholly object to quoting proverbs, or history; however, Paul was no such one, for he, at Athens, when taken to Areopagus, or Mars'-hill, not only quoted from their poets the sentence, "For we are also his offspring," but he took the inscription, "TO THE UNKNOWN GOD," for his text.

In Titus i. 12, he makes another quotation: "The Cretians are always liars, evil beasts, slow bellies."

In Col. ii, 21 he makes another quota-

tion: "Touch not, taste not, handle not," &c. This saying is often misapplied, and therefore brings us to

SCRAPS.

Paul informs the Colossians that "in Christ are hid all the treasures of wisdom and knowledge," v. 3. "And this I say lest any man should beguile you with enticing words," v. 6. He further says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," v. 8.— Again in v. 16 he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."— Again, "Let no man beguile you of your reward," &c. v. 18. Paul after informing the Colossians of the "treasures of wisdom and knowledge" which their divine Teacher possesses, admonishes them not to suffer themselves to be "beguiled," "spoiled," or "judged" by those who have not such "wisdom and knowledge." He further says, "Therefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinance, after the commandments and doctrines of men?" v. 20, 22. One of these "ordinances, after the commandments and doctrines of men," was, "touch not, taste not; handle not; which all are to perish with the using." Is this "ordinance" still held as a "doctrine of men?" Alas, many quote these words as if they were the words of inspiration! We should therefore be very careful when we quote the "words of men," that we do not misapply them.

GEO. BUCHER.

Cornwall, Pa.

FALLS CITY, NEB. }
Nov. 1st, 1875. }

Dear Brother James:—

Would it not be advisable to make propositions as inducements for getting up clubs of subscribers for the PRIMITIVE CHRISTIAN? In order to be understood, I would say as follows:

I am willing to put in my time, working for nothing, to get up a club of subscribers, and I would say to subscribers, as an inducement, if we get up a club of ten subscribers for the Primitive Christian we will get it for \$1.40 or \$1.45 to each subscriber, and thus make it an object for each subscriber, not only to give his own name for the paper, but to help make an effort to gain more subscribers, in order to get their own paper for a little less money. The smaller the cost of the paper the more new subscribers we will be able to get. We think most of the agents for our Church papers have a nobler object in view than per centage for getting subscribers; while some whom we may induce to take the paper by a little deduction, would not other-

wise take it, as they may have almost as much taste for 10 or 15 or 20 cents as they have for truth, but at the same time have an anxiety to know what kind of a paper the Brethren are publishing. Some people have a great taste for reading, but are seldom found going to divine worship; and by reading our papers such may become awakened. I will make a greater effort to get subscribers this year than ever before.

C. FORNEY.

NOTE.—We offer our agents 10 per cent. on the amount of subscriptions sent us because they are at some expense and trouble. Of course, if agents do not want the percentage, they are at liberty to give it to the subscribers; and, in that case they could offer the paper to subscribers at \$1.45 a year. Or, as the paper is cheap at \$1.60 a year, agents could say to those who are able to pay full price that they will give their percentage to the poor, to enable them to take the paper. These things, however, we leave to the discretion and liberality of agents. B.

MARRIED.

Nov. 18th, 1875, at the residence of the bride's father, by brother Harrison Hudson, brother JOHN W. BRIDGEMAN and sister BETTY C. RIFE, all of Grant county, Ind.

On the evening of the 23d ult., at the residence of the bride's sister by D. F. Good, assisted by J. Benedict, brother A. S. GOOD and sister ELLA B. MILLER, all of Waynesboro', Pa.

DECEASED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Poplar Ridge congregation, Defiance county, Ohio, on the 23d of Sept, 1875, LUCRA FLORY, wife of brother Isaac Flory; aged 18 years and 22 days. Disease, typhoid fever. She was a very kind young woman, beloved by all who knew her; but the one thing needful was neglected until too late, which caused her a great deal of trouble.—May this be a warning to all who have not done their duty with respect to their own souls' salvation and toward a merciful God. She leaves a sorrowful husband and one child and many friends to mourn their loss. Funeral occasion improved by Eld. Abraham Stutzman, to a very large assembly.

Also, in the same congregation, on the 15th of November, 1875, SUSANNAH SHIMPLIN, wife of friend Abraham Shimplin; aged 54 years, 2 months and 20 days. Disease, inflammation of the bowels. She was the mother of 12 children, six sons and six daughters—three dead and nine living. She leaves a sorrow-stricken husband, nine children and many friends to mourn their loss. She was a true wife and a true mother, and a very kind neighbor. She was beloved by all who knew her before she died. She gave a very good admonition to her husband and children, that they should turn to the Lord's

side. Funeral occasion by Rev. Struble and the Brethren to a large concourse of neighbors and friends.

JACOB LERMAN.

In the Bachelor Run church, Carroll county, Ind., Nov. 7th, 1875, sister BARBARA REFLOGER, aged 30 years, 6 months and 28 days. She was a consistent member of the church, and was perfectly resigned to the will of the Lord. Just a few minutes before she died she requested the brethren to pray with her, to which she said a hearty "Amen," and then closed her eyes in death. She leaves a husband and three small children to mourn their loss. Funeral services by brother Henry Gish and others, from Matth. xxiv. 44, to a large congregation of sympathizing friends.

JOHN F. KINCHY.

In the Chilpewa congregation, Wayne county, Ohio, SARAH HOFF, widow of Peter Hoff, died Oct. 6th, 1875; aged 83 years, 1 month and 12 days. She was the mother of 9 children, 44 grandchildren, and 19 great-grandchildren. She retired in usual good health, and expired during the night. In her case we can truly say, "A mother in Israel has departed." Funeral discourse by Elder George Irvin, from 2 Tim. iv. 7-8.

E. L. YODER.

In the Big Creek church, Richland county, Ill., Aug. 29th, 1875, DANIEL MICHAELS, son of brother Aaron and sister Martha Michaels; aged 10 years, 9 months and 23 days. Brother and sister Michaels were formerly from Somerset county, Pa. Funeral services by the Brethren.

WM. PULLEN.

In the Middlecreek congregation, Somerset county, Pa., Nov. 5th, 1875, sister ELIZABETH DEITZ; aged 78 years 4 months and 13 days. Funeral services by Josiah Barkley and the writer.

In the Bertha congregation, Somerset county, Pa., Nov. the 21st, MAGGIE, daughter of friend James and sister Ellen Reitz; aged 7 months and 1 day. Funeral services by the writer.

VALANTINE BLOUGH.

In the Washington Creek church, Miami county, Kansas, brother HENDRICKS CLARK; aged 50 years and 2 months. He was a faithful member of the church for 35 years, and a minister for 21 years. He leaves a wife and eight children. A short and well-directed funeral sermon was delivered by brother George Myers, from Job xvi. 23. Disease, typhoid fever and sore throat.

JAMES E. HILKEY.

In the Beilla congregation, Pa., Nov. 22nd, of brain fever, sister SARAH RAYMAN; aged 17 years and 11 months.

Sister Rayman died in the bloom of youth, esteemed by her friends and associates, and at peace with her Maker. She was just such a young woman as good people like to have live in the community. With such thoughts in our mind, we selected for her funeral text these words from the next to the last verse in the book of Proverbs. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

H. R. HOLSINGER.

From the Philadelphia Presbyterian.

From the World's Dispensary Printing Office and Bindery, Buffalo, N. Y., we have received "The People's Common Sense Medical Adviser, in Plain English; or, Medicine Simplified," by R. V. Pierce, M. D., Counsellor in chief of the Board of Physicians and Surgeons at the World's Dispensary. Whoever helps humanity

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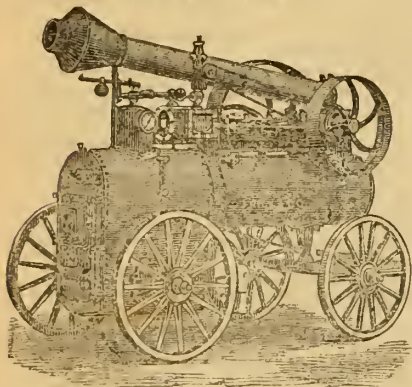
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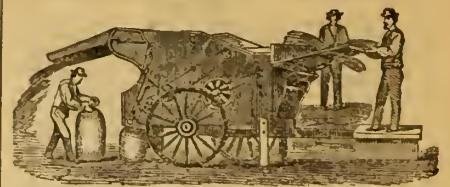
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Beautiful lips are those whose words,
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down the lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie
deep

Over worn-out hands! O, beautiful sleep!

—Selected by S. HOFFERD.

Sarinda, Col.

For the COMPANION and VISITOR.

"Brass, Tin, Iron and Lead,"

BY M. M. ESHELMAN.

Odd subjects indeed! However,
not too odd for our Father in heaven;
for the word of the Lord came unto
the prophet, saying, "All they are
brass, and tin, and iron and lead, in

the midst of the furnace. Brass, tin,
iron, and lead all differ from each other
in hardness and ductility; hence the
Lord wisely uses these as emblems of
the condition of his church in her
corrupted state; not as wood, hay,
and stubble, which are easily consumed
and leave no refined body, but as
brass, tin, iron and lead, which when
subjected to intense heat, become purer
and better. Therefore, God designed to
take away the dross by sore affliction,
leaving them purer and better qualified
to "keep his commandments."

"Whatsoever was written aforetime
was written for our learning." What
then may we learn from this historical
fact? May we not learn, as a body,
to diligently strive to avoid the unholy
actions of our "neighbors"? Refrain
from shedding blood, taking usury,
and gaining greedily of our neighbor
by extortion."

May we not also learn the important
lesson of ridding our hearts of the
brass, and the tin, and the iron, and
the lead which weigh us down continually?
God doesn't want brassy hearts.
God doesn't want leaden hearts. He
wants refined hearts, pure as silver and
gold. He wants golden hearts,—hearts
that show forth the praises of Him who
hath called us from darkness into light.
Good, sound, pure, living hearts, that
delight in his law and precepts.

To get and keep such hearts, God,
by His Son Jesus, gave us rules. Among
many we find: "Let your affections be
on things above and not on things on
the earth." Col. 3:2 *Put on*, therefore,
as the elect of God, holy and beloved,
bowels of mercies, kindness, humbleness
of mind, meek-

ness, long-suffering."—Col. 3:12 Eph. 4:24.

Putting on "the new man," is to
exercise in kindness, meekness, gentleness,
patience, long-suffering, temperance,
; and keeping all the commandments of
the Lord, ever showing by word and
action, that we have tasted of the
Heavenly gift.

The time for meeting in annual
council will come again. Now why
cannot all, (and especially those whose
duty it is to set things in order in the
house of the Lord), endeavor, by the
help of the Lord, to retain "the Spirit
of Christ" in speaking? Why not
"*put on kindness*,"—a command equally
as binding as any other—and thus obey
the command "*be of one mind*?"

I hope, and earnestly pray, that
this council may be noted for its
harmony. I firmly believe, that if all
who expect to attend, would spend the
time previous to the meeting in earnest
secret prayer, asking God to keep them
in the bonds of love, and brotherly
affection, that the unity of the spirit in
the bonds of peace would be maintained.
Let all who attend divest themselves
of the idea of gaining personal ends.
Know nothing, but the promotion of
Christ's cause and the glorification of
the Father, and then the work will be
well done.

And let those who do not attend be
diligently engaged in asking God to
influence his chosen ones with his
Holy Spirit. The Prayer of saints is
powerful.

O what a pity if any one should go
there with some dross in his heart!
Do not forget that ye are Nazarenes;
therefore the place wherein ye meet

should be Christ's Nazareth. The Jews "wondered at the *gracious* words which proceeded out of Jesus' mouth." May "the Spirit of Christ" characterize all God's people inasmuch that the world may wonder at their "gracious words."

Kindness is powerful in overcoming the world and our depraved natures. I would use it and persist in using it until there was no more hope of succeeding by it. I by no means advocate "tamelessness of character and instability for the sake of peace," but an unwillingness to fall out about trifles. Let gentleness, charity, and loving kindness distinguish our speech rather than reproofs and rebukes.

My very dear brethren will kindly overlook anything in this article that may appear like violation of duty, for my zeal and love for the brotherhood prompts me to use no untempered mortar. My love for harmony among us has led my pen into a different direction from that intended in the beginning. "Let brotherly love continue."

Laanark, Ill.

For the COMPANION AND VISITOR.

My Conviction.

BY GEORGE BUCHER.

One morning I read "Mutual Sympathy and Service" in No. 36, page 570, and the remarks there made were a forcible reminder to me of the duties of both minister and layman. But what made the subject the more impressive was, that Phil. 4th was in order that morning for our devotions; and between "Mutual Sympathy and Service" and Phil. 4th there is a beautiful agreement.

In respect to the minister, the editor says, "Bear up under your discouragements. Do what you can—all your circumstances will permit you to do, and do it sincerely, as unto the Lord, and not as unto men and unto self. The Saviour of sinners is in sympathy with you in your labors of love to save souls. Petition the throne of heavenly grace for grace to help in time of need. Things may change, and a brighter day, bringing increased facilities for usefulness, may yet dawn upon you. But should you have to bear your burdens still, and continue to labor under many disadvantages, if you are persevering and

faithful, your reward in another world may be the richer."

Paul in Phil. 4: 11—13 says "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

These should be the motives of every servant of the Lord Jesus. That minister who will not preach except he sees the dollars and cents, should lay his armor by and strike for serving mammon altogether. As to the ministers' motives, none will be any the worse (many of us better) by giving the following a prayerful reading and consideration. "The Christian ministers who succeeded the apostles were men of heavenly virtue; without sectarian bigotry. They had courage without indiscretion, and carefulness without fear. They guarded their flocks as good shepherds, and led them in every virtue. They were 'Marshals' greater than Napoleon's; of any army greater than the 'Guard.' No stain tarnished their fair fame. Their garments of righteousness were whiter than the falling snow. Some of them were celebrated alone for the greatness of goodness; and some added the charms of intellectual endowments; but all were noble, heavenly-minded, bold, fearless, and pure; adorning every truth of virtue or faith with the unblemished lustre of their heavenly character. They instructed their flocks faithfully, truly, fervently and affectionately; ever more careful to promote faith than to please the fancy, to prepare for sacrifice than encourage earthly hope; ready to 'depart on the morrow', by any road that would lead soonest to glory." (N. Summerbell, in History of Christianity, page 58.)

In respect to the minister's support we may turn the subject as we will, we must acknowledge, nevertheless, that the minister of the gospel is justified by the gospel in accepting help. I will here state a syllogism:

It is the duty of the members of the church to "bear one another's burdens;"

Ministering brethren are members of the church;

Therefore, their burdens should be borne; On this head the editor says,

"Would not some of our wealthy brethren find it much to their spiritual advantage, to have less of this world's goods or wealth, if the diminishing of their stock is produced by contributions made for Christ's sake and the gospel's? Such a liberality might endear them more to our heavenly Master, and prepare the way for the reception of a larger share of the gift of the Holy Spirit. And while the wealthy would thus find it to their advantage thus to give, the needy that would receive would likewise be greatly benefited by the transaction."

Paul in Phil. 4: 14—18 says. "Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Philipians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as to giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Christ, when here on earth, had need of food and raiment, and in his ministerial labors there were those who contributed to his necessities. In Luke 8: 1—3, we read, "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalena, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Here Luke informs us that Christ "went throughout every city and village," to do which he labored hard; and as "the laborer is worthy of his hire," "certain women" "and many others" "ministered unto him of their substance."

Now if Christ, "in whom dwelleth all the fulness of the godhead bodily," needed assistance, why should not his ministers need it? "The servant is not greater than his Lord." And if Christ who "is the propitiation for our sins," and who "can be touched with the feeling of our infirmities," accepted assistance, what then shall

prevent his ministers from accepting it? "Looking unto Jesus the author and finisher of our faith."

But this giving and receiving is liable to great corruption. So many are apt to go to extremes. One extreme is that the minister should have no assistance. The other is that he should do nothing by way of supporting himself. On these extremes many unnecessary words have been spent. Scripture has been cited again and again on both sides with no better results than to rend it from its primary meaning. Truth lies between extremes. The minister who labors with his own hands so as to eat his own bread, as far as his high calling allows, will preach none the worse for it. And the minister who spends all his time in reading and study will preach none the better for it. Do not all human beings need physical exercise? Is not some useful occupation as good a physical exercise as many gymnastics, and, morally, more so? "To make ourself an ensample unto you to follow us." 2 Thess. 3: 9. But the income of a minister may not be adequate to meet his expenses? What shall he do under such circumstances? Shall he preach less and work more? Must he get poorer in this world's goods, whilst other members are getting richer? Is it right that one member suffer so much more than others? When one member suffers do not then all the other members suffer too? A ministering brother who is getting poorer, year after year; who, with all his energy and economy, cannot reverse it; who has one to two meetings every Lord's day, and many calls beside, should verily have some assistance

Cornwall, Pa

Modern Jerusalem.

The history of Jerusalem from the ascension of Christ to our time has been most eventful. After its overthrow by Titus, and the ploughing up of its foundations in search of buried treasure, until not one stone was left upon another, it remained for a considerable period as a Roman garrison. About A. D. 135 the notorious Barchochebas, who claimed to be the Messiah, raised a revolt, and seized Jerusalem. The troops of the Emperor Adrian recaptured it, and utterly dispersed the Jewish population,

and prohibited their settlement in the city. They have never had the rights of citizenship in their ancient capital, except a few years during the brief reign of Julian, for 1700 years. Jerusalem has been taken by siege and storm some seven or eight times since the days of Christ, and has more often still changed masters.

The pilgrimages to Jerusalem began nearly fifteen centuries ago. About A. D. 1000, the opinion prevailed that the second coming of Christ was at hand; this caused a vast flow of pilgrims to Jerusalem. The Moslem rulers thought this might be turned to profit, so they levied a tax of a piece of gold upon each pilgrim that entered the holy city. This tax, with the indignities and insults heaped on pilgrims of all ranks by the Mohammedans, excited great indignation in Europe, and under the fiery appeals of Peter the Hermit, and the indulgence granted by the Pope to all volunteers, an immense army was raised, and as they went to rescue the holy sepulchre, and marched under the banner of the cross, they were called crusaders. On the 13th of July, A. D. 1099, Godfrey, Duke of Bouillon, with a vast army, took Jerusalem by storm, and with a vast and indiscriminate slaughter, put the Moslems to the sword. Godfrey was elected and declared King of Jerusalem. The Christians held it 88 years. The renowned Saladin, in A. D. 1187, wrested the city from the Christians. It has continued under Mohammedan rule for nearly 700 years. The crusades continued for a period of 174 years—the last one being A. D. 1270. They were wonderful movements of piety, fanaticism and ambition, and exerted no small influence upon the civilization and governments of Europe.

Jerusalem is a small city, the most reliable statistics not making it more than 12,000 inhabitants. The country around is a limestone formation—the rocks almost everywhere bare of earth,—and presents, so say tourists, a sterile and dreary aspect. The olive tree thrives, but few others do. Jerusalem has but little commerce or manufactures, save in relics and souvenirs purchased by pilgrims and tourists. It lives upon its ancient memories. Thousands from all Christian lands, especially from the

Greek and Roman branches of the church, annually visit El Koudes, or "the Holy," as the Mohammedans call it. The present walls of Jerusalem were built by the Sultan Suleiman, the Magnificent, about A. D. 1542.

On the supposed site of the Holy Sepulchre is built the church of the Holy Sepulchre, first built by Constantine, about A. D. 335. There are some large convents, and eight or ten mosques. The houses of Jerusalem are substantially built of limestone, and of course, according to Oriental style, are flat-roofed. The flat-roof and bare walls give a gloomy, and heavy look, even to its most thronged and stirring localities.

What cupires, cities, and systems of religion, and philosophy, and mighty names has Jerusalem survived! She shall be forever venerable, and memorable, until the good are housed in the Jerusalem above.—*Texas Advocate.*

The Divine Breezes.

The advantage of Christianity over a religion which consists of morality only, is that it recognizes and invokes a power transcending mere human will—the power of a personal and sympathizing God. We have seen a sail-boat almost becalmed drift on a shoal where she just caught and hung. The crew strove to push her off with poles; they got out oars, and tried to give her headway with those; and all their strength could hardly move her. Then a breeze came up and the sails swelled and drew, and in an instant the boat swept into the deep water and floated free. So when man has struggled almost helplessly against his own defects he may find in God's grace a power that will lift him out of them.

A ship toils down a land-locked harbor; the wind just suffices to keep her moving; she tacks constantly between narrow banks, and trims her sails to catch each shifting breath of air; yet how slowly she gains! But beyond the headlands the white caps are flashing, the great winds of ocean are blowing; she creeps at last out of the harbor, and now she rushes like a strong, free bird out into the boundless sea! So we toil along, sometimes despondent, yet finding grace sufficient for the hour; and just before us lie the freedom and glory of eternity.

Sow Everywhere.

How sped the seed-time on its way !
 Already autumn fruits we gather;
 The harvest fields reveal to-day
 What germs were sown in favoring weath-
 er;
 And fast the seed-time of Life's year
 Is passing, and the day of reaping
 Will prove what we have planted here,
 Ere with our fathers we are sleeping.
 Let us beside all waters sow,
 Ere our last summer sun hangs low.

But one, perhaps, this day may ask—
 "If faithfully good seed I scatter
 By my own door, is not my task
 Fulfilled ? for other fields what matter ?
 Why should I plant along the Nile,
 Or sow beside the Ganges weeping,
 When vineyards here at home, the while,
 Lie waste for want of careful keeping ?"
 Nay, sister, by all waters sow,
 Ere thy last summer sun hangs low.

"In all the world," said Jesus, "go"—
 Ere to the highest throne ascending,
 He parted from th' eleven,—and "lo !
 I'm with you alway till the ending."
 Thus broad the purpose of his love,
 Is by his last command attested,
 And, since he took his place above,
 With universal power invested,
 Why fear in all his fields to sow ?
 Why doubt the harvest's joy to know ?

"He fashioned their hearts," like ours,
 "Of one blood." He hath made all na-
 tions,
 And bids us with our borrowed powers,
 Repeat his own kind invitations—
 "Come ! drink Life's waters, all who will !"
 The Bride, harmonious with the Spirit,
 Says "Come !"—and let that sweet word
 still
 Flow from the lips of all who hear it.
 To every wafting breeze of heaven
 Let that glad gospel call be given.

Cast on the waters, freely cast
 The bread of Life, all horders cheering;
 Old bounds, old distances are past—
 'Tis now as if dark land were nearing
 Our truth-lit cline, impelling steam
 And strange electric power are weaving
 Short pathways, till far nations seem
 Close to our shores our words receiving.
 Have we good seed, and dare retain
 In idle hands, the precious grain ?

Thou knowest not what will prosper best—
 This work or that ; thou knowest not
 whether

The East may not outdo the West
 When all the shaves are heaped together;
 And "after many days" are o'er,
 Thou may'st e'en here, with joy discern-
 ing,

Some blessing from a distant shore.

Find all thy bread to thee returning,
 And say, "That sacred word how true !—
 'Give, and it shall be given to you.'"
 —*Christian Secretary.*

For the COMPANION AND VISITOR.
Sister M's Seed-Basket.

PACKAGE NO. 2.

Some persons have a sort of a vague
 idea of their own sinfulness, and, at
 times, feel a desire to come to Jesus
 and join in with the people of God ;
 but they suppose they are not fit, and
 think they will wait awhile till they
 are better prepared. Now, pride is at
 the root of such a notion, and such
 persons have never had a proper
 sense of the "exceeding sinfulness of
 sin." They desire salvation, but are
 a little too proud to accept it as a
free, unmerited gift. When they
 come they wish to bring something
 that will recommend them to the
 Lord. Or perhaps they have conceiv-
 ed that idea more through ignorance
 than pride. Those who feel that it is
 utterly impossible for them to bring
 anything that would recommend them
 are the better prepared. "Blessed
 are the poor in spirit ; for their's is
 the kingdom of heaven." The fol-
 lowing lines show the proper condi-
 tion of a penitent :

Here is my heart—surely the gift tho' poor,
 My God will not despise ;
 Vainly and long I sought to make it pure,
 To meet Thy searching eyes.
 Corrupted first in Adam's fall,
 The stains of sin pollute it all,
 My guilty heart !"

"Here is my heart—my heart so hard before,
 Now by Thy Grace made meet ;
 Yet bruised and wearied it can only pour,
 Its anguish at thy feet.
 It groans beneath the weight of sin,
 It sighs salvation's joy to win,
 My mourning heart !"

"Here is my heart—it trembles to draw near
 The glory of thy throne.
 Give it the shining robe thy servants wear,
 Of righteousness thine own ;
 Its pride, and folly chase away,
 And all its vanity, I pray,
 My humble heart.

Many pious persons, from a want
 of knowledge or consideration, fall
 into the habit of using many sinful
 words, such as, "Good laws !" "My
 goodness !" "Dear knows !" and so
 forth. All such expressions are sub-
 stitutes for profane words. The real

meaning of "good laws," is good
 Lord ; and those who say "dear
 knows" intend to be understood as
 having said, God knows. Now how
 does God look upon a christian that
 will envelope his holy name in such
 flimsy covering and constantly toss it
 about in conversation, as thoughtless
 as a child would his ball in play ?
 "Holy and reverend is his name,"
 therefore it should be spoken rever-
 ently ; "For God will not hold him
 guiltless that takes his name in vain."
 If we have failed to convince any one
 that such words are profane, or bor-
 dering on profanity, they cannot de-
 ny that they are idle words, and we
 are to give an account in the day of
 judgment for every idle word we
 speak. "By thy words thou shalt be
 justified, and by thy words thou shalt
 be condemned." Such words have
 an appearance of evil, to say the *very*
least of them, and we are commanded
 to "abstain from all appearance of
 evil." Some may think the language
 too strong to be used in this connec-
 tion, but we are very anxious that
 this seed should bring forth fruit, and
 these verses may cause it to sink deep-
 er into every heart :

"Oh ! God, how painful 'tis to bear
 Our fellow men deride,
 The lofty One whom we should fear,
 The Sacred Crucified ;

How slightly they revere his name,
 How lightly hold his death,
 They could not expiate the same,
 With every mortal's breath !

Is it not wrong that they should scoff,
 At Him so cruelly slain,
 Who came from Heavenly bliss to quaff,
 That bitter cup of pain ?

We have felt much interest in
 brother Bright's articles on "the Be-
 attitudes," and suggest that when he
 gets through with that subject he
 will take up the 12th chapter of Ro-
 mans. There is subject matter
 enough in each verse for a good, long
 article.

Sunday-Schools.

[Opening address by A. F. Curry, at the
 Susquehanna Conference S. S. Convention,
 held at Rome, New York, May 4th, 1875.
 Prepared for publication by request of con-
 vention. Subject, The Duty of the Free
 Methodist Church in relation to Sunday-
 school interests.]

The Sunday-school is a child of
 modern times, and was born in the
 last century. Different countries and
 even continents claim its nativity ;

different individuals its parentage. It is however, conceded that Robert Raikes of Gloucester, England, had the honor of nourishing it into a healthy, vigorous growth, and bringing it into general notice. He organized Sunday-schools for the purpose of teaching poor and neglected children how to read and write and the catechism of the Anglican Church. About the beginning of this century the Sunday-schools began to change from their original secular, to their present almost exclusive religious instruction.

This institution, so feeble in its beginning, has spread itself abroad with astonishing rapidity, until it is now almost coexistent with the Christian religion, and exerting an influence on the rising generation as great, if not greater than that of any other. It is making indelible impressions on the plastic minds of our youth, and will have much to do in molding their characters and fixing their destiny for two worlds. At the same time it is imparting a bias to their principles that will be felt in the social, civil, and ecclesiastical interests of the coming age.

An institution so vast in extent, so controlling in its influence, so momentous in its results, ought to be kept under the closest scrutiny of the good and wise, and be constantly subjected to the supervision of spotless virtue, rigid morality, and pure religion. I am not altogether satisfied with the present status of the Sunday-school movement. Much of a doubtful character has already crept in, and this to so great an extent, that their utility is being questioned. Some families of acknowledged piety are ceasing to patronize them. Recently an intelligent body of ministers of a sister church warmly discussed the question of the utility of Sunday-schools, as now generally conducted. The popular Sabbath-school literature partakes more of fiction than of fact, and has much to do in cultivating the pernicious taste for novel reading. Its illustrations or pictures are in many cases just the thing to feed the pride of the young heart, and create a love for useless, frivolous, and God-forsaken ornaments, so degrading to humanity, corrupting to the soul, and offensive to God. An inglorious rivalry exists between the various churches to secure the greatest number of children for their own schools,

irrespective of the rights of others. A variety of expedients is tried to accomplish this end. Instance, the offering of a reward to the children for attendance. Thus the richer churches buy or bribe them away from the poorer. Again paying the children of their own schools so much a head for all they bring in. Thus making them the agents in the transaction of this unwarrantable course, imparting to them at the same time their first lessons in proselyting. Fairs for S. S. purposes are places where children get their first lesson in pious extortion and gambling. The worst of all extortion, the worst of all gambling.

Sunday-school exhibitions as usually conducted are nothing but theatrical performances enacted in the house of God; and better calculated to train the children for the stage than the service of the sanctuary.

The almost universally prevalent Christmas tree is usually a contrivance whereby the rich are enabled to make an ostentatious display of the showy and costly presents they have procured for their own children, flaunting them in the very faces of the children of the poor, and then with a pretence of benevolence dole out with parsimonious frugality a three-penny to the half-cared-for archers of the school. The contrasts in the presents wounding their tender sensibilities, almost crushing their little hearts, and as they turn away, perchance the big tears glisten in their eyes or course down their disconsolate faces, and with a sigh they mutter almost unconsciously, "Oh why cannot my papa and mama be rich?" If our Jesus presided, he would reverse that order of things.

Another expedient, born of rivalry in most cases, is Sunday-school festivals, by which the house of God for the time being, is turned into a dining room or festival hall, and the children are regaled with unwholesome viands, such as candies, nuts, pastries, &c. Have the Sabbath-schools no charms? Have they become so uninteresting to the children that a multiplicity of devices carnal and earthly in their nature are essential to keep up their ever-waning interests? If so, they cannot be of God, or else they are not conducted on a plan that secures the divine blessing. The real Sabbath-school movement has intrinsic merit, moral force and strong interest, when kept to its legitimate work. It needs

none of these miserable broken staves to lean upon.

Now I wish to speak of these things collectively, with their auxiliary and incidental accompaniments. These fairs, exhibitions, Christmas-trees, festivals, &c., are usually held in the house of God, attended with the singing of sacred songs, then prayers and pious talk, all in the midst of extravagant displays of worldliness and pride. Now comes the jollity, fun, levity, gambling, clownishness, and general irreverent behavior, and all this in the sanctuary; then closing by singing the doxology and pronouncing the benediction; thus mingling the sacred with the profane, the solemn with the ludicrous, the good with the evil. What a school in which to train children. How well calculated to demoralize and render obtuse the moral faculties, and to destroy all reverence for sacred things. No marvel that so many of the children and young people are disorderly and irreverent in our religious assemblies. It naturally results from their S. S. training.

As a church it is our duty to institute a thorough reform in the S. S. movement, to the utmost extent of our ability, to purge our schools from every objectionable thing, to conduct them on thoroughly religious principles, to run our schools not as the boy runs his wind mill, just for the sake of running it, but in the interests of the Redeemer's Kingdom; to make them a kind of military school where the young soldier of the cross is taught the principles of our holy warfare and how to wield the two-edged sword of the Spirit, in doing battle for God. We should endeavor to train the children of our schools for the highest degree of religious purity, experience and usefulness on earth, and the brightest glories of heaven.

Our duty as a church is to enter this field of Christian labor and do all in our power to cultivate it for Jesus; to labor with a will that enlists hand and purse, head and heart. It should enlist the united energies of the whole church. God is doubtless saying to us as Pharaoh's daughter said to the mother of Moses; "Take this child away and nurse it for me, and I will give thee thy wages."

"Take the children of your churches and congregations and all you can gather in from without and nurse them for me in your schools and 'I will give thee thy wages,' will bless

in this work, will give power and influence over them for good, will work with you to secure their salvation, will raise up from among them an army of thoroughly instructed and well disciplined soldiers, trained in your own military schools, to swell your numbers. As one after another you fall, these shall carry on the work of moral and religious reform to glorious, triumphant success. After its founders under God are sleeping in the dust, your exceeding great reward will be in Heaven.

For the COMPANION and VISITOR.

Ministerial Support: Or Let us Know What is Wanted.

BY LONDON WEST.

The subject of ministerial support seems now to engage the minds of our brethren, more than ever before. Some are in favor of *paying money to preachers for preaching*, and some are not.

That we fully understand one another we cannot believe; and for our own part, we will say, that we can not tell which side to take till we know what is wanted.

In asking for ministerial support, do its friends ask pay for preachers who employ *all* their time in preaching the Gospel, or do they ask it for those also who use only a *part* of their time in the work? When we say ALL now, we mean *every day work* in the ministry, traveling, preaching, praying, baptizing, and all other work that a man may do for God while engaged in the ministry. If its friends lay claim to this, and this is what they are laboring for, we have not a word to say against it, but will labor with them in support of it to the best of our ability. But if they are asking pay for the man who preaches *sometimes*, it may be *every Sunday*, or during protracted meetings, more often than that that he ministers in Holy things, and that without loss of much time and without much sacrifice, we object to it, and now think that we shall oppose such an imposition so long as we can use our ~~tongue~~ or move our right hand.

Brethren, we think you will understand our position; please let us know yours. In reading the article written by Brother Replogle, in Vol. 1, No. 42, page 660, we were sur-

prised to hear him treat the subject as he did. As he called Jesus in for a witness, we most willingly accept of the same testimony ourselves. See Matth. 10:10, Luke 22:36; and also Mark 6:8:9, Luke 9:3:10:4. The brother argues, if we get his meaning, that the disciples of the Lord in all ages, were to have money, scrip, and shoes, and coats given them by those who heard them preaching, and therefore need not take these things with them. We object to this rendering of the sacred word, first, because we think these instructions apply only to the disciples while He was yet with them, and while their preaching was confined expressly to the Jews; second, because there is no man nor men who can follow this command to the letter, and preach among all nations, or in all the world and to every creature, nor are there any that will be willing to do it. What! take no money, no purse, no bag, no satchel, (for so the word scrip means,) no shoes, only one coat and salute no man by the way! The salutation was much more formal than now; and the Master wished them to go without luggage, or hindrance, and also that they might have a trying of their faith. You will remember that he asked them after they had returned, if they lacked anything, and they answer, "Nothing."

This however, is not all guess work with us, and we cite the brother to Luke, 22:36, for the final commission on that subject. "But now," says his own witness, "he that hath a purse, let him take it, and likewise his sack or satchel, and he that hath no sword, let him sell his garment and buy one." The sword here meant, we think, is a copy of the Word of God, without which no man should presume to go at all. We seek to offend none; and trust none will be offended.

For the COMPANION and VISITOR.

Love for the Church of God.

BY SYLVANUS ANNON.

Love for the church of God is a grand source of joy to a believer in Christ. To have love for the church is love to God. I fear we are too negligent, or do not esteem the church, or devote as much of our time and labor to it as we should. When we come into the church, do we not confess be-

fore God and man to renounce Satan in all his pernicious ways? Do we not, time after time, agree to labor for an increase? Do we not often fail to attend church when we could? Oh, how often is it, (a sad fact) that we fail to attend church, when, perhaps, our minister has traveled for many miles through heat or cold, wet or dry, weary and hungry, to preach the words of truth. O brethren, consider this matter. Do go and show that you have a regard for him and the church, and for God who created you, that you may there dedicate your time and talents to the welfare of your never dying soul, while you have the opportunity. Go, for by staying away you may grow weary, or faint by the way, or become so that you have no desire for that which is destined to make you happy in time and in eternity. Since I think this might be the case I will here mention the circumstance of a brother's leaving the church. Oh, how sorry I am since I heard of it. He was one whom I loved—one who seemed devoted to the church—one who has long been a member—one who has contributed to the wants of the church—one who seemed to be well read in the gospel; and what seems so strange to me is, that he would practice the commands of God, and then join a church that so often scorned him while a member of the German Baptist church. Oh, think of this sad thing, brethren and sisters, and be steadfast! Think now where he is, among a class of people who will not permit him to greet his brethren. Oh, think! where can his enjoyment be! Do not understand me to say that they will allow him to greet those who once were his brethren; for I don't think he would have the face to do so, or, at least, he could not greet me. He has gone where the saints will no more wash his feet; that is, whilst he remains where he now is. Read Hebrews 10:28, 29, "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" 2 Peter 2:21, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the

holy commandments delivered unto them." I hope those who can understand, will not place themselves in this woeful condition, but pray to God to be delivered from every evil; and run the race with patience.

Kasson, West Va.

For the COMPANION AND VISITOR.
Christian Continence.

BY LEWIS W. TEETER.

"Abstain from all appearance of evil"—1 Thess. 5:22. That ye may walk honestly toward them that are without, that ye may have lack of nothing."—1 Thess. 4:12.

To abstain means, forbear or refrain; voluntarily and especially from indulgence of the passions, or appetites." Since the Apostle says nothing of the evil itself, some might conclude that there is no wrong in the indulgence of evil so long as there is no outward appearance of it; but this would be a very absurd conclusion. He meant abstinence from all appearance of evil, and much more of the evil itself. But I think what gave rise, more especially, to the above language, was, that some things that are right within themselves, may have an appearance of evil to one who does not understand them, but thinks he does. Suppose there is a village not very distant, notwithstanding a place that you seldom go to. On a certain day there is a horse-race there. You go there on the same day, not at all for the sake of the horse race, but to visit a sick friend. To those who are not acquainted with your business, it is an appearance of evil; they are confident that you was at the horse-race.

Again; We may make a good appearance and do evil; Suppose your sick friend has a brother living a considerable distance from him. He is seen going in the direction of the village. To those who know nothing of the horse-race, but know that his brother is sick, appearance indicates that he is going to see his brother. But he goes to the horse-race. Paul had a two-fold object in view when he wrote the above text.

1st., That the Thessalonians themselves might become more perfect, and walk worthy of the vocation wherewith they are called.

2nd., For the benefit of them that are without, that they might let their

light so shine before them that they might see their good works, and glorify their Father which is in heaven. This language is applicable so long as there are any without. There are many around us that are without, therefore it is applicable to us. Do we know and properly appreciate the great effect that our conduct has upon them that are without, and also upon them that are within? Let our conduct be good or bad, it has its influence as certainly as nature begets nature. The Gospel justifies self-denial—it requires it. Without it we are not new creatures in Christ. We, as a people, are living under the Gospel; therefore we must be a self-denying people. In this age, as well as in all ages of the world, we are led into all ungodliness and worldly lust without self-denial.

After we have espoused the cause of our Great Redeemer, we are his servants. Then it is our duty to love, serve, and worship him. There is no leisure—there is no time to do anything else. There is not time to go to horse-races, to fairs, to shows, to political celebrations, to pic-nics and to fox hunts. There may be to some a seeming good in some of these things. Well, suppose there is a little good there. The extreme evil that is carried on at those places should condemn the whole.

We are safe in saying that in horse races, political celebrations, pic-nics and fox hunts there is no good. In fairs and shows some pretend that there is some good; We will see whether there is any good in fairs and shows. I ask all who have ever attended them. Are you able to recount any good deeds that you did at either fairs or shows? If so, could you not have done more good, and saved more money by staying at home? If you could, why did you go there? But some one will say, "I thought there would be no harm in going to see the animals." This is a good pretext to get into the tent, then listen to and see all the "funny things" besides. There is no wrong in looking at the animals. But here is the point: I going to shows you patronize a set of people, who are as a general thing as degraded in principle, and devoid of chastity, as any other people living. ("By their fruits ye shall know them.") You pay your admission fee, and thus encourage the prosperity of the institution.

Now will we, for the little good, doubtful whether there is any,) give our personal influence, our money, to the encouragement of an institution crowned with evil, thereby becoming partakers with them in the evil work?

Fairs are conducted by more respectable men. But they permit too much evil to be carried on inside the inclosure, which makes it an evil institution also. I say then, if we even can see a *little* good in these things, we should be afraid of them because we cannot see *much* good in them. For this is devil-like; he mixes good with bad, truth with error, sugar with gall, as a bait to decoy the wandering christian.

Now in regard to all the above-named institutions, as in many other things, there is a safe side for us to occupy; and let us occupy it and be safe. It is this: We will not do wrong by staying away from these places. If we are not certain that it is right to go, we are certain that it is right to stay away.

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, THINK ON THESE THINGS. Those things which you have both learned and received, and heard, and seen in me, do; and the God of peace shall be with you." Phil. iv. 8-9.

Our conduct should be as Paul's was; it should be such that it would be safe and beneficial for others to pattern after; for we all have more or less influence over some. Therefore let us walk honestly toward them that are without, as well as toward them that are within.

Hagerstown, Ind.

"Our Saviour's method of instruction was by appeal to the practical motives of human conduct—to the moral nature of man, to their consciences and sympathies, and the only effectual mode of teaching divine truth has ever been by awakening the conscience. Truth, so far as is needful for direction, is plain to him whose heart is not averse to it. To the subtle dialecticians or speculative theologians, the Gospel, regarded in its intrinsic simplicity, is less attractive than to any other."

FOR THE YOUNG.

The Tenter-Hooks.

In a Yorkshire village I knew one Thomas Walsh. It was a favorite opinion of Walsh's that the Bible was "all made up." He could never believe it was written where it professed to be, and by the men said to have written it.

Walsh owned a considerable part of a factory, and one year he set his heart on making a very large and fine piece of cloth. He took great pains with the carding, spinning, dyeing, weaving and finishing of it. In the process of manufacture it was one day stretched out on the tenter-hooks to dry. It made a fine show, and he felt very proud of it. The next morning he arose early to work at it, when, to his amazement, it was gone! It had been stolen during the night. After weeks of anxiety and expense, a piece of cloth, answering the description, was stopped at Manchester, awaiting the owner and proof. Away to Manchester went Thomas as fast as the express-train could carry him. There he found many rolls of cloth which had been stolen. They were very much alike. He selected one which he claimed as his.

But he could not prove it! In doubt and perplexity he called on his neighbor Stetson.

"Friend Stetson, I have found a piece of cloth which I am sure is the one stolen from me. But to prove it is the question. Can you tell me how?"

"You don't want it unless it is really yours?"

"Certainly not."

"And you want proof that is simple, plain—such as will satisfy yourself and every body?"

"Precisely so."

"Well, take Bible proof."

"Bible proof! Pray what is that?"

"Take your cloth to the tenter-hooks on which it was stretched; and, if it is yours, every hook will just come to the hole through which it passed before being taken down. There will be scores of such hooks, and if the hooks and holes just come together right, no other proof that the cloth is yours will be wanted."

"True. Why didn't I think of this before?"

Away he hastened, and, sure

enough every hook came to its little hole; the cloth was proved to be his, and the thief was convicted, all on the evidence of the tenter-hooks. Some days after this Thomas again hailed his friend.

"I say, Stetson, what did you mean by calling tenter-hook proof, the other day, Bible proof? I am sure if I had the good evidence for the Bible that I had for my cloth, I would never doubt it again."

"You have the same, only much better for the Bible."

"How so?"

"Put it on the tenter-hooks. Take the Bible and travel with it; go to the place where it was made. There you find the Red Sea, the Jordan, the Lake of Galilee, Mounts Lebanon, Hermon, Carmel, Tabor, and Gerizim: there you find the cities of Damascus, Hebron, Tyre, Sidon, and Jerusalem. Every mountain, every river, every sheet of water mentioned in the Bible is there, just in the place where it is located. Sinai, and the desert, and the Dead Sea, are there; so that the best guide-book through the country is the Bible. It must have been written there on the spot, just as your cloth must have been made and stretched on your tenter-hooks. That land is the mould in which the Bible was cast, and when brought together we see that they fit together. You might just as well doubt that your cloth was fitted to your hooks."

"Well, well," I confess I never thought of that; I'll think over it again. If you are right, then I'm wrong—that's all."—*British Workman.*

Recommendations.

A gentleman once advertised for a boy to assist him in his office, and nearly fifty applied for the place. Out of the whole number he in a short time chose one, and sent the rest away.

"I should like to know," said a friend, "on what ground you selected that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman; "he had a great many."

"He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy."

"He gave up his seat instantly to that lame old man; showing that he was kind and thoughtful."

"He took off his cap when he came in, and answered my questions promptly and respectfully; showing that he was polite."

"He lifted up the book which I had purposely laid on the floor, and placed it on the table, while all the rest stepped over it, or thrust it aside; showing that he was careful."

"And he waited quietly for his turn, instead of pushing the others away; showing that he was modest."

"When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk. When he wrote his name, I observed that his finger-nails were clean, instead of being tipped with jet, like the handsome little fellow's in the blue jacket."

"Don't you call these things letters of recommendation? I do; and what I can learn about a boy by using my eyes for ten minutes, is worth more than all the fine letters he can bring me."

Purity and Truth.

Purity and truth, loyalty and decency, are not dead, though our old, unquestioning faith in them, our assumption beforehand of their nearness and reality, has been slain.

Human nature has a life-lease of virtue all its own and unalienable. Men will come of age every year who are brave and will not lie; who are clean-handed, and need not skulk; who are loyal, and will not change. Maidens will grow up every year into women who are pure, and cannot do evil; who are delicate-minded, and cannot breathe in the air of a coarse and vulgar approach; who are faithful as fond, and fond as faithful. So long as the earth stands, thank God, there will be such men, there will be such women; and they shall become the fathers and mothers of other such men and women, and homes shall continue, and hearths remain sacred, and graves be deserving of honor throughout the land.

Should we not live with the great truth constantly in mind, that unless we live to the glory of God and the highest good of our fellowmen, life will be to each one of us a failure?

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Dec. 14, 1875.

SPECIAL NOTICES.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verso, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

Rules for Agents.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

Report of Funds.

DANISH FUND.

In No. 43 we reported the receipt of \$234 93. This amount includes one dollar received from Elder Jeseoph Arnold, of W. Va., which was overlooked by the compositor, but was added to the sum total. Hence we correct and report as follows:

| | |
|--------------------------|--------|
| Elder Joseph Arnold, | \$1 60 |
| B. E. Plaine, | 2 35 |
| W. P. Lenz, | 25 |
| J. H. Shamberger, | 15 |
| A. S. Rowland, | 20 |
| Mary M. Williams, | 25 |
| J. P. Crumpacker, | 15 |
| Daniel Moser, | 50 |
| Sarah Longenecker, | 25 |
| Matilda Longenecker, | 25 |
| Charley Griffith, | 20 |
| Sally A. Griffith, | 25 |
| Nancy Moser, | 26 |
| Lydia Ball, | 25 |
| Mary Colyer, | 25 |
| J. S. Mohler, | 25 |
| Hannah Stoner, | 80 |
| N. C. Workman, | 10 |
| Jos. Zook, | 1 50 |
| R. S. Grabill, | 25 |
| J. P. Moomaw, | 05 |
| J. B. Gible, | 6 00 |
| J. F. Ross, | 25 |
| Catharine Sheller, | 10 |
| George Rhodes, | 25 |
| J. D. Myers, | 25 |
| P. S. Garman, | 13 |
| Meyersdale S. S. | 6 05 |
| D. B. Martin, | 20 |
| Tuscarawas church, Ohio, | 4 20 |
| Sol. Workman, | 1 00 |
| A friend from Canada, | 1 00 |
| Margaret Jordan, | 45 |
| John Kimmel, | 25 |
| Anna C. Miller, | 10 |
| Samuel Pfoutz, | 2 20 |
| Levi Kittinger, | 20 |
| Sarah R. Wells, | 30 |
| Thomas G. Snyder, | 30 |
| Mohican church, Ohio, | 5 00 |
| Samuel Ross, | 1 33 |
| Margaret Gans, | 30 |

Total in present issue, \$ 39 36
Reported in No. 42, 233 93
Grand total, \$273 29

STEIN FUND.

| | |
|----------------------|---------|
| D. J. Meyers, | \$ 2 25 |
| B. E. Plaine, | 65 |
| J. H. Shamberger, | 10 |
| Mary M. Williams, | 25 |
| J. P. Crumpacker, | 10 |
| Joseph Zook, | 4 60 |
| J. F. Ross, | 25 |
| A Friend, Canada, | 40 |
| Total in this issue, | \$ 8 60 |
| Reported in No. 43, | 88 66 |
| Grand total, | \$97 26 |

We think it best in this connection to make a few explanations and statements in regard to the above funds. We think it necessary to do so because we are sending our paper to a number of new subscribers, who may not understand what these funds are for, and also because we fear some of our old subscribers do not fully comprehend what is now wanted.

The Danish Fund was intended to defray the expenses of publishing brother Moore's "Trine Immersion Traced to the Apostles," "Perfect Plan of Salvation," and, perhaps, brother Eshelman's "One Faith Vindicated," in the Danish language, and of distributing them among the Danes.

Brother Eshelman, in No. 46, says: "We now have enough money to publish the Danish pamphlets." From this we fear that some may suppose that no more money is needed or wanted for this work. We do not so understand it. Enough is raised to publish the pamphlets; but it will require much more to pay the expenses of the missionaries to Denmark. Of course, the churches in Northern Illinois led off in this great work, and appointed three brethren and their wives to go on the mission, thereby making themselves responsible for the expenses; and from what we know of their liberality, we feel sure that they will not suffer the work to fail through want of funds; yet we feel sure that they will thankfully receive and acknowledge whatever help may be sent them by individual members or by the churches.

Brother Isaac Rowland, Lanark, Carroll county, Illinois, is the Treasurer of the Danish Fund. When persons contribute, it would be best to send their contributions directly to him.

The Stein Fund is intended to enable brother J. W. Stein, who was formerly a Baptist minister, to send "Trine Immersion Traced to the Apostles," to all the ministers of the Baptist church in the United States. He is well acquainted with his field, and has the confidence that great good can be accomplished in this way. It certainly would be no more than discharging our duty to try the experiment in the hope that at least some precious souls may be won to the truth. Thirteen thousand good pamphlets placed into the hands of so many intelligent persons, under God's blessing, will certainly work some good. Souls are in danger. Will we not try to win them to Christ? B.

Church and State.

The President of the United States in his late Message to Congress calls the attention of the legislative department of the Government, to the connection of Church and State, and recommends the enactment of a law "declaring church and state forever separate and distinct, but each to be free within their proper spheres."

In the discussion of the subject of the connection between Church and State, and of the aspect that the Constitution of the United States bears to that subject, a fact has been brought to light that will be new to many. And that is this: It appears there is no prohibitory power in the Constitution of the United States to prevent the States from establishing any form of religion which they might wish to establish. The Constitution in its amendments declares that "Congress shall make no law respecting an established religion or prohibiting the free exercise thereof." This restriction, being limited to Congress, cannot be applied to the States, and as there is no other part of the Constitution which prevents the States from establishing any form of religion as a State church, they have the power to do so, or, in other words, there is no power in the Constitution of the United States to prevent them. The circumstance that the constitutions of the States guarantee to the citizens of the States religious liberty, is no permanent guarantee for the perpetuation of such liberty, since the people of any State can, at any time, change the Constitution of the State if the proper number of citizens wills to have it changed. The Constitution of the United States requires all the States to give to the citizens "a republican form of government," and thus guards against the States becoming monarchical in their form of government, but it does not guard the States against forming State churches. They may therefore establish any sect of Christianity, or Judaism, or Mohammedism, as a State church, and require all outside of that church to contribute to the support of it.

We do not refer to this subject because we think there is any great danger of the people of any of the States being deprived of the religious liberty they now enjoy, and which is justly regarded as of inestimable value, and which it is very

desirable should continue to be enjoyed, as the divided state of the people upon the subject of religion, will be very likely to prevent any one denomination from obtaining the necessary power in the State to establish itself as a State church, even if it was inclined to do so. We refer to it to show that while the framers of the Constitution made provision in the Constitution to secure to each State a republican form of government, they did not take the same precaution to secure to the States religious liberty, and that our religious liberty does not stand on as permanent a foundation as it might, and is not secured by as strong guarantees as, perhaps, many think it is. Hence the question is started, whether it would not be advisable to introduce an amendment into the Constitution, and thus secure to all the States by organic law religious liberty.

An Explanation.

Some of our subscribers desire to know what the prospect is for having a full report of A. M. in our paper. We gave some information in regard to this matter in our issue of Oct. 19th, No. 41. If the pressure for a full report is as strong as we think it will be, judging from what we learned at the A. M. last spring, and from other sources, we presume a full report will be granted. And if it is, we shall either publish it in our papers, or publish it in pamphlet form. Many would prefer it in pamphlet form and we think that would be most satisfactory.

Our subscribers may feel assured that we shall do all we can with propriety do to gratify their wishes, and to edify them, and with this we trust they will be satisfied.

Middle District of Pa. and A. M. of 1876.

It is known that as there seemed to be no call for the A. M. of 1876 from the churches east of the Ohio river, in some one of which it should be held in the order in which it has for some years been held, the brethren in Ohio, from the different districts, convened together, and concluded to take it again although it was held in the same State the present year. And they have matured their plans for holding it so far as to select the congregation in which it is to be held, which is the one in Logan county, on the

C. C. C. & I. R. R., 2 1-2 miles east of DeGraff, and about 80 miles north of Dayton.

But from the last *Pilgrim* it appears that the churches in Middle Pennsylvania are about consulting to see whether they shall not take it. The Moderator and Secretary of the last District Meeting have issued a call requesting the delegates of the last District Meeting to meet at the Spring Run church, in Mifflin county, on the 21st instant, to consider the subject. The elders are also requested to consult their congregations in regard to the matter, and to determine on some location where the meeting can be held.

One More Talk With Our Agents.

One number more will complete the current volume and the last volume of the *CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR*. Before the volume closes we wish to have a little farther talk with our agents, and as we fear there may not be room for it in the next number, we will improve the present opportunity.

You are all aware that after this year the paper is to have a new name—*PRIMITIVE CHRISTIAN*. You also know that the paper is to be enlarged, and that a little better quality of paper is to be used. It is also intended to pay more attention, if possible, to the contents of the paper. Very little fault has been found with the paper as it is, and we hope to improve it so as to satisfy every reasonable brother and sister.

Agents will remember, that, when they send in three or more subscribers, they are entitled to 10 per cent on the amount of subscriptions. It is, however preferred, that they take the pay out of their own paper, or books that we have for sale. Some agents prefer to divide their percentage with subscribers. To this we have no serious objections; but as the paper is very cheap at \$1.60 a year, and as agents have some trouble and expense, we think subscribers should neither ask nor expect agents to give them their percentage.

We again call the attention of our agents to the fact that we propose to give the following premiums:

1. A Valuable Commentary on the Old and New Testament. By Jamieson, Fausset, and Brown. Price \$7.50. This

is to be given to the agent who sends in the largest number of *new* subscribers between Nov. 1st, 1875, and February 1st, 1876.

In both cases it is to be understood that the subscriptions are to be paid before the expiration of the time—Feb. 1st, 1876. B.

Clubbing Papers.

Frequently persons take two or more papers, and a great many more feel like doing so, but scarcely feel able. To accommodate such, we have made arrangements so that we can offer several papers to subscribers to the *PRIMITIVE CHRISTIAN* at reduced rates.

The *PRIMITIVE CHRISTIAN* and the *Weekly Pilgrim* will be sent to one address one year for \$2.75. Either of the papers alone is \$1.60 a year.

The *PRIMITIVE CHRISTIAN* and *Der Breuderbote* (Brethren's Messenger,) a German Monthly, to one address, one year, \$2.00. *Der Breuderbote* alone is 75 cents a year.

PRIMITIVE CHRISTIAN, *Weekly Pilgrim* and *Breuderbote* to one address, one year, \$3.15.

The *PRIMITIVE CHRISTIAN* and the *Science of Health* one year to one address \$3.00. The *Science of Health* alone is \$2.00 a year.

The *PRIMITIVE CHRISTIAN* and the *Phrenological Journal* to one address one year \$3.75. The *Phrenological Journal* alone is \$3.00 a year.

The *PRIMITIVE CHRISTIAN* and the *Scientific American* to one address one year \$4.25. The *Scientific American* alone is \$3.20 a year.

Particular attention is requested to these offers. No doubt many of our subscribers feel like having one or more of the above journals, and we here offer them a chance to get them cheaper than they can get them from the publishers themselves. B.

GLEANINGS & JOTTINGS.

OUR Gleanings and Jottings have been neglected for some time, because our time was so much taken up with other affairs during our vexatious delays. We are sorry of this, as many of our readers seemed to be much interested in this part of the paper; a number of our correspondents were helping to make it interesting. When we enter upon the

next volume, we expect to pay more attention to this department, and keep it constantly bearing the freshest and most interesting news from all parts of the brotherhood. Could not our correspondents keep on hands a good supply of postal cards, and, whenever anything occurs that would interest our readers, write it down immediately, and send it by first mail? We hope they will. Did we say correspondents? Yes. Well, we mean a little more than that. Let us say all our readers, who are interested in good, fresh news from all parts of the country. Will you do so? Time will tell. B.

Brother J. S. Flory in writing from Denver City, Nov. 29th; says: "We are stopping a few days in this city, the metropolis of Colorado. The city is improving rapidly; Quite a number of extensive buildings are going up—building of iron, stone and brick. Mammon seems to be God here; Alcohol, King; and Fashion, bordering on immorality, to say nothing of the ridiculous, is queen, all enthroned high upon the throne of Satan. Weather is quite moderate, even here in close proximity to the snow covered mountains. We have had frequent rains during the month, an unusual occurrence during the winter. Have had but few cold days."

On Friday the 10th inst., Eld. Jacob Spanogle from Philadelphia, and his son, brother A. J., from Mifflin Co., stopped in our town, and gave us a call. We were glad to meet with them, and to spend a pleasant hour in their company. We understand that they have in view the selection of a place for the erection of a steam tannery. We have not learned to a certainty, whether they have decided in favor of this place, but understand that they are favorably impressed. B.

BROTHER J. T. MEYERS, of Germantown, Pa., says: "Please state through the C. F. C. & G. V. that sister Catarine Shagard, a member of the Germantown church, fell down the stairway and broke one of her limbs. Sister Shugard is one of those good, old, consistent members, exemplary, in every shape and form, of the christianity of our church, and desires to be remembered in prayer by the Church at large. She fell on the night of the 2nd of December, and is in her 70th year now. Tell them please; to pray for her."

THE holidays are fast approaching. Perhaps before our next issue will reach our subscribers, Christmas will be here. This is the day set apart as the anniver-

sary of our Lord's birth. We are not at all convinced that this is correct; and, in fact, are rather inclined to doubt it; but, whether correct or not, "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This is the great fact in which we must all believe, and in which we should ever rejoice. When we meet together on Christmas day to worship God and our Christ, let our hearts overflow with gratitude to God "for his unspeakable gift," and let us dedicate ourselves anew to his service.

Would not this be a good day for our agents and all our readers to make a strong and united effort to obtain subscribers for the *PRIMITIVE CHRISTIAN*?

We think it would, and hope such an effort will be made. May the Lord bless you all in all your efforts to do good. B.

BROTHER E. K. Buechly, of Waterloo, Iowa, writes: "In C. F. C. & G. V., current Volume, pages 690, and 691, an article appears, headed 'The Sure Foundation.' Not intending to criticize or comment upon its merits or demerits, yet I am safe to say, that I am but expressing the feelings of numerous brethren and sisters, to ask our worthy brother, D. P. Sayler, to give us an exposition on the 15th verse of the chapter by him designated. The verse reads thus: 'If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.' We think the brother's essay is incomplete, until such an exposition be made. We shall look for it."

TO BROTHER TOBIAS KEIM:—We received a postal card from you, some days ago. It had been mis sent, and was forwarded to us from Washington city. Worst of all there was no post-mark on it, and as we did not remember your post-office, we could not answer you directly. You will however, find a pretty full answer to your inquiry in No. 48, page 766, in a note under a letter from brother C. Forney. In regard to the matter you mention, we think there must be a misunderstanding, as the papers are the same price, and the percentage to agents is the same. B.

BROTHER Eshelman informs us that brother and sister Hope intend to leave Lanark, Ill., about the first of January next, on their missionary tour to Europe. We are happy to learn, too, that they contemplate giving us a call on their way. May the Lord accompany them on their way.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother James Quinter:

The letter accompanying this was written to me as a private letter, by our worthy, and sorely afflicted brother, C. H. Balbaugh; but being so full of the love of God toward fallen humanity, and the wonderful condescension of the Son of God to redeem us, I thought I would not be doing right to let it lie dormant in my writing desk; so I will send it to you for publication. Perhaps it may do some good. At least it may be the means of stirring up the minds of those that have hitherto been inactive.

When we consider the wretched condition our first parents had fallen into by disobeying the words of their Maker, that God saw proper to remove them from the garden of Eden, and placed cherubim, and a flaming sword which turned every way to keep the way of the tree of life, lest they put forth their hand and take also of the tree of life, and eat and live forever in this deplorable condition; and now, to bring about a reconciliation between God and his fallen creatures, it was necessary to offer one of the greatest and most holy of sacrifices that ever was offered, to atone for the sin of disobedience, and that God had chosen his only begotten Son as the victim to be offered, oh, how wonderful! When we consider all this, we can truly feel that "God is love." But I often have to wonder why it was necessary for our dear Redeemer to submit to such cruel treatment of the unfeeling mob before they led him out to crucify him. Was it not enough that he should hang six hours on the cross with his hands and feet nailed to the rugged wood, there exposed to all the mockery—"He saved others, himself he cannot save," and "If thou be the Son of God, come down from the cross"? Even one of those that were crucified with him reproached him with the same thing. But about the sixth hour, when darkness commenced and lasted three hours, there was a slight check to their mockery; at least some of them began to feel, and smote their breast and returned from the place. Oh, wonderful! But God says, "My thoughts are not your thoughts, neither are your ways my ways." Even the disciples did not understand the mystery of God, that thus it must be. Simon was ready to resort to his old trade, and said, "I go a fishing." Jesus himself said to them, "Oh foolish, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered all these things and to enter into his glory?"

And now the atonement is made, and the debt canceled, and we are set at liberty. Adam's sins will condemn no one. If we die in our sins, it will be our own fault. Christ has opened the way and removed the cherubim and flaming sword that guarded the way to the tree of life; and proclaimed liberty to the captives; and opened the prison to them that were bound; and has also given us direction how we can obtain a right to the tree of life.

It is now for us to see that we make good use of that liberty which Christ has purchased for us at so great a price as his own blood.

MARGARET DEARDORFF.

UNION DEPOSIT, DAUPHIN CO. PA. }
November 15th., 1875. }

To a Beloved Young Saint in the Manor Church, Maryland:

What a glorious thing that love is—perennial. It ever throbs with the warmth of undecaying youth. Gray hairs and wrinkles and decrepitude are never found in Heaven. God never grows old, and yet was always old, and *He is Love*. It is not *duration* but *condition* that gave birth to our ideas of old age. A ruddy-faced, raven locked, lithe-limbed Methuselah is not old at nine hundred, sixty and nine years. The hierarchs and principalities of Heaven, who flew on the errands of Jehovah before sun or world or star rolled in space, are not old, as we conceive the term. Years make not old, millenniums whiten not the head, nor corrugate the face, nor paralyze the limbs, nor enfeeble the mind. Sin alone sets the handiwork of God in a retrograde motion. Everything that has the pulse of the Infinite in it, presses onward and upward. Sin ever drags down. The pit of the damned is *bottomless*. There is no halting-place in the future world for ruined immortals. Holiness and Love ever ascend. The branches of the True Vine have a Trellis along which they can climb forever. There is a principle of endless expansion in holy intelligence, and a height of infinite beauty and wisdom into which they ever open. The Source of our life, and the model of our character, is "made a Priest after the power of an endless life," Heb. 7:16. And "we shall be like Him." O that tremendous "*power*" that lies hidden in an "*endless life*." What power of love and wisdom and holiness and righteousness and will and reason and might on the one hand. What power of enmity, hatred, malice, revenge, unrighteousness, suffering, woe, damnation on the other. "He that hath ears to hear, let him hear."

We are sometimes impelled we know not how, or by what or whom. So it is with me this morning. I have for weeks felt as if I ought to write to you, but for various reasons deferred. This morning the feeling seemed to acquire new force.

I prepared my stationary, but my physical conditions are so depressing, that I laid aside my pen to mitigate my sufferings. After a while a *flood* of feeling came rolling over me which seemed to say imperatively, WRITE. I obey, for what purpose God knows.

About myself, I am loth to speak. You cannot comprehend my agonies. They are cumulative. "I am waded to possess months of vanity, and wearisome nights are appointed unto me." The years come and go, but my sufferings remain. Being speechless, I spend most of my time in isolation. It is too ink-some for most persons to sustain a conversation, one part of which is conducted with a slate pencil. I cannot read much, and write only with pain, and yet do both with pleasure, as it seems to be the one talent which not only occupies, but prolongs, my life. Drones rust out sooner than even a disease—slattered, pain-racked worker wears out. Notwithstanding my dreary, weary, protracted furnace discipline, I can say from the depth of my soul, "O the riches of His goodness, and forbearance, and longsuffering." This I truly "account my salvation." 2 Pet. 1:15.

In reading yesterday and to-day the last two wonderful chapters in the apocalypse of Jesus Christ, I was particularly impressed with the thought of whispering into your ear and heart the urgent necessity of *fleeing*, FLEEING, as for your life. God knows why. Awfully solemn and overpowering as they are, I delight to contemplate the pictures of Heaven painted by the Holy Ghost, and bring the Celestial Scenery before my mind with all the vividness of reality. Sometimes a single verse will supply nutriment for several days. I have even gone in the strength of one morsel, forty days through a barren desert. Chewing cud brings out the substance, and gives sweetness and relish akin to angels food. He who carries at His Golden Girdle the Keys of Eternity, can unlock even a single word into such depths of meaning, as if the river of God's pleasure were overflowing its banks. The monosyllable "so", in John 3:19, is God and Eternity compressed into the letters. That "so" will be the study and wonder of Angels saints forever. All the fathomless abysses and untold marvels of Deity will eternally stream out of that brief word. It is not *voluminous* reading that gives the soul its divinest and simplest accretion, but *sanctified* reading. The volume of inspiration is a book for the heart, a balm for the conscience, a wisdom that is to be for an *everlasting beatitude*. To read with Jesus, to read by the Spirit, is an assimilation of very God. One crumb with Christ's blessing can fill a host of five thousand. Reading alone, studying alone, growing alone, even though we transfer the whole Bible to our mental library, we are no more than empty, dry, dusty, self-choking encyclopedias. In

that diminutive form that Jesus wore on earth, and still wears in glory, is concentrated "all the fullness of the Godhead." Our nature is made the epitome of the Great All. This shows the power of littles in right relation to Omnipotence. Even a cypher may have mighty import when connected with the Infinite Unit. Every word of God is replete with His mind, and leads into the very heart of Jesus if we can get to the kernel of it. The Word the Living Word, the Incarnate Word, the Eternal Word, will be the soul's alimant through the ever cycling ages. If it is to us a dead letter and a dull soporific here, it cannot be our life and joy hereafter. If we are content to spend even a day without making at least one meal of this Bread of Life, we have reason to suspect our interest in the great inheritance. Once we must find out the meaning of Heb. 4:12. May we have the discovery to our everlasting joy.

Soon, O how soon we will have reached our irreversible destiny. Life or Death Eternal! Dread words! Soon we shall stand on the white coral strand of the River of Life, or welter in the Lake of fire and brimstone. O, the horrors of the Second Death! O, the appalling dangers of such a fate. One false step may stumble the soul into outer darkness. None can pass the pearl built, beauty flashing Gates of the Metropolis of glory, but the blood washed, the heart hallowed, the prayer lipped, the Christ-enshrining, the Heaven-reflecting! O, that you and I may be among that happy, whiterobed throng when they shout their victory over "the last enemy."

C. H. BALSBAUGH.

SALEM; MARION CO., OREGON, }
October 31st, 1875. }

Dear Editors :

I have often thought of writing some for your most worthy paper, which has been a great comfort to me in lonely hours, and as I love so well to hear from my dear brethren and sisters, I thought a few lines from us might be interesting to some of the many readers of the COMPANION.

We have been living here in Oregon in the Willamette valley one year. We are all well pleased with our exchange. We have had a very pleasant summer; not so very hot like it is in the Atlantic States; always cool and pleasant nights, and I think if there ever was a country blest with the bounties of the earth, it is Oregon. So much so that we fear that the majority of them forget from whom it is that we receive those great blessings. We emigrated from Rockingham county, Virginia, to Iowa in 1860, and lived there till 1874. From there we moved to Oregon, and we think that this country has more advantages and less disadvantages than any we have seen. As regards church news, we are few in number and

very scattering. The church at this time seems to be in a prosperous condition. There have been about twenty-five added to the church in the last year. Notwithstanding we are few in numbers, we are not left without the promise, for our Savior hath said, that where two or three are assembled in my name there I be in the midst of them. And we have all cause to believe that there are more than that number here in this valley who are trying to serve the Lord, yet we would be very glad to see more of our good brethren come to this beautiful country and help to labor in the vineyard of the Lord.

I have been a reader of the COMPANION for five or six years, and my desire is to help to support it so long as it brings good and wholesome food.

In reading the COMPANION I have seen some pieces about so much controversy. We don't fault our editor for that to such we would say, don't bury your talent, but improve it by writing good and wholesome doctrine, so that such pieces may be crowded out, so that we may all profit thereby.

May the Lord grant us grace that we may be steadfast, unmovable, always abounding in the work of the Lord, is the prayer of your weak and unworthy sister.

MALVINA MILLER.

The Fruits of "With All My Heart" Being Gathered.

In our Scrap Book of October 6th, we referred to a baptismal scene at Cherry Grove, Ill., Sept. 12, and how the response of the dear young sister, while in the water, penetrated the hearts of all present.

That "With all my heart!" has stirred up many a poor heart to duty. From September 12th, to October 24th, thirty-nine precious souls have been admitted into the church at this place by baptism. Never before did we see such a refreshing from the presence of the Lord. It seems that nearly every family in the Cherry Grove District has been moved to weeping and earnest prayer since that noble response.

The writer has been in the midst of unbounded joy ever since this glorious "refreshing" began, for he has been permitted to see his three brothers, his dear companion, a number of his pupils, and many other dear friends covenant with Christ to live faithful to him all their days. Oh! such unloading of sin! Oh! such a wrestling to be free from the enemy! Such mighty evidences of God's goodness! Oh how thankful we feel to our dear Jesus for his gracious work! Upon the workmen of Cherry Grove Church devolves an important duty,—that of feeding those precious souls with wholesome and sound food—food that Jesus committed to them for free distribution. God grant that the interest and love now

prevailing may continue unabated, so that true gospel fellowship may reign within every breast.

Brethren and sisters let us labor to retain this heavenly flame of love, and then peace and spiritual prosperity will ever be with us. You who have recently given your hearts to Jesus, because you love Him, "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

M. M. ESHELMAN.

Church News.

Brother Quinter:

Allow me to contribute a few items to your correspondence department, from the Beaverdam Church, Frederick Co., Md.

With us the ark of the Lord is moving steadily onward. Within the last year we had some thirty additions by baptism, two by letter, and several members were reclaimed. Among those who were added to our number, were the youth—tender lambs of eleven summers—coming in the morning of life, and the aged mother of seventy-four years, coming into the Lord's Vineyard at the eleventh hour. May both old and young be faithful laborers, and finally reap their reward in Heaven with all the faithful.

But while some are coming into the service of the Lord, many of the old fathers and mothers in Israel have passed over the river of Death since I have been acquainted with the old church of Beaverdam, and they are still passing over. November the 4th we buried our aged brother Philip Warner, aged 100, and from some accounts given by his relatives respecting his age, 102 years.

Our fall communion came off, according to appointment, October 19th. We had a large attendance of members and others, and good attention was paid to the word preached by the ministering brethren present from the adjoining districts. During the progress of the meeting an election was held for a brother to serve as teacher in the ministry. The lot fell on our beloved brother Jesse Fox. May the Lord stand by him and give him grace for the solemn charge. We now have two ordained Elders, three brethren in the second degree, and one teacher, with six deacons, and a membership of about three hundred. May the Lord call many more into his service here at Beaverdam, as well as throughout the brotherhood, that Zion's borders may be enlarged, is my prayer.

D. R. STITELY.

Johnsville, Md.

"For of Such is the Kingdom of God."

Dear reader, have you ever seen a child from whose eyes shone spiritual light? Its sweet smiles, its singular words and ways made you feel that there was

something more than ordinary about it.—When the little soul reveals itself in words sweeter and wiser than the ordinary words of children, hope not to retain that child; for the seal of heaven is on it, and the light of immortality looks out from its eyes." Even so, beloved Mattie, "fair star of the dwelling," thou hast passed away, "for of such is the kingdom of God." "It is as if heaven had an especial band of angels, whose office it was to sojourn for a season here, and endear to them the wayward human heart, that they might bear it upward with them in their homeward flight." "What a wonderful brain Mattie has! I built much upon her," said her father to me shortly before her death. But alas! how soon may our hope of all earthly things be blasted, and we realize the truth of the saying, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, and the flower fadeth, but the word of our Lord shall stand forever."

Dear little Mattie! there in her little coffin she lay, rebled in simple white.—Her heavy eye-lashes drooped softly on the pure cheek; and the head was turned a little to one side, as if in natural sleep. Thus she has gone to her long and sacred rest, which God giveth to his beloved.—There is no death to such as thou, dear Mattie, neither darkness nor shadow of death; "only such a bright fading as when the morning star fades into the golden dawn. Thine is the victory with-out the battle—the crown without the conflict."

Dear brother and sister, we know it is hard to part with those loved ones, and we try to sympathize with you; but we have the consolation, though the fair form is mouldering to dust, that there is a resurrection day coming in which this mortality shall put on immortality; then shall that wonderful brain, in the light of eternity, keep on ever expanding, ever progressing in the bright beams of the pure Intelligence.

So, now, Martha E. Hillery is no longer a citizen of this earth; but

—"There is a happier clime,

A larger and a purer life, unknown to earth and time;

A clime with light ineffable, unveiled by midnight gloom;

Beside whose living streams the fairest flowers perennial bloom;

A clime beyond the circling stars, the floating cloud, the sky,

All radiant with its glowing hues,—there all beneath it lies;

There with the loved and lost of earth, undisturbed more to sever,

In their glad presence shall she dwell, in blessedness forever."

Dear reader, what consolation have

you! Have you that hope, as an anchor to the soul, which is steadfast, immovable, and that fadeth not away? Death is in the land; the pale messenger is gathering in his harvest, and we know not how soon our time may come; therefore, let us be prepared to meet our God.

S. H. SPROGLE.

Shannon, Ills.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.,

Michael Glotfelty, 11 20; E. L. Yoder, 17 50; P. S. Garmun, 5 00; S. R. Holsinger, 13 36; James Brown, 20; Martha Eby, 1 60; S. H. Kaylor, 4 50; Cain, Clark, 1 70; Geo. W. Mathias, 4 60; Lydia Hoover, 1 00; J. F. Ross, 60; J. M. Hollinger, 5 95; H. W. Strickler, 6 50; Wm. Schrock, 1 00; J. K. Reiner, 3 20; A. F. Thomas, 3 00; T. B. Stutzman, 25; A. Mack 2 00; Aaron Diehl, 1 00; W. R. Deeter, 11 00; Daniel Zigler, 50; Wm. Whitestone, 4 80; Isaac R. Shively, 2 25; H. D. Ever, 50; J. J. Cover, 1 60; Eliza High, 1 70; Noah Longan-ecker, 2 00; B. F. Darst, 5 00; James Etter, 1 70; Daniel Chamber, 80; Samuel Gallatin, 8 00; B. F. Bowser, 2 10; Emanuel Beerly, 1 00; T. B. Wenrick, 4 10; George Brindle, 10 87; George Cober, 3 00; Margaret Jordan, 2 00; Samuel M. Toltz, 7 20; J. K. Byerly, 1 00; Nancy Kimmel, 3 45; C. Birk, 10; Geo. K. Funderburg, 1 70; Joseph Holsopple, 10; W. Little, 1 60; J. S. Gingrich, 10; Jacob Lehman, 16 00; J. Ullery, 50; Daniel Stover, 4 60; S. Eikenberry, 2 00; A. Crisamore, 7 10; Hendricks Clark, 16 00; Samuel A. Shaver, 8 73; John Brindle, 10; Samuel Bock, 2 00; Emanuel Silber, 50; Isaac Bayer, 4 70; Anna C. Miller, 1 50; L. L. Wagner, 1 75; Hiram Witter, 1 60; David Shively, 50; Noah Weaver, 1 00; H. H. Troup, 11 25; G. L. Snyder, 4 85; W. A. L. Weaver, 3 00; C. Meyers, 8 00; J. L. Fidler, 10; Blanch A. Stutzman, 1 50; Samuel Funk, 10 00; S. R. Moore, 1 70; Emma A. Miller, 3 00; J. L. Danner, 25; Henry Thompson, 1 60; A. Heusel, 1 00; Henry Yost, 1 60; Samuel M. Currence, 3 95; B. H. Miller, 3 30; J. B. Wampler, 2 45; David Spidle, 4 80; J. S. Mohler 50; Conrad Wit, 1 60; J. G. Winey, 50; D. M. Mohler 2 00; S. T. Boesman, 1 40; S. J. Burger, 20 10; Leonard Stephen, 3 70; Emanuel Jacobs, 1 60; R. K. Beck ybille 10; Rachel Boyle, 25 08; J. F. Ross, 10; S. H. Sprogle, 18 25; Ozias Metz 5 50; Sarah Leslie, 5 70; A. K. Foy-er, 20; George Cocanower, 50; R. P. Zeigler, 1 60; Jonathan Jones, 15 00; R. A. Garber, 2 00; Edward Sheffer, 1 70; Samuel Helser, 5 20; Sarah Silber, 2 40; Ezra Bueber, 2 90; Isaac Miller, 50; A. H. Fisher, 25; Levi Kittinger, 5 50; David Kimmel, 8 16; M. N. Kauffman, 9 00; Henry Keller, 3 60; Jacob Wolford, 2 05; A. C. Numer, 5 00; W. D. Lichty, 1 00; Sarah R. Wells, 2 00; S. H. Martin, 2 45; Christian Bomtoger, 1 70; A. B. Wallick, 5 96; W. A. Britton, 1 60; John Wise, 1 00; T. D. Lyon, 1 00; Fannie Young 10; Joseph Longan-ecker 2 25; Mark Miner 5 00; H. Hudson 6 50; Jacob Fyock 7 50; C. S. Miller 1 70; Jacob Blunbaugh 2 00; H. Manch-ly 1 10; D. S. T. Butterbaugh 2 35; Abram Franz 1 80; Ella Williams 19 05; John B. Shaffner 1 70; Joshua Wingert 17 60; S. S. Mohler 9 60; Frederick Ennicking 8 30; Jacob Bahr 12 20; Benj Overholser 75; Sam. Bock 10 55; E. Troxell 1 60; G. Ashenbren-er 55; James K. Davis 30; G. W. Hep-

ner 75; Philip Hardin 8 00; Solomon Hen-ricks 1 00; Samuel R. Meyer 6 50; J. W. Butterbaugh 1 30; Eljah Horn 8 00; Wat-son Custer 4 40; D. R. S. Itely 15 65; J. H. A. Miller 16 0; Aaron Beckypile, 1 10; C. Newcomer 6 80; Samuel Ross 7 00; Levi Simons 1 70; Elizabeth Brown, 3 40; Ra-chael Boyle 85; Heddick Clark 1 00; Sa-sannah E. Graham 1 60; Isaac Price 2 00; John Gable 8 2; M. B. Las 3 30; Hannah Easton 10; U. W. Lutz 75; W. Arnold 1 00; Margaret Gans 2 00; John Zuck 1 59; D. Myer 10; Isaac Kulp 75; John Kimmel 1 00; Jacob Fyock 2 88; Geo. K. Cappington 4 85; Moses Y. Shavely 4 25; Jacob Berghly 5 25; Ella Williams 3 00; Joseph Brubaker 2 00; Jacob Hoover 2 50; Alex. Holsinger 10; Jo-nas Fike 6 00; George Wine 9 00; John S. Stutzman 75; B. F. Miller 10; S. J. Harrison 1 60; Joseph Garber 4 80; Sarah Frayer 1 60; Nicholas Martin 1 60; W. F. Neal 100; John J. John 4 60; Benedict Gnagy 1 80; Margaret Deardo ff 5; James A. Wkle 1 00; Henry Shidler 6 60; J. B. Fawzer 2 00; Or-vel Fisher 1 60; Wm. Hiner 6 00; John H. Stager 1 80; George Wood 6 45; H. J. Han-ger 20 00; Malinda Schrock 1 70; John H. Schrock Schrock 10; Daniel Artz 30; Mary Hedge 1 60; D. S. T. Butterbaugh 16 00; Leah Replogle 2 00; J. Howard Ellis 95.

"For the Blood is Life."

See Deuteronomy, xii:23. The blood being the source from which the system is built up, and from which we derive our mental as well as physical capabilities, how important that it should be kept pure! If it contain vile, festering poisons, all organic functions become enfeebled. Settling upon important organs, as the lungs, liver and kidneys, the effect is very disastrous. Hence it behooves all to keep their blood in a perfectly healthy condition, and more especially does this apply at this particular season of the year than at any other. No matter what the exciting cause may be, the real cause of a large portion of all diseases is bad blood. Now, Dr. Pierce does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums, by recommending it to cure every disease, nor does he so recom-mend it; on the contrary, there are hun-dreds of diseases that he acknowledges it will not cure; but what he does claim is this, that there is but one form of blood disease that it will not cure, and that dis-ease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood-cleanser yet discovered, and that it will free the blood and system of all other blood poisons, be they animal, vegetable, or mineral. The Golden Medical Dis-covery is warranted by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples, and Eruptions; also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of the Neck, Legs, or other parts, and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores, Hip-joint, and Spinal Diseases,—all of which belong to Scrofulous diseases.

CONFIRMED.—HIP-JOINT DISEASE CURED.

W. GROVE STATION, IOWA

Dr. BIERCE, Buffalo, N. Y.:

Dear Sir:—My wife first became lame nine years ago. Swellings would appear and disappear on her hip, and she was gradually becoming reduced, and her whole system rotten with disease. In 1871, a swelling broke on her hip, discharging large quantities, and since that time there are several openings. I have had five doctors, at an expense of \$125, who say nothing will do any good but a surgical operation.

July 16, 1873, he writes thus: My wife has certainly received a great benefit from the use of your Discovery, for she was not able to get off the bed, and was not expected to live a week when she commenced using it, a year ago. She has been doing most of her work for over six months. Has used twenty bottles, and still using it. Her recovery is considered as almost a miracle, and we attribute it all to the use of your valuable medicine. I can cheerfully recommend it as a blood purifier, and strength restorer.

J. M. ROBINSON.

Golden Medical Discovery is sold by Druggists.

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A. F. THOMAS

Mt. Etna, Iowa.

THE WEEKLY SUN.

1776. NEW YORK. 1876.

Eighteen hundred and seventy-six is the Centennial year. It is also the year in which an Opposition House of Representatives, the first since the war, will be in power at Washington; and the year of the twenty-third election of a President of the United States. All of these events are sure to be of great interest, especially the two latter; and all of them and everything connected with them will be fully and freshly reported and expounded in THE SUN.

The Opposition House of Representatives, taking up the line of inquiry opened years ago by THE SUN, will sternly and diligently

investigate the corruptions and misdeeds of Grant's administration; and will, it is to be hoped, lay the foundation for a new and better period in our national history. Of all this THE SUN will contain complete and accurate accounts, furnishing its readers with early and trustworthy information upon these absorbing topics.

The twenty-third Presidential election, with the preparations for it, will be memorable as deciding upon Grant's aspirations for a third term of power and plunder, and still more as deciding who shall be the candidate of the party of Reform, and as electing that candidate. Concerning all these subjects, those who read THE SUN will have the constant means of being thoroughly well informed.

The WEEKLY SUN, which has attained a circulation of eighty thousand copies, already has its readers in every State and Territory, and we trust that the year 1876 will see their numbers doubled. It will continue to be a thorough newspaper. All the general news of the day will be found in it, condensed when unimportant, at full length when of moment; and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the WEEKLY SUN the best family newspaper in the world, and we shall continue to give in its columns a large amount of miscellaneous reading, such as stories, tales, poems, scientific intelligence and agricultural information, for which we are not able to make room in our daily edition. The agricultural department especially is one of its prominent features. The fashions are also regularly reported in its columns; and so are the markets of every kind.

The WEEKLY SUN, eight pages with fifty-six broad columns, is only \$1.20 a year postage prepaid. As this price barely repays the cost of the paper, no discount can be made from this rate to clubs, agents, postmasters or anyone.

The DAILY SUN, a large four-page newspaper of twenty-eight columns, gives all the news for two cents a copy. Subscription, postage prepaid, 55 cents a month, or \$6.50 a year. SUNDAY edition extra, \$1.10 per year. We have no traveling agents. 46 6.] Address, THE SUN, New York City.

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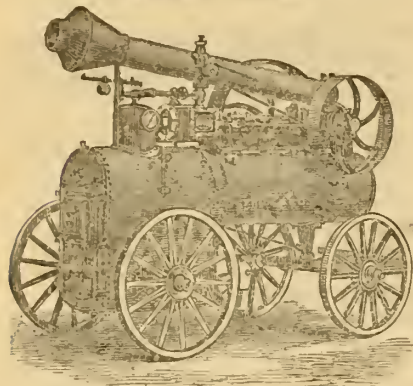
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A radiance from the cross afar,
The Savior's love revealing.

CHORUS.—Oh! depths of mercy, can it be
That gate was left ajar for me?

That gate ajar stands free for all,
Who through it seek salvation;
The rich and poor, the great and small,
Of every tribe and nation.

Press onward, then, though foes may
While mercy's gate is open; [frown,
Accept the cross and win the crown,
Love's everlasting token.

Beyond the river's brink we lay.
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven.

—Philip Phillips.

For the COMPANION AND VISITOR.

A Fragment.

BY C. H. BALSBAUGH.

"Now we see through a glass, darkly;" and often not at all. The veil was rent through Christ's *flesh*. It is through the nail-holes and spear opening that we get our glimpses of the Holy of holies. It is crucifixion that rifts the cloud and lets in the light of the Upper World. We often have no future in our consciousness save the future that sin prepares. We want to save our lives, and thus have a perpetual sense of its loss. It is in the loss and death of ourselves that we get our true and blessed finding. The future is known to God; and to us in proportion to His in-being. "The Lord is my Shepherd, I

shall not want." The "green pastures and still waters" which carpet God's great footstool, and make it ripple and sparkle with His goodness, are but dim types of the ever-green Elysium and "Crystal River" that beautify and gladden the Paradise of God. Christ is the "good Shepherd." He has Heaven and earth full of "ravens" that are constantly on the wing to bear His errands. The Seer of Patmos "heard the number" of the angels in God's service, "TEN THOUSAND TIMES TEN THOUSAND, AND THOUSANDS OF THOUSANDS." All these are "ministering spirits sent forth to minister for them who shall be heirs of salvation." There is no real cause for discouragement, save in ourselves. The ways of the Lord are right and luminous, and free from "ravenous beast," and open to all. But He puts the challenge, "Is it not lawful for me to do what I will with mine own?" Some He maintains in the wilderness through the ministry of birds, and in the seclusions of poverty out of empty barrels and cruises. Some He shuts up in prison, and in answer to their prayers he sends only an executioner to ask for their heads. Be it one or the other, only so we "be not offended," and offend not. The desert for a home, the ravens for purveyors, and Cherith for refreshment and company, are preferable to Herod's axe and charger; but the life and love of Jesus in the soul hallow both place and instrument. Better go to Heaven under the axe of a despot, than to hell in a sedan of silk and down, though the chief angels be our bearers. Oh, the glory and blessedness of being a christian! But who has apprehended that for which also he is apprehended

of Christ Jesus." Who can say, "I have already attained; I am already perfect?" *Potentially*, this great work is already accomplished in the *completeness* of our consecration to "*this one thing*:" "forgetting those things which are behind, and reaching forth unto those things which are before, we *press* toward the *mark* for the *prize* of the high calling of God in Christ Jesus." Our wills are often a "contrary wind" warring with the Heaven-wafting gales of the Spirit, rolling up the billows in fearful tumult, and putting our salvation in jeopardy. Oh! how often do we, exhaust ourselves "toiling in rowing" And when Jesus treads the billows in His approach for our rescue, we know Him not, but "cry out for fear." But He knows His sheep, even if they do not always recognize Him. No one that bears in hands and feet the nail-prints of self-sacrifice ever sank beneath the waves. Peter was half way down, but the better half was still afloat. Immanuel is no respecter of persons or positions. No one is too poor to enter Heaven; and none rich enough to buy immunity from hell. "Sheepskins and goatskins may cover the dignity and glory and joy of "Kings and priests unto God." If a "table is spread for us in the wilderness," and our "cup runneth over," glory to God in the highest. If He strips and flays us like the saint of Uz, "Blessed be the name of the Lord." Our great want is that implicit trust which can say in spirit and in truth, "NOT AS I WILL, BUT AS THOU WILT." Let not the clay strive with the potter. Let us cast ourselves between the Cherubim on the Mercy-seat and possess God and each other there.

For the COMPANION AND VISITOR.
Hymeneus and Phileas.

BY A. STALNAKER.

Some time since the Brethren held a lovefeast meeting six miles above Weston, the county seat of Lewis county W. Va., a place where the institutions of the Gospel had never been practiced. The meeting was attended with as good order as we have ever witnessed upon an occasion of the kind; but Hymeneus and Phileas were spectators, who are professors of Christianity, but have never put on Christ, and who, when witnessing the powerful influence that a true, practical worship had over the minds of earnest seekers in that vicinity, were prompted, through the influence of the devil, to publish the meeting referred to, and to call it the Lewis County Banditti. My Dictionary says the word Banditti signifies "A company of outlawed robbers; brigands, outlaws." Now Hymeneus and Phileas know full well that the Dunkards are not such people. They know too, full well, that, when they had the meeting published in the dirty sheet which clamours in the filthy slime of earth, they published a falsehood; and I would refer them to Rev. 21:8, and would say to them in the language of one of old, "Come let us reason together," from the Scriptures.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." We claim that there are three grand particulars which belong to the term kingdom: First, a king; second, a law; and third, obedient subjects. Hence we claim that, unless we, as intelligent creatures, are obedient to the laws of the King, we are not in his kingdom. That law says, "Ye must be born again." "Of his own will, begat he us with the word of truth." It is an established fact that like begets like; and if Hymeneus and Phileas were begotten of the word of God, there would be a resemblance in them corresponding with the word, there would be in them a likeness of him who had begotten them, in short, they would be doers of the word, and not hearers only, deceiving their own selves. James, 1: 22.

It is an evident fact, and admitted by the prominent leaders of our antagonists, that immersion was the Apostolic and primitive mode of baptism; but afterward sprinkling became a custom, and custom a law. I do earnestly claim, that no proficient in the science of government will deny, that a law once enacted, and in force, remains in force until repealed or abrogated by the same authority which first enacted it. Now upon the above reasonings we claim, that if true immersion was the Apostolic mode of baptism, which your progenitors, Wes-

ley, DuCoke, Asberry, Moore, and many more that we could name, acknowledge it was, it stands in as full force to-day, as it did eighteen hundred years ago; for we find nowhere in the divine law that it has ever been repealed.

As to the despised ordinance of feet-washing, of which you make so light, we claim there never was a more unvarnished statement given for the observance of man, than that recorded in the 13th of John. If the perpetuity of this ordinance is not demonstrated by the most rigid analysis of language, no reliance can be placed upon anything which fell from the lips of him who is King of kings, and Lord of lords. If the circumstances connected do not prove its perpetuity, we have no language to prove repentance to be of any utility; and again, if the words of God, spoken to us by Christ, are to have no weight in relation to the Ordinance of feet-washing, we may as well hurl our Bibles into the streets, or flames, and trust to the puny arm of mortality for our eternal salvation. The spirit of non-observance, with which you are possessed, is bidding Christ be silent, while you amend his laws. The language which fell from the lips of the Saviour when the ordinance was instituted, is so explicit and unequivocal; that no honest, sane man will gain-say it; and to reject, or fail to obey, is nothing short of willful rebellion against Israel's God; we came very near saying, high treason and perjury. If language so pointed, so explicit, and emphatic, is not equivalent to a commandment, we have none enounced in the gospel.

And the holy kiss, or kiss of charity, of which you harp so loudly, is no less than five different times positively commanded for the observance of God's people; and it is no use for me to comment upon this injunction. It is enough to create astonishment in the dark regions of eternal perdition, to say nothing of the celestial courts of Heaven, that finite man will have the effrontery to gainsay as plain a commandment as the holy kiss. In tramping upon the uncivil rights bill in the salutation of the kiss, you attempt to stigmatize the people of God because they obey the Gospel. The Gospel demands of God's people to "Greet one another with a kiss of charity;" and again the Gospel says, "Greet all the brethren with a holy kiss."

Think, for a moment, whence these commandments come, and who has ordained them. They were not ordained of the Dunkards, but of God. If they were ordained of us, we would be like unto you, "teaching for doctrines the commandments of men," which the Saviour says is vain. The Apostle says, "Whereby we do know that we know him, if we keep His commandments. He that saith I know him, and keepeth not His commandments, is a liar, and the truth is not in him."

I would further say to Union Men, who

signed his name as such, and with whom we are well acquainted, in the language of one of old, "New as Jannes and Jambres withstood Moses, so do ye also resist the truth; men of corrupt minds reprobate concerning the faith."

As well may you deny that a likeness is a resemblance, or that two halves equal a whole, as to deny that the injunction is not obligatory upon us in the nineteenth century. It is unmistakable that every follower of the meek and lowly Lamb is under obligations to observe the ordinance. The use of the plural pronoun (ye) demonstrates very clearly, to the conception of any rational mind, that the peculiar people of God will observe the injunction.

Would to God that our antagonists would lay aside every weight, such as surveying, (or tracing lines,) hunting hogs, and back biting their well wishers on the Sabbath day; and go to meeting, repent and be baptized for the remission of sins, and be a peculiar people in deed. Then they could look ahead and rejoice with joy unspeakable and full of glory, to think of meeting the King in his beauty, and receive the welcome plaudit, "Come ye blessed of my Father, inherit the Kingdom." "Yes, blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

Take and Drink.

SELECTED BY E. L. PRATHER.

A ship was once sailing in the South American Ocean, when suddenly the lookout saw another ship in the distance showing signals of distress. The captain altered his course so as to meet the other vessel, and on coming within speaking distance hailed the crew and asked what difficulty or danger they were in.

"We are dying for water" was the reply.

"Draw it, then, for yourselves from the sea," answered the captain, "you are at the mouth of the River Amazon."

There was the ship's crew perishing at sea, oppressed with suffering and with fear, anxious to quench their raging thirst, but supposing they were surrounded on every side by the briny waters of the ocean, while, in fact, they were within the mouth of the greatest river in the world, its shores far out of sight on one side and the other, but pouring its flood of fresh water for leagues out into the ocean. There was sweet water for a hundred miles around them, and they had only to draw and drink it.

How many an unhappy voyager there is on the sea of life, suffering with that thirst which the brackish waters of earthly pleasure can never quench, but not knowing that on every side the sweet waters of eternal life lie within reach free to all. Christ says, "If any man thirst let him come unto me and drink." "The Spirit and the bride say, Come; and let him that heareth say Come; and whosoever will, let him take the water of life freely." These waters of eternal life are all around you, sinner, draw yourself and drink without money or price, and never thirst.

Woodland, Cal

"We must all appear," or, as now it is generally admitted, "we must all be manifested before the judgment seat of Christ," a far more searching thought. If we were to employ a homely expression, and say, "turned inside out," it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every disguise torn away; whatever any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance."—*Trench.*

For the COMPANION AND VISITOR.
Life and Death.

BY NOAH LONGANECKER.

It has been remarked that "life and death are the two greatest themes throughout the Bible." If they are not the two greatest themes, they verily are great themes; and if so, how important then that we study to know them. There are three kinds of life; namely, vegetable, animal, and spiritual. God is the origin of *all* life. When God withdraws himself from the vegetable and inferior animal kingdoms, they crumble to their mother dust from whence they sprung. But in this article we wish to notice life and death with reference to *man* the superior of the animal creation. We say that man is *superior* from the fact that we read in Gen. 2: 7, that "God breathed into his nostrils the breath of life; and man became a living soul." And in Gen. 1: 27, that "God created him in his own image, in the image of God created he him." God is from everlasting to everlasting, an eternal and self-existing Spirit.

He is not only "the *life*," but also "the *bread of life*." The connection that man sustains to God or life, is three-fold. Since the fall we have life before us in a three-fold sense; namely, temporal, spiritual, and eternal; and corresponding to these we have the temporal, spiritual and eternal deaths. For present purposes we will consider man as composed of soul and body; the soul, as emanating from God, and therefore a spirit; the body, as emanating from the earth, and therefore matter. Death under all circumstances is a separation. Life is the union and fellowship of those parts, so to speak. First we will notice spiritual life and death. When the soul, or spirit, of man emanated from God, the Father of spirits, it still retained, as a spirit, its union and fellowship with him. As long as this union and fellowship was not destroyed by sin, there was life; spiritual life as we understand it. But the prophet declares that "your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59: 2. Thus man went astray and separated himself from God the Father of spirits, and was "without God in the world," being "dead in trespasses and sins." Spiritual death is then a separation of the soul from God. This separation took place when Adam and Eve transgressed the law of God, the penalty of which was "in the day that thou eatest thereof thou shalt surely die." But the soul is still conscious, and necessarily must be, for its very being is life; and it is only with reference to its separation from God that it is spoken of as being dead. It can yet *think, will, hear, and therefore act.* There is a good illustration of these facts in the narrative of the younger son. Of him the father said "this my son was dead, and is alive again." He was dead, from the fact that he was separated from his father; and alive again; in that he was again with his father. The soul cannot be united with God and become spiritually alive to God unless it returns to God, and this it only can do through Christ. Christ says "No man cometh to the Father but by me;" and, "ye will not come to me that ye might have life." This bringing together of the soul and God in Christ is passing from death unto life.

We will now briefly notice the temporal life and death. By temporal

life we understand the union of the soul and body. When God had formed man of the dust of the ground, "He breathed into his nostrils the breath of life; and man became a living soul." So then we find that the uniting of the spirit, or soul, with the body constituted him a living soul. The soul was life before it entered the body. That we are correct in our position we need but refer to a few passages to illustrate. We will take them separate from each other and will bring them together, and then mark the result. In 1 Kings 17: 21, 22, we read of a child that was temporally dead, and in order to restore its temporal life the prophet Elijah "stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come unto him again. And the Lord, heard the voice of Elijah; and the soul of the child came into him again, and he revived." Here is an evident fact that temporal life consists in the union of soul and body. In Rev. 11, we read of dead bodies, "and after three days and a half the Spirit of life from God entered into them, and they stood upon their feet." I know that some will have this a symbolical death, but the principal is the same. It follows that if temporal life consists in the union of body and soul, that temporal death consists in their separation; in proof of which fact we will refer to the word of God's testimony. When Rachel, Jacob's wife, was dying she called her son's name Ben-oni. The sacred historian in recording the fact says, "and it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni." No one will contend that her body went away, so then it follows that they were separated, and this is temporal death. We have before shown that the soul is an emanation from the eternal, and self-existing Spirit; and that although separated from its origin by sin, it is still in a conscious state; so here we find that it can exist separate from, and independent of, the body; they are two distinct things. When separated, the body is unconscious, it being but matter; and the soul is conscious and alive, its very being being life or spirit. Let us notice a few other passages in reference to temporal death. While 1 Kings 17: 21, 22 illustrates temporal life, it also illustrates temporal death; for the child's soul could

not have come into him *again*; if it had not been there before and then left him; which it did when it (the child) died. The wise man in referring to temporal death says, "then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." As to the distinction between body and soul, and their separate existence during death, nothing could be plainer. When Christ died he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." A short time before this Christ told the penitent thief, "Verily, I say unto thee, to-day shalt thou be with me in paradise." In what the locality of that state consists we will not here attempt to notice; suffice it to say that it is the place of departed spirits.

Stephen, when stoned, said, "Lord Jesus, receive my spirit." "The body without the spirit is dead." James 2: 26. That the souls of the dead are conscious when separated from their bodies is revealed by the Spirit and the Son. "And they cried with a loud voice, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6: 10, 11. This is the language of the souls of those persons who had been slain for the word of God, and for the testimony which they held. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season." We have first shown that temporal death consists in the departing of the soul from the body; and now we find that those souls are sensible, or conscious. I know that there will be a great difference between the souls of the righteous and the wicked; the one will be conscious in a state of felicity and rest; the other in a state of misery. It is a great consolation to the righteous to know and be confident that when they must be absent from the body, that they will be present with the Lord. 2 Cor. 5: 6, 8. I have read some of the best comments that the wisdom of man could array against the description of the rich man and Lazarus, recorded in Luke 16, to reconcile it with the doctrine of the unconscious state of the souls of the dead, and after all is said that can be said, the history as given by the Lord still is there. Christ says, "He that believeth in me, though he were dead, yet shall he alive." That is, if

his soul were separated from the body, yet it would continue to live in happiness, for it would be present with the Lord, which would be spiritual life, as before proven. But again, "and whosoever liveth, and believeth in me, shall never die." Although the time will come that the soul will be separated from the body for a short time, yet it would never be separated from the Lord who is the life. So then, whether the righteous wake or sleep, they are the Lord's. In him is life. But the wicked are dead, whether in the body, or out of the body. Their souls are separated from God. They have no union, fellowship, or peace with him. They have not God. Yet their souls are conscious while *dead* in trespasses and sins, whether in or out of the body. Lastly let us notice the eternal life and death. Eternal life consists in the union and communion of the body and soul with God in the realms of bliss forever and ever. Christ said, "I will come again and receive you unto myself; that where I am, there ye may be also." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Glory to God in the highest; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Why should we not "comfort one another with these words," and be "looking for and hasting unto the coming of the day of God?" Beloved readers, let us all so live that we can in spirit and in truth say, "even so, come, Lord Jesus." Then will have come to pass the following: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"The happy season soon will come,
When saints shall meet in heaven, their home,
Eternally with Christ to dwell,
Nor ever hear the sound, farewell."

But it remains for us yet to exam-

ine the scene of eternal death. What is it? Is it an annihilation of soul and body? O no, says one, that term is not found in the Bible. Truly; and I will venture to say that the doctrine is not taught in *nature* nor in the *Bible*, with reference to anything that emanated from God, or that he created. Will it be an unconscious state of body and soul in the future world? Not so, if the Bible is true. (God forbid that any one should doubt its truthfulness:) "yea, let God be true, but every man a liar." The Bible nowhere teaches the unconsciousness of the soul, whether in the spiritual, temporal, or eternal death. Eternal death is the separation of soul and body from God in the future world. "And before him shall be gathered all nations, and he shall separate one from another, as a shepherd divideth his sheep from his goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall he say also unto them on his left hand, DEPART FROM ME, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go into everlasting punishment." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction FROM the presence of the Lord, and FROM the glory of his power." Any one who knows from experience what it is to be deprived of food, drink, health, and love, peace, faith, and whatever the body and soul need here in this life, will have some *faint* idea what it will be to be separated from God, the source of *all* good. Like the rich man, the wicked may have the audacity to ask heaven for some favors between the temporal death and the general resurrection, but when death and hell, with the rich man and its inhabitants, shall be taken and cast into the lake of fire, which is the second death, the lowest hell, outer darkness, where there will be weeping and gnashing of teeth,—what then?—I will not follow the subject further. Beloved readers, let us all "seek the Lord while he may be found, and call upon him while he is near," and thereby flee the wrath to come.

"In vain our fancy strives to paint
The moment after death—"

North Industry, Ohio.

FOR THE YOUNG.

Truly Brave.

What did he do, then, that he should be called brave? Did he hunt a lion or a bear?

No.

Did he fight with thieves?

No.

Did he have a pitched battle with a boy bigger and stronger than himself?

Oh, no.

What did he do, then?

He told the truth.

Perhaps you think that did not require much courage; but indeed it did, and only a brave boy could have told it under the circumstances.

But who was the boy?

Well, his name was James Peters, and he was the son of a man and woman who loved and served God, and wanted their children to do the same, and they had taught James that it was a cowardly thing to tell a lie. He believed that so entirely, that I do not think anything would have influenced him to tell an untruth.

One day he and some other boys were playing in a field through which the railway ran. They played at marbles, and whipped their tops, and several other things. Among the rest, they got some stones together and made a heap of them, but what game it was that they played with them, I really do not know.

It happened, however, that a sharp and sudden shower came on, and the boys ran off for shelter. No one noticed at the time that the heap of stones was simply kicked down, and not properly cleared away, and certainly no one saw that a couple of large ones lay across the rail.

They, however, remembered it afterward; for while they were in their place of shelter, they saw an empty luggage train come along, and noticed that it was going very slowly, and at last stopped.

"O James," said one of the boys in terror, "we forgot to put the stones away. Look! a man has just taken one up in his hand. We ought not to have left them there. I should not wonder if the train had been coming quickly, and there might have been an accident."

The boys all looked very frightened.

"We ought not to have played so near the line," said James.

"We ought to have cleared the stones away," said another.

"Never mind; no real harm has been done," said the third.

"But if we were found out we might expect to be well punished," said another.

"But then we are not going to be found out, and that is our comfort."

As they were going home, however, they were afraid it might not be as they had hoped, for a policeman came toward them.

"Now take care," said one boy, with a white face; "don't know anything about it, for whoever is found out will have to go to prison."

There was no time for more, for the policeman stood in front of them.

"Now, tell the truth. Which of you boys put these stones on the line?" he asked, and his voice was dreadfully stern.

"I did not," said one.

"Neither did I," said another.

"I am sure it was none of my doings," said a third.

"What do you say about it, youngster?" inquired the policeman, looking full at James. His friends gave him a warning glance, and one boy held up his finger. Another formed his mouth so that James read the word "prison;" and another held up his fist to show what he would do if James told. But the boy could not tell a lie. He felt at that moment that he would be less afraid to go to prison than he was to tell an untruth.

"Now, then," said the policeman, "did you put the stones on the line?"

"I am afraid I did," said James.

"Oh, are you? Then I am very glad to have caught you."

"I did not mean to leave them on the line," said James, "and, indeed, I am not quite sure that I put them there; but I think it is very likely, for I was playing on the spot."

"Then you must come with me."

"Very well."

"But first tell me if you did do the mischief yourself, or if any of these boys helped you."

But if James told the truth about himself, he was not going to tell tales on his playmates, and so he declined to answer the policeman's questions.

"Never mind," said the man; "one of you will be enough to serve as an example," and he walked away taking James with him.

"What a fool Jim is," said one of the boys. "He will be taken before

the magistrate and sent to prison, and very likely whipped."

But James had not lost his own self-respect, and though he wondered what would be done to him, and though it must be confessed that he was a little afraid, still he felt he had done right, and he was not as miserable as one might have expected.

Was he not a brave boy?

And he had a brave boy's reward, for the gentleman to whom the policeman took him complimented him upon his love of truth, and after cautioning him never to play near the line, he let him go home.—*Sunday-school Advocate*.

Beauty of the Scriptures.

The Scriptures are suited to every capacity. They are a ford where a lamb may wade, and an elephant may swim; and herein is the infinite wisdom of God seen in wreathing together plain truths with those that are obscure, that He might gain the more credit to his Word; by the one instructing the ignorance of the weakest, and by the other confounding the understanding of the wisest. This also adds a beauty and an ornament to the Scriptures. As the beauty of the earth is set off by a graceful variety of hills and valleys, so it is in the Scriptures. There are sublime truths that the most aspiring reason of man cannot overtop, and there are more plain and easy truths in which the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a shady thicket in it; nor should we be offended with the Word of God because among so many fair and open walks we here and there meet with a thicket that the eye of human reason cannot look through.—*Golden Censer*.

HUMAN philosophy in regard to "laying up a good foundation against the time to come" is—hoarding. God's philosophy is, distributing. Distributed treasure, investments in works of benevolence, are never lost; treasure hoarded frequently makes to itself wings and flies away. Benevolent investments are not subject to trade fluctuations or money-panics. They are under divine guardianship, sure to bring interest dividends, and the ultimatum eternal life.

Christian Family Companion AND GOSPEL VISITOR.

MEYERSDALE, Pa., Dec. 21, 1875.

Valedictory.

The present number closes another volume, the second of the new series of the *Christian Family Companion and Gospel Visitor*, and another year's labor. And whatever has been accomplished by the united labors of our contributors, correspondents, and those of us engaged in conducting our paper, those labors have been considerable and arduous. Much mental labor and anxious thought have been bestowed upon it. While we know that this has been the case with regard to our editorial labors, we have reason to believe that it has been the case, in some degree, with our contributors. The labors and responsibilities of getting out our paper every week, with a circulation of nearly six thousand, and with fifteen or twenty thousand readers, are much greater than many of our readers may suppose. The responsibilities attending our work become more apparent and more weighty the longer we are connected with the press. And it is our desire and purpose to conduct our paper under a sense of the responsibilities which it imposes upon us, and to give the care and attention necessary to meet those responsibilities with fidelity.

In regard to what has already appeared, we may say, "What has been written has been written." And there have been some things written that had better not been written. With all the care we bestow upon our work, the real character and probable tendency of some things may escape our notice. And we hope our subscribers who may have taken exception to some things that have appeared, will exercise forbearance, and even forgiveness, if necessary, and place themselves in our position as far as they can do so, and we hope they will then sympathize with us in the trials attendant upon that position. The position that those occupy who are conductors of Christian journals, is such that much may be expected and even demanded of them, by those who are anxious to see "sound doctrine" and "pure and undefiled religion" prevail.—But as every editor can say with the Apostle Paul, "Not as though I had al-

ready attained, either were already perfect." Perfect work can scarcely be expected of men, and due allowance should be made for at least an occasional failing, should it not be of the grosser sort of failings.

But while we do not by any means claim perfection for our work, and even admit many imperfections in it, we are thankful to the Lord for his help by which we are enabled to do our work as well as we have, under the difficulties and disadvantages which we labor under in prosecuting it. Our brethren do not make any pretensions to a very high state of literary culture, and but few of them have studied those branches of education which it is desirable those should have some knowledge of who write for the press. But notwithstanding they have not the help that a more liberal education would afford them, many have persevered, under all their difficulties, and have contributed articles to our periodicals edifying to the members of the church and also useful to others. We appreciate their diligence and help, and thank them for their contributions to the *Christian Family Companion and Gospel Visitor*, and encourage them to still exercise their talents in writing, and to favor us with their contributions for our paper as often as possible.

We are glad to believe, from the testimony that has come before us, that the combined labors of those who have made our paper what it has been, have not been in vain. "Ye know," says the Apostle, "that your labor is not in vain in the Lord." The thought of doing good, is an enjoyable thought. The attempt to do good is accompanied with a feeling of pleasure; and some success resulting from the attempt; increases that feeling.

To our patrons who have given us their support, we tender our sincere thanks, and solicit a continuation of their patronage. We ask all our subscribers to renew their subscriptions. Should they not have done so before they receive this, we hope they will not fail to do so then. We shall be sorry to lose any. We purpose to enlarge and improve our paper, and hope to make the next volume superior to any that have preceded it. And as we shall incur considerable additional expenses in making the improvements we design making, we are desirous of adding to our subscription list. We therefore

hope our friends and patrons will appreciate our improvements, and not only renew their own subscriptions, but also labor to obtain new subscribers for us.

Though we design to change the name of our paper, and to make other changes, the general character and design of it will not be changed. Our purpose is improvement, in spirit, in phraseology, in material, and in mechanism, and not degeneration.

The *Christian Family Companion and Gospel Visitor* now discontinues its present name, and bids its readers farewell, and recommends to all its old friends its successor, the *PRIMITIVE CHRISTIAN*, which will, in due time, greet them with its Christian salutation.

Christmas.

This festive season is again upon us.—And it is a season of holidays and pleasure. The occasion that gave rise to this festival is of that character, that while cheerfulness, festivity, and pleasure may very properly be associated with it, they should, if consistency and propriety be observed, be of a serious and sacred, rather than of a carnal character.

Christmas is the birth of the Son of Man, the Redeemer of the world. Taking the common chronology of that event as correct—and for all practical purposes it may be so taken—eighteen hundred and seventy-five ago, in the town of Bethlehem, in the land of Judea was born "a Savior, which is Christ the Lord." The event was one of interest to both men and angels. A part of the dominion of the Lord of the universe had rebelled against its Sovereign, and he, instead of sending an army to suppress the rebellion by force, and if necessary destroy the rebels, sent an embassy of peace and offered to spare the rebels, and pardon and justify them, and remember their "sins and their iniquities no more" upon the discontinuance of their rebellion.

The embassy of peace was borne from the offended sovereign by his own Son, the prince of peace. The burden of the angelic song at the birth of our Lord, or the Christmas carol sung by the heavenly choir to the shepherds who were watching their flocks in the fields near Bethlehem, was thus expressed, "Glory to God in the highest, on earth peace, good-will to men." How rich in precious truth is this hymn of praise! "Glory to God in

the highest!" the hymn commences.—God was to be glorified in the incarnation of his Son, Jesus Christ, and in the result of that incarnation. The work of redemption, which was the object of Christ's incarnation, displayed in the most glorious manner, God's attributes of justice, holiness, mercy, and love, as they had never been displayed before, and as it seems to us, they could have been displayed in no other way. In creation, God's physical attributes were manifested in a still more glorious manner. It seems to us that God was glorified more in redemption than in creation. The former, if we may so speak, shows us a larger surface of the divine character than the latter. As God is glorified in the objective work of redemption, so is he glorified in the subjective work of redemption in each redeemed sinner. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Such is the high and holy purpose of every pardoned and reformed sinner. And the angels anticipating, in some degree, the blessings consequent upon the Savior's birth, gave utterance to the expressive exclamation, "Glory to God in the highest!"

"Peace on earth," was another part of the heavenly song, and no less expressive and appropriate than the part already noticed. "Woe to him that striveth with his Maker!" So declares the prophet. And is man so wicked as to strive with his Maker? He is. For what will not sin in its exceeding sinfulness do? "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." What a protection is here thrown around human life! But sin disregards it, and sets it at naught, and Cain slays his brother Abel! Oh, what an "Aceldama" or "field of blood" would the world be, were there no counteracting influences of holiness to oppose sin! Well might the Apostle John say, "The whole world lieth in wickedness." But Peace has visited the earth again in the person of the Prince of Peace, and in the doctrines and precepts of the heavenly kingdom he came to inaugurate.

"Peace on earth," sang the angels.—While St. Paul, with his heart enlarged at the contemplation of the blessings conferred upon our world by the advent of Christ, exclaims, "He is our peace who

hath made both one, and hath broken down the middle wall of partition between us; * * * and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." The peace of Christ reconciles man to man and man to God. How gladly should the world have welcomed him, introduced as he was by the angels. But alas! "He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not."

"Good will toward men." It is said God's thoughts toward us are "thoughts of peace, and not evil;" that he "will have all men to be saved, and to come to the knowledge of the truth;" that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." The mission of Christ into our world with its benevolent object, is the strongest proof that God has a "good will toward man."

To accomplish the great work of human redemption, a work which our Lord undertook to accomplish, and which no inferior being could have accomplished, it was necessary for him to take upon him the "seed of Abraham," and to become the Son of man. This he did by becoming the son of Mary. He was "born a child, and yet a king." Wonderful condescension! Great is the mystery of godliness. And great was the Savior to which the infant of Bethlehem grew, and great was the salvation of which he was the author and finisher. The mustard seed became a great tree, and under its wide spread branches the weary and faint may rest and renew their strength. How endeared should the Friend of sinners be to lost sinners! Well may the Psalmist say, "His name shall endure forever: his name shall continue as long as the sun: and men shall be blessed in him: all nations shall be blessed in him."

With propriety we observe the anniversary of the birth of the Savior of the world. Christmas should associate with it the name, the character, and the mission of Christ. And the name of Christ should remind us both of our guilt and our recovery. He is the hope of the world as well as of Israel. "He came to seek and save that which was lost."—Reader, has he saved you? He must save you if you are saved, and he will save you if you trust in him for salvation.

An Oversight.

In No. 49, in "One More Talk with our Agents," we aimed to call the attention of agents to a few premiums which we offer; but by oversight one was overlooked, and hence we will try again.

PREMIUMS.

1. A VALUABLE COMMENTARY ON THE OLD AND NEW TESTAMENTS. By Jamieson, Fausset, and Brown. Price, \$7.50. This is to be given to the agent who sends in the largest number of *new* subscribers between Nov. 1st, 1875, and Feb. 1st, 1876.

2. WEBSTER'S UNABRIDGED DICTIONARY. Price \$12.00. To be given to the agent who sends in the greatest number of subscribers between Nov. 1st, 1875, and Feb. 1st, 1876.

In both cases it is to be understood that the subscriptions are to be paid before the expiration of the time—Feb. 1st, 1876.

It is likely that some of our agents feel a little anxious to know what their chances are. In reference to the first we will say that the highest number of *new* subscribers yet sent us by one agent is twenty-six. If he continues to keep in advance about a month longer, he will have a good book for his exertions. Several others are also doing well.

The second premium can be taken by any active agent who will devote a little time exclusively to this work.

We feel very much encouraged by the returns and fair promises from agents.

B.

To Subscribers.

Considerable has been said in the way of urging our agents to be active and persevering in obtaining subscribers, and they are doing a good work. But many of our subscribers have not yet been seen by the agents, and may not be for some time to come. Will all such accept of this short invitation to not delay in sending their names, and money if possible, either to some agent or directly to us?—We hope that all of our old subscribers will subscribe for the PRIMITIVE CHRISTIAN. It will cost you only \$1.60 a year. While this is a small amount to you, if many should withhold their names, it will be a large amount from the publisher. Please remember this, and accept our thanks for a prompt response. B.

To Writers.

We shall have room in the PRIMITIVE CHRISTIAN for considerable more matter. Will not our brethren and sisters come forward now, and give us their best thoughts on a number of vital subjects? Improve your talents in this way; do good to your fellow travelers; and thus help to carry on the great work. B.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Quinter:—

Love for the cause of God constrained brother D. P. Sayler to write the following private letter to us and our children; and from the fact of its solemn truths and counsels being applicable to the children of our brotherhood, and, especially to the children of our ministering brethren, I asked and obtained leave from brother Sayler to have it published. You will therefore please publish it, and oblige,

Yours in Love,

J. S. FLORY.

DOUBLE PIPE CREEK, Md., }
Oct. 4th, 1875. }

Eld. J. S. Flory, and Family:

In the name of the Lord I greet you. My dear and much loved brother in the Lord, often, very often in my loneliness, do I have you in my mind in your far western home. Being bereaved of my beloved wife, (who to you was a distant relative,) I have a lonely life to live, and in my musings my mind wanders over sea and land, but is often brought to a halt at brother Flory's home in Colorado, where he, the Lord's sentinel is setting up the Lord's banner, under which he is enlisting an army of soldiers of the cross, from among the different nationalities attracted there by the mineral wealth of the country. By the experience of thirty-five years ministerial life, I have learned to know how hard is the labor, and great the sacrifice, required to build up the church of God in ordinarily well regulated society. What must it be in the wilds of a country in which society is chiefly composed of emigrants from every part of the country? The labor must be Herculean, and the sacrifice beyond estimate, but as I have not the pleasure of a personal acquaintance with your family, you will not wonder, if in my musings, I wonder whether brother Flory has the aid and co-operation of his dear wife and children in the great work of God in which he is en-

gaged. When you visited at our house, I remember, you said you had several little daughters, which now must be young women; and knowing by happy experience what help such can be to the father in the ministry, I wonder whether yours afford you that aid. So dear children, please bear with brother Sayler, (though to you a stranger,) when he in this letter he addresses a few thoughts to you, because he loves you and the cause in which your father is engaged.

Children of brother and sister Flory, I address you, whether you are daughters or sons. Dear children, the power to do much good, or evil, is with you. The prophet says "Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." You know signs are to attract and to direct. Business men put up their signs to attract the attention of the passer-by, and to direct him to the place where their commodities can be had. So your father embellishes his card and letter envelop with the head of a Buffalo, to attract and direct all who see them to him, a dealer in the skins of these animals. Even so are the children of the preacher, given to be for signs and wonders in the church, to attract the attention of the sinner, and to direct him to Jesus for salvation.

Dear children, if you are holy, good, humble and faithful members in the church your father is laboring to build up, your influence for good will be a power that the arch enemy cannot withstand. Wherever you are, the sign of holiness, the sign of purity of life, the sign of humility and meekness of spirit, the sign and wonder of the transforming power of God, exhibited in your non-conformity to the world, etc., will be seen and felt by all. And while these graces will attract the admiration of souls, they will also invite them into the ways of holiness. But if you care for none of these things, but go with sinners in all the follies and fashions of the times, you will be a sign to encourage the wicked in his sins; and while angels may weep, devils will laugh over your power to do evil, while the wicked will say, "See, these are the preachers children."

David in Psalm 144:12 prays, "That our sons may be as plants

grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace." Plants, you know, are for use; so should our sons be useful in holy society; but as the best material is always used for corner stones, so are our daughters for the moulding of society. How holy and good, then, dear children, ought you to be in the moulding of society.

Respected and dear children, your dear father will introduce brother Sayler to you while he will converse freely with you on this subject. By way of illustration I will say, when we build a house of stone or brick, we must employ trained mechanics for the work; but these must be assisted by laborers we call tenders, whose business it is to bring to the master mechanic the materials, brick, stone, or mortar. These tenders must not be stone masons or brick layers; common laborers may do this part of the work. So your father, a called and trained minister of the gospel, is engaged by the Lord to build his house, the church in Colorado. In this work, he, too, must have help. The church is built of living materials; men and women must be properly dressed and fitted into her. These must be brought to the trained workmen—the ministers—that they may hear what the word which cometh from the Lord is. None can perform this part of the work as well as you. If you live a holy and humble life in the church yourself, your good example, as a sign and wonder will attract and direct others into her fold. But if you go with the world in her fashions and vanity, then your power for good is lost; but for evil, it is mighty; you will not only encourage others to remain out of the church, but you will bind the spiritual hands of your father, and put a gag into his mouth, so that he cannot labor successfully. How can he urge faith and obedience upon others, while his own children do not obey the truth? A gainsaying world, glad for such opportunities, will cast it into his teeth that his own children do not obey the truth he preaches. Dear children, eternity only will reveal the amount of good or evil you are instrumental in doing. I have experienced what advantages and power for good there is in a minister's child being a christian; then be not offended with brother Sayler when he urges

you to strengthen the hands of your father in the work of the ministry in Colorado.

I am often amazed, that children of holy, God-serving parents, prefer the manner of life, and style of dress of the unregenerate, among whom are harlots and debauchees, in preference to the plain, neat, modest, christian-becoming style of their holy, chaste, and virtuous mother, who has cared for them, watched wept and prayed over them during many sleepless midnight hours. Children should love their christian parents more than the world, and should go with them into the church, adopt her system of teaching, and in her be trained for heaven and eternal life. The promises of God are in favor of all who do so, while the denunciations of the Bible are against those who do not.

The Bible abounds with the command of God to children to honor their parents. And the Apostle says, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." What a glorious promise for children to lay hold on! Who will dare say that many of the apparent premature deaths are not the result of a violation of this law of God which gives promise of a well and long life if obeyed? In no way can children so fully obey and honor their parents more than by an humble obedience to the law of God in his service in the church; while "whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." This Scripture is a conformation of the hint above of apparent premature deaths. Children, you can curse your father and mother in the Bible sense of the word curse, without the use of vulgar and profane swearing against them. Every disregard of their holy and Godly counsel is a dishonor to them, and is virtually cursing them. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

"Now, dearly loved children, you see what a long letter brother Sayler has written to you for your comfort and edification in the help and service he wishes you to afford your father, the first of our ministering brethren, in the far off Colorado. Will

you heed his advice? I would be much pleased to receive a letter from you, in which I wish you to speak to me as plainly as I did to you. With affection and hope,

Your friend,

D. P. SAYLER.

HONEY GROVE, }
Nov. 29th, 1875. }

Brother Quinter:—

I received a prospectus from you, but having such a poor field to labor in for subscribers, I gave our names to brother Myers. I will still try to be the "Christians friend."

I might state to you that in the latter part of the summer, a number of us, belonging to different denominations, met at our school house, and organized into a class called the Honey Grove Scripture Reading Class, in which we devote a few hours every Sabbath afternoon to reading and studying the Sacred Word. We commenced in the first of the New Testament and have read to the 11th chapter of Matthew. Upon a close examination of the Holy Scriptures, we find ourselves very deficient in carrying out those sacred and most sublime teachings of our Lord. I would recommend such organizations everywhere. We find it very interesting and instructive to those who desire to know the truth. A few have left off, because the word has come too close upon them; but this no one will do whose object is to know the truth. If God's word condemns us, how shall we stand in his presence?

We should rather rejoice, when examining the word, that we are led to see our errors, that we may be enabled to overcome them. We should not be ashamed to own our short comings and guilt, but rather confess the weakness of our flesh, and we have Christ's sympathy, and can have his assistance.

In thus coming together to read, we notice more particularly what we read; while we stop and ask questions, each one giving his best ideas, with scripture references. This leads us into a very close investigation; and in applying the word to ourselves, it sometimes comes very near to us. We take for instance Matth. 5:23,24; "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." We first go to the law of Moses, and learn the manner in which the offering was to be made. But since these offerings of beasts etc., are done away with, what kind of an offering are we to bring? and where is the altar? We concluded that the altar of each one is his own heart, from which he offers his own sacrifice, the whole body being required for the sacrifice, with which prayer and praise

are to be offered continually. See Heb. 13:15,16, and Romans 12:1. And if God would not accept the offering according to the law of Moses without a reconciliation of the parties, neither will he accept our thanksgiving and praise, and our worship in his house. No matter how much and loud we sing and pray, or how plainly we dress, or humble we appear, God will not accept of our offering unless we go, according to his word, and become reconciled. And this is not only required of members of the same church, to be reconciled, but the followers of Christ must, if possible, "live peaceably with all men." We have not the same rule to go by out of the church as in it, for there are those whom we cannot approach for a reconciliation; but when we do good to all men, and love them that hate us, then we think we are free, and our offering is acceptable. May not I urge my dear brethren and sisters to the importance of engaging in such assemblies? The motives must be pure and impartial, and the result will be a blessing.

From your weak sister in Christ,

MARY ROHRER.

SPRINGFIELD, Ohio, }
Nov. 28th, 1875. }

Dear Brother:—

I notice in No. 42 a request which brought afresh to my memory some past events which I will try to write for insertion in the columns of your paper. The request is as follows:

"Will all those who have been led to obey God's word by reading gospel doctrines in *good books*, please send us their names, and the circumstances attending their conversion? State what book, and from whom received."

I was brought up in East Tennessee, by my uncle and aunt, who were both members of the German Baptists; and I was brought up in the nurture and admonition of the Lord. There I spent the early part of my life, until I was about seventeen years of age.

Shortly after I left the home of my boyhood, under the influence of one of those long, protracted meetings held by the Missionary Baptists, I became a member of their church, of which church I continued to be a member for about nine years.

About the year 1855 or 1856 we moved to North Carolina, and located in a neighborhood where there lived a few brethren and sisters. At that time I was an advocate of the Baptist doctrine of single immersion, etc. The Brethren being concerned about my future welfare, told me I was in error, but I thought not. So, as I had all the Brethren to meet in the way of argument, I was obliged to use all my energies, and to muster up all the force possible, in defence of my doctrine. I commenced to search the scriptures, and other books. I read some of the histories of the Reformation, which

brought some serious thoughts to my mind. I found there was a Wesley, a Calvin, a Luther, and a great many other reformers. While investigating the rise and progress of the different church organizations that sprang out from them. I began to wonder what had become of the true church of Christ, from the close of the Apostolic age down to the Reformation. Here I got into trouble, for we read in the Scriptures, "Heaven and earth shall pass away, but my word shall never pass away." Again, the Savior says to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Now I was led to believe that, if either of the reformed churches was the true church of Christ, the gates of hell had prevailed to banish at least for a while, the true church out of existence. But, thanks be to the good Lord, I was relieved, to some extent, of this trouble, by reading Orchard's History of Foreign Baptists. There I found that true immersion was the only mode of baptism that was practiced during the first two and a half centuries. I searched the scriptures, and found all to harmonize therewith; and that settled the question of baptism, and I laid aside my ideas of single immersion.

But here arose another trouble. I could not see anything in the gospel, at that time, that would prove, to the satisfaction of my mind, that there was anything in the gospel, outside of the bread and wine, that we could call the Lord's Supper, and that should be observed as an ordinance in the church. It so happened that one of the brethren handed me a few numbers of the *Gospel Visitor*, in which I found an article headed "The Lord's Supper." So, with the Bible in one hand, and the *Gospel Visitor* in the other, I read and compared, with a full purpose of heart to obtain the truth. Thus I labored between truth and error, for perhaps, nearly a whole year, until I was blessed with a new idea of the sacred Scriptures, as a light shining in a dark place; and I soon was led to see the great importance of obeying God in all his divine ordinances.

Now may the Lord help us to employ our energies to live more and still more closely to the requirements of the gospel, in my prayer. Amen.

NORTH INDUSTRY, Stark Co., O. }
December 13th, 1875. }

Brother Quinter:

The brethren of Tuscarawas church have to-day (Dec. 13th) closed a series of meetings which continued nine days, during which time brother David Workman, from Ashland, labored both mornings and evenings, with a zeal according to knowledge, and, as we firmly believe, acceptable to God, the church, and surrounding community. Outsiders as well as members, can truly say, "Did not our heart burn within us,

while he talked with us by the way, and while he opened to us the Scriptures?" Christ in a certain parable says, "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart;" therefore brother David labored hard to bring his hearers to a knowledge of the truth. How far he has accomplished this end we may not now know, but he had the pleasure of baptizing eight precious souls into the death of Christ. The hearts of fathers, mothers, brothers and sisters, as well as the church on earth, and angels in heaven, were made to rejoice when they beheld precious souls flocking home. Glory to God for the outpouring of his grace. May God keep those precious souls, as well as all Israel, from the evil that is in the world. It is a happy thought of man and wife, parents and children, neighbors and friends, all worshipping God here, and of finally meeting in the paradise of God, and bask in his glory forever. Oh! that the seed sown might everywhere fall on good ground, and bring forth fruit, some a hundred fold, some sixty-fold, and some thirty fold.

NOAH LONGANECKER.

UNION DEPOSIT, Pa. }
Nov. 29th, 1875. }

Dear Brother Quinter:

A few days ago I sent you a "fragment," and a few items of church interest. I said that eight had made application for admission on the following Sabbath. The day is past and the number that were buried is ten; among them one lad and six girls ranging in their ages from thirteen to sixteen years. Numerically, our increase is extraordinary. There is also much love, and harmony, and prayer, and self searching among the members. A spirit of unusual solemnity pervades the community. So much depends on the church, as an instrument, in the conversion of the world, that we have it in our power to bind or to loose the hands of God by our holiness or worldliness. All spirits must work through the body, and the Holy Ghost is no exception to this law. May the Body of Christ be pliable in all its members to the power and purposes of the Spirit of Christ.

C. H. BALSBAUGH.

From Oregon.

Dear Brother:

In the present number of the *Companion and Visitor*, received this evening, (No. 44.) I see a letter from brother Moomaw, on 1st Cor. 3: 10-15, which did not quite suit me. I claim that this Scripture was written to the Corinthians as a rebuke, and that the Corinthians themselves were likely to prove them-

selves the wood, hay, and stubble; and the apostles, the builders, losing their labor in building that church. Dear brethren, if any of you would come to Oregon, and build a church, and the members prove to be wood, hay, and stubble, you would suffer a great loss in coming so far and preaching; yet it is not said you would be lost on the account of it. I claim the preachers to be the builders, the members the material, the apostles and prophets the foundation, Jesus Christ the chief corner-stone.

DANIEL LEEDY.

Lebanon, Oregon.

Report of the Danish Fund.

The following is a statement of moneys received on the Danish Fund since October 22nd, 1875.

| | |
|------------------------------|--------|
| South Buffalo church, Va., | \$3 18 |
| Mollie R. Gans, | 75 |
| C. Myers, | 1 00 |
| E. Ferney, | 35 |
| A Brother, | 15 |
| W. R. Brumbaugh, (Nov. 1st.) | 100 00 |
| Cherry Grove church, Ill., | 6 85 |
| M. M. Esbelman, | 1 60 |
| Warrior's Mark church, Pa., | 3 00 |
| Maumee church, Ohio, | 3 80 |
| Silver Creek church, Ill., | 1 00 |
| Buffalo Valley church, Pa., | 2 25 |
| Henry Brink, | 2 50 |
| J. M. Cassel, | 25 |
| Sister Rohrer, Ill., | 40 |
| Chippewa church, Ohio, | 20 00 |
| Beatrice church, Neb., | 60 |

| | |
|---------------------|----------|
| Total | \$147 68 |
| Reported in No. 41, | 67 70 |
| " " 43. (corrected) | 189 95 |

Grand total, \$405 33

ISAAC ROWLAND, Treasurer.
Lanark, Carroll Co., Ill.

A Recipe to Cure Hams in Eight Days.

When your meat is cut in pieces, rub it well with a mixture of sugar and saltpeter, in the proportion of one pound of saltpeter to one-fourth pound of sugar. Then let the meat lie until it is perfectly cool, but be careful not to let it freeze. When cool, rub well with hot salt, each piece eight minutes. Then let the meat lie in a cool place for eight days, and it will be ready to hang and smoke. We have tried it with excellent satisfaction.

H. D. DAVY.

Casstown, Ohio.

DECEMBER 15th, 1875.

Brother Quinter:—

As I am very desirous that your circulation should be increased, and your field of usefulness enlarged, I send you the names of a few persons at my own expense. I may be able to write some for the PRIMITIVE CHRISTIAN, but if not, I shall do for you, and your paper, and, especially, for the good cause to which you are devoted, what I can. May the PRIMITIVE CHRISTIAN be all that its beautiful, expressive, and appropriate title imports; and may it have the hearty support of all who love our Master and his cause. I have heretofore been well satisfied with your paper and believe that it has rendered pretty general satisfaction; but all, so far as my acquaintance extends, seem to be pleased with the changes you propose to make. I hope you may be remunerated for your extra expense and labor.

Fraternally,

JOSEPHUS CEREVISIA.

ELDERTON, PA., Dec. 12, 1875.

My Dear Brother:

I write you to state that I arrived home safely on the 27th ult., and found all well, for which we thank the Lord.

Brother Nicholson remained with us until the 9th inst., and baptized eight, ranging in age from the old grandfather to the youth of fifteen years. We hope to gather some of the fruit after many days. The brethren here are well.

Fraternally,

LEWIS KIMMEL.

Errata.

"God in Christ," in No. 45, contains an unusual number of typographical errors, to a few of which I call attention.

On page 712, first column, line 28 from the top, transpose "*It is*," and put the words in the interrogative form.

In the second column, 19th line, for "*arms*," read *aims*.

In the 3rd column, 33rd line, for "*miment*" read *moment*.

Same column 14th line from the bottom, for "*humility*," read *humanity*.

C. H. BALSBAUGH.

Change of Address.

Until further notice my Post-office address will be Highland Post office, Highland county, Ohio, instead of Goshen, Clermont county, Ohio.

JOHN MOHLER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Bear Creek Church, Christian county, Illinois, Oct. 10th, 1875, of croup, MARY JANE, daughter of brother J. F. and sister Eve Whitehead, aged 1 year, 4 months and a few days. Funeral sermon by brother J. W. Stien, Nov. 7th. Text, 2 Kings, 4:26. "It is well with the child."

Also, in the same church, November 11th, 1875, sister AMANDA, wife of brother Floxy, and daughter of Elder Abraham and sister Elizabeth Peters; aged 20 years, 8 months and 21 days. Funeral services by brother A. S. Lear.

L. R. STUTSMAN.

Died in the Covington church, Miami Co., Ohio, November 15th, 1875, brother JACOB SWEELABERGER, aged 78 years, 1 month, and 8 days. His death was sudden, and supposed to have been caused by apoplexy. He had however been frail for some time, and had reason to think his end was near, and we believe tried to prepare himself to meet it. He was one of the oldest citizens of the community in which he lived and one of the oldest members of the Covington church. We trust he came to his "grave in full age, like as a shock of corn cometh in his season. We sympathize with the afflicted friends in their bereavement, and hope that the Lord will sanctify it to their spiritual good. EDITOR.

In the Conestoga church, Lancaster Co., Pa. Nov. 9th, 1875, brother ISAAC DIERDORF, aged 67 years, 1 month, and 8 days. Services by the Brethren from 2 Tim. 4: 7, 8.

SAMUEL R. MYER.

Died, in the Yellow Creek church, Bedford Co., Pa., November 29th, 1875, sister MARY, wife of brother Alexander Holsinger, aged 56 years, and 27 days. She suffered severely for fifteen weeks; but her mind was strong to the end. She leaves a sorrowing husband to mourn his loss, which he believes was her eternal gain. Funeral services by the Brethren, from Revelation 14: 13, 13.

A. HOLSINGER.

LIST OF MONEYS RECEIVED FOR SUBSCRIPTION, BOOKS, etc.,

Conrad Fitz 1 00; J. E. Bosserman 6 75; Jacob Holsopple 14 35; R. E. Reed 16 00; Jesse Sipe 9 70; Josiah Eikenberry 1 00; Jonathan P. Wehrly 11 50; Catharine C. Frantz 1 70; John C. Bright 7 70; Adam B. Walt 1 70; S. M. Eshelman 10; John Green 15 00; Andrew Soladay 1 70; David Clem 13 25; Peter C. Lehman 10 00; E. L. Fahnestock 6 80; David Snyder 1 70; Samuel Stutsman 1 70; Nelson Kitley 5 00; David Goldinger 4 00; Minerva Chancey 2 00; Abram Schwartz 11 70; Sarah Scott 1 70; John Studebaker 1 00; Geo. Reuner 1 00; Anna Stoner 3 00; Mary S. Largent 1 00; C. Royer 1 00; Sarah Bowman 1 75; J. K. Smith, M. D. 10; Isaac B. Cool 50; S. S. Mohler 3 20; E. A. P. Horning 1 75; A. Breniser 3 35; J. S. Ulrey 2 70.

A Want Supplied.

The American mind is active. It has given us books of fiction for the sentimentalist, learned books for the scholar and professional student, but few books for the people. A book for the people must relate to a subject of

universal interest. Such a subject is the physical man, and such a book "THE PEOPLE'S COMMON SENSE MEDICAL ADVISER," a copy of which has been recently laid on our table. The high professional attainments of its author—Dr. R. V. PIERCE, of Buffalo, N. Y.,—and the advantages derived by him from an extensive practice, would alone insure for his work a cordial reception. But these are not the merits for which it claims our attention. The Author is a *man of the people*. He sympathizes with them in all their afflictions, efforts, and attainments. He perceives their want—a *knowledge of themselves*—and believing that all truth should be made as universal as God's own sunlight, from his fund of learning and experience he has produced a work in which he gives them the benefits of his labors. In it he considers man in every phase of his existence, from the moment he emerges "from a rayless atom, too diminutive for the sight, until he gradually evolves to the maturity of those *Conscious Powers*, the exercise of which furnishes subjective evidence of our immortality." Proceeding upon the theory that every fact of mind has a physical antecedent, he has given an admirable treatise on Cerebral Physiology, and shown the bearings of the facts thus established upon individual and social welfare. The Author believes with Spencer, that "as vigorous health and its accompanying high spirits are larger elements of happiness than any other things whatever, the teaching how to maintain them is a teaching that yields to no other whatever," and accordingly has introduced an extensive discussion of the methods by which we may preserve the integrity of the system and oftentimes prevent the onset of disease. Domestic Remedies—their preparation, uses, and effects—form a prominent feature of the work. The hygienic treatment, or nursing of the sick, is an important subject, and receives attention commensurate with its importance. Nearly all diseases "to which flesh is heir" are described, their symptoms and causes explained, and proper domestic treatment suggested. To reciprocate the many favors bestowed upon him by a generous public, the author offers his book at a price (\$1.50) little exceeding the cost of publication. Our readers can obtain this practical and valuable work by addressing the author.

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